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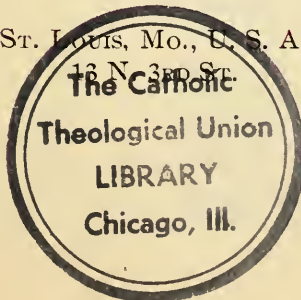
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Vox Clamantis.



sincere friend and occasional contributor of *THE REVIEW*—a scholarly and zealous priest of the Society of Jesus—in wishing me a Merry Christmas and a Happy New Year, incidentally refers to his own first attempt at writing for the Catholic press. This attempt, he says, “proved two things : 1. That tastes and ideas differ greatly ; 2. That it is exceedingly difficult for a writer not to offend.” “This last consideration,” he adds, “led me to judge more mildly the occasional mistakes of writers whom I otherwise esteem.”

Fully aware of my own shortcomings, I freely acknowledge the justice of the same writer’s further remark : “You will not take it amiss if I tell you candidly that at times indeed, as is so beautifully admitted in your touching salutatory ‘Through the Breakers’ in No. 1 of volume viii, the tone of *THE REVIEW* has not been ‘majestic and calm ;’ sometimes (not *often*, as you say there) its temper was a little ‘violent,’ though surely not ‘vainglorious.’ But I never forget what a grand old Jesuit told me years ago in Germany : ‘He who does not do some foolish things, will rarely perform anything sane and wise ; and every man who accomplishes really excellent work, will now and then overshoot the mark.’ To tell the truth, this maxim has proved a consolation for me whenever out of foolish zeal I blundered. Still, I do not want to begin the new year with preaching, but I say : Continue to ‘fight the good fight of faith thou hast confessed a good confession before many witnesses.’ (I. Tim., 6, 12.)

It is such discerning criticism and such genuine encouragement as this which steels my heart to keep at it in spite of misgivings, and of grievous mistakes of which no one can be more ruefully conscious than myself. For, though it may seem paradoxical to many who have watched my career as a “fighting editor,” the journalistic profession has ever been irksome to me, and grows more irksome from year to year. Much against my own inclination I am compelled to spend a considerable portion of my none too exuberant energy in criticizing other people—a life of antagonism that is not naturally congenial to me.

“We might have much peace,” says the saintly à Kempis, “if we would not busy ourselves with the sayings and doings of others ;” and a well-known saw of the Bard of Avon may not unfitly be paraphrased thus :

“What infinite heart’s ease must editors neglect,
That private men enjoy.”

Mr. John Bigelow, associate editor of the New York *Evening Post* from 1849 to 1861, confessed that he quit the journalistic profession for precisely this reason. "It was a great relief," he said in a review in the centennial jubilee number of the paper, "to be out of it and no longer responsible for what some people were doing, that I was unable to approve of. It is difficult enough to judge the motives of our own conduct; to judge the motives of others is dangerous."

How I sigh for such relief! Frail health may bring it quicker than I expect. Meanwhile I mean to do what I conscientiously and prayerfully conceive to be my duty as a twentieth-century Catholic editor, harshly though it may clash at times with my natural inclinations; and my only wish on this blessed Christmas night is that if I fail to do it to the full extent of my bodily and spiritual powers, the good God, who has given me this difficult and, from a worldly viewpoint, ungrateful mission, may show me the way to an humbler and more congenial sphere, where I have a better chance to attend to the "*unum necessarium*"—to work out my own salvation in comparative solitude and peace. I would rather that my right hand be withered and THE REVIEW go to noggin-staves, than that it be an engine for any other cause but His and that of my beloved Mother, our Holy Catholic Church.

I have changed the form of THE REVIEW in accordance with the desire of many readers, and have reduced it slightly in size, in order to be able to economize my strength and give more careful thought to the matter that goes into each issue. I hope my subscribers will think it an improvement, or if they do not, will at least credit me with a good purpose. I thank them one and all for their support and pray that it may not fail me till the day when it shall please the Master to raise up the real "*Louis Veuillot des États-Unis*"—which I am *not*, despite Rev. Dr. Maignen's reiteration of the well-meant compliment in his latest book*)—to carry out with a larger wisdom and more unerring discernment, though not, I trow, with greater devotion, the work inaugurated for His honor and the glory of His Church by the humble scribe of THE REVIEW, who realizes more strongly from day to day that he is not, and can not be, more than a

VOX CLAMANTIS IN DESERTO.

*) *Nouveau Catholicisme et Nouveau Clergé*, par Charles Maignen. Paris: Victor Reteaux, 82 Rue Bonaparte. 1902. (p. 85.) The book shall be reviewed shortly in this journal.



The Cincinnati Convention and Catholic Federation.



HERE is no need for THE REVIEW to rehearse the details of the meeting held on the tenth of December in Cincinnati for the purpose of establishing a national Federation of Catholic societies.

The number of delegates was smaller than had been expected—about three hundred; but they claimed to represent no less than 600,000 Catholics—all of Irish or German extraction, no other nationality besides these being represented.*)

The convention received by cable the blessing of the Holy Father and was addressed by five bishops—Msgr. Elder of Cincinnati, Msgr. Horstmann of Cleveland, Msgr. McFaul of Trenton, Msgr. Messmer of Green Bay, and Msgr. Maes of Covington.

The name finally selected was The American Federation of Catholic Societies, which is an improvement upon the unwieldy title originally suggested.

We have not yet a copy of the constitution as finally adopted, but understand that it provides for a federation of the Catholic societies of the U. S. somewhat after the model of our Union of States. No society loses its autonomy. No State shall have the presidency more than two consecutive terms and no man for more than two years. The basis of representation is two delegates from each local society, and the same ratio is carried up from parish to county, from county to State, and from State to the national organization. State federations shall have one delegate for each 1,000 members and one for each fraction of 500 or more. Provision is made for the necessary resources by an initiation fee of five dollars and a moderate per capita tax. Conventions are to be held annually on the third Tuesday in July. For the next one Chicago was chosen.

After a spirited contest for the offices †) the following were selected :

President, Thos. B. Minahan, of Columbus, Ohio; First Vice-President, Louis J. Kaufmann, of New York; Second Vice-President, Thos. H. Cannon, of Chicago; Third Vice-President, Daniel Duffy, of Pottsville, Pa.; Secretary, Anthony Matré, of

*) President Gonner of the German Central-Verein rightly emphasized in a strong address that the Federation, to be really national and effective, must embrace ALL Catholic American societies, and the future must bring into its fold not only the Catholics who are of German and Irish extraction, but also the French-speaking American Catholics, the Poles, the Bohemians, etc. These sentiments were heartily applauded, and it is to be hoped that the different non-English speaking Catholic societies will promptly unite their forces with those of the German and the Irish-American Catholics. (Cfr. Catholic Tribune, Dec. 26th.)

†) "It seemed for a while," says an eye-witness, "that the whole work of the convention was to be ruined by the ambition of a few delegates; it is owing only to the noble and fearless conduct of President Fries and the well-meant advice of Bishops Messmer and McFaul that the little bark of the Federation was not knocked to splinters on the rocks of jealous office-seekers."

Cincinnati; Treasurer, Henry J. Fries, of Erie, Pa.; Marshall, Christopher O'Brien, of Chicago. Executive Committee: Nicholas Gonner, Dubuque, Iowa; Gabriel Franchère, Chicago; E. D. Reardon, Anderson, Ind.; S. W. Gibbons, Philadelphia, Pa.; P. E. Maguire, Pittsburg, Pa.; M. P. Mooney, Cleveland, Ohio; M. Fabacher.

A number of commendable, if weak and all too generalizing, resolutions were adopted, declaring the object of the Federation to be the spread of fraternal relations among the various Catholic societies throughout the United States, in the hope that they increase in membership, improve in organization and methods of administration, and become more effective as instruments for the inculcation of practical Catholic faith and morality, with the consequent sound citizenship; declaring filial devotion and loyalty to the Pope and the Church; recommending to the faithful and those outside of the fold the study of the Holy Father's encyclicals; pledging devotion and patriotism to our common country; condemning the assassination of President McKinley and pledging encouragement to those who are laboring in the interest of a sound Catholic press, literature, and education, and urging the members cordially to support and protect the same.

The second day's proceedings were notable for a vigorous address made by Bishop McFaul, who took the stage when the name of a clergyman was suggested for membership in the Executive Board, to insist that there should be no official connection between the clergy and the Federation, since the organization would be able to do the work for which it was intended only if it maintained its distinctive character as a confederation of laymen. (*Catholic Citizen*, No. 8.)

It was decided, by a vote of 157 against 80, in spite of the almost unanimous opposition of the German delegates, to admit societies of Catholic women into the Federation. This was most decidedly a *faux pas*, which we trust will be remedied at Chicago.

The German delegates were furthermore defeated on the issue of State federations. They contended that the various societies of different nationalities should form separate State federations, and that these be affiliated with the national body. The ratio of representation, allowing direct representation for single societies (two delegates each) and giving State federations but one delegate per thousand members, is not such as to encourage State federations, which are the only sound basis for a national union.

As for the question of seeking the formal approval of the hierarchy, Bishop McFaul settled that by declaring, after consultation with a number of his brother-bishops, in a well prepared address, that "the approbation of the hierarchy was not requested, because such approbation would have given to the Federation the

character of a Church movement, whereas it has originated with the laity and must live or die by their interest in it."

The *Catholic Citizen* and other Catholic journals have noted with pleasure that "the convention deliberately and definitely turned its face away from politics—partisan and otherwise, even refraining from making a list of supposed Catholic political grievances." In matter of fact the keynote of the convention's wisdom in this matter was furnished by President Minahan, when he said on the opening day: "We have absolutely nothing to do with politics, good, bad or indifferent, neither shall politicians of any persuasion ever share in our counsels;" and by a clause in the constitution which reads: "Partisan politics shall not be discussed in any meetings of this Federation or of its subordinate bodies; nor shall this body or any of its subordinate bodies indorse any candidate for office." †)

A Federation absolutely eschewing politics is not apt to accomplish much in public life. "If the Church in Ireland," writes Rev. Dean Hackner in the *Wanderer* (No. 12), "to-day has liberties which she did not enjoy before, whence has she derived them but from the political action of Daniel O'Connell?" Bishop McFaul in his address complained of "the injustice of taxing Catholics for a system of education which they can not patronize." How is this injustice to be righted except by the judicious use of the ballot? And of what value in righting this and a dozen other grievances can the Federation prove if it shuts itself off from political debates and the indorsement of candidates for office? In the fights waged so successfully a few years ago by the German Catholic societies of Illinois and Wisconsin against tyrannous compulsory school laws, what brought them victory if not their decisive *political* action?

It is well, as the *Freeman's Journal* has pointed out (Dec. 21st), that the Federation afford "room and welcome for men of all shades as to politics and of every political affiliation;" it is well that partisan politics as such be rigidly excluded; but when the rights of the Church and of Catholic citizens are attacked by iniquitous laws, is the Federation to stand idly by on the plea that it is non-political?

It rests with the Executive Committee largely to determine whether the next convention will be fruitful or otherwise. The mistakes that have been made are not by any means irremediable. Nor is this article written to criticize, but rather to advance the movement.

"Many may perhaps be dissatisfied," said Bishop Messmer the other day (quoted in the *Milwaukee Excelsior*, No. 955), "because

†) In strange contradiction with these declarations is the resolution adopted by the convention, pledging its good will and wishing success to the administration of President Roosevelt.

the newly founded Federation has not accomplished anything feasible, because it has adopted no important resolutions and issued no grandiloquent declaration of principles. But this complaint is unfounded. We can not accomplish everything at once, and when the Federation meets again at Chicago in July, it will surely take the necessary steps to accomplish the object it has set before itself. What was the chief task for the nonce has been performed: the Federation has been established, and that is not a little."

The Bishop added that concessions had been made to the Germans which they could hardly expect. We are not aware wherein these concessions consist; but this much is certain: the participation of the Germans in the Cincinnati meeting has proved beneficial to them and to the common cause. We hope the other nationalities who were not represented in Chicago and still refuse to coöperate in a movement that is so pregnant with good promise, will join forces with their brethren. As the *Ami du Foyer*, one of the New England organs of the French-Canadians recently (Dec. 5th) pointed out, nothing can be accomplished by holding aloof. By an active and strong participation in every movement looking to the advancement of Catholic interests in general, the various nationalities "have everything to gain and nothing to lose." They can make themselves and their rights respected, while if they hold aloof they will have neither voice nor influence.

Even if it finds it advisable for the present to abstain from practical politics, the Federation can do much good. "Wherever there is an alternative of right or wrong," says Father Tyrrell, of "false or true, of fair or foul, there the interest of the Church needs to be looked after. In the world of thought, whether we consider history or philosophy or science, there is always a false and a true, and the cause of truth is the cause of Christ and His Church. In the world of action, if we turn to art and literature, there is the fair and the foul, the ennobling and the debasing, a potent influence on the human spirit for good or evil; and it is not hard to see on which side Christ's interests lie. If we turn to the domain of practical utility, is there any corner wholly exempt from the jurisdiction of religion and morality, whether we look to politics domestic and foreign; or to the profession and pursuits of the educated; or to commerce and business; or to public enterprises affecting the temporal and spiritual welfare of millions? With all these matters the cause of the Church and Christianity is intimately bound up, and the Catholic layman has a side to take and a part to play. Nay, it is principally in these matters that Christianity extends its influence and roots itself in human society."

To take this side and to play this part *viribus unitis*, is what the Federation of Catholic Societies proposes to itself, and therefore it has our sincere good will and our best wishes.

How to Combat Yellow Journalism.

Yellow journalism, against which there was such an outcry immediately after the assassination of President McKinley, has outlived the onslaught and continues its nefarious work.

The discussion incident to Czolgosz's detestable crime has, however, developed one fact of the first importance. It has shown that the public realizes that the chief strength of such journalism to-day comes from the support which distinguished men have given to its worst representatives. Along with the perception of this fact has come a realization of the responsibility of such leaders for their endorsement of demoralizing publications.

The only dissent from the position that every self-respecting citizen ought to make it a matter of conscience not to contribute to the yellow journals and not to buy them, has come from a certain clergyman; to-wit, that this is the best way to reach a great audience. "If we desire to reach the great mass of citizens, do we do wrong by putting our teachings in the place where the audience sought will find it?"

The answer is simple. We ought to put our teaching in the place where the audience sought will find it, provided—but only provided—that this is a place where people may properly look for anything. Obscene books are published and secure a large sale, despite the most vigorous efforts to suppress them. No class of people need a good lesson in morals more than the purchasers of such books. But Cardinal Gibbons or Archbishop Ireland or "Bishop" Potter—all men who have at one time or other contributed to such papers as the *New York Journal*—would have no right to contribute decent matter to an indecent book on the theory that they might do good to its readers, even if the publisher could demonstrate to them that he might thus put their teaching in a place where hundreds of thousands would find it—simply because people have no right to look there. "Evil communications corrupt good manners."

The yellow journal is only less objectionable than the publication which crosses the line of decency drawn by the law and which therefore may be suppressed through the courts. As the *Evening Post* very correctly remarks, its pervading spirit is one of vulgarity, indecency, and reckless sensationalism; it steadily violates the canons alike of good taste and sound morals; it cultivates false standards of life, and demoralizes its readers; it recklessly uses language which may incite the crack-brained to lawlessness; its net influence makes the world worse.

If we could suppress such a newspaper by law, without trenching upon the freedom of the press, the problem would be solved. This seems impossible, but the same end may be reached more

slowly by the force of public sentiment. Respectable working-people can be made to feel that they ought not to buy a yellow journal, that it is not a fit paper for their homes, that their sons and daughters are harmed by reading it—in short, that they should treat it practically as they would treat an indecent publication.

But our prelates and other leaders of public opinion can not hope to turn respectable working-people from reading yellow journals so long as they contribute to such journals. Indeed they can not consistently say a word against them so long as they thus endorse them.

The yellow journals care nothing about Bishop So and So's or Father Who-you-Please's ideas on the labor or any other question. All that they want an occasional article from them for, is that they may advertise them as contributors and endorsers; that they may boast that the best men in the community believe in them; that they may persuade the credulous that "the *Journal* (or the *American*, or the *Examiner*, or the *Post-Dispatch*) can not be so bad, or Bishop N. or Father X. wouldn't write for it."

Of what use is it for any rightminded father to object to his son's reading a yellow journal, or for any careful mother to warn her daughter against its corrupting influence, when the child can retort with truth that the most respectable and saintly men write especially for it?

The whole matter is very simple. Are yellow journals bad for the community? If so, they should be discouraged in every proper way by every good citizen, and particularly by every teacher of religion or morality. The most effective way is never to have anything to do with them.



The latest feature of American newspaper enterprise is a news service in advance. We have before us a circular of the Bulletin Press Association, 115 Nassau St., New York, offering a complete telegraphic news service to daily papers for five dollars a week. It is carefully prepared by experts—who do not claim to be prophets, but merely experienced and 'cute newspaper men—mailed under two-cent postage so as to reach the customers twenty-four hours before publication. It is claimed that such prominent papers as the N. Y. *Sun*, the *Chicago Tribune*, the *Denver Post*, etc., use this service, so that the reader of these and a goodly number of other journals never knows, in glancing over the day's despatches, whether he is reading real news or cooked and dried stuff prepared by literary garreteers three or four days in advance of the actual events. The existence of such a bureau is characteristic of the American daily press, which feeds so largely on fakes.

CONTEMPORARY CHRONICLE.

LITERATURE.

Bons Livres à un Franc.—To those of our subscribers who read French it may be interesting to learn that Roger & Chernoviz, 7 Rue des Grands-Augustins, Paris, are publishing, under the editorship of M. Pages, Librarian of St. Sulpice, a cheap edition of Catholic French standard works. The series has the blessing of the Holy Father and the encouragement of a number of bishops. There have appeared up to date the letters and encyclicals of Leo XIII., complete, in Latin and French on opposite pages, in six volumes; one volume of encyclicals and briefs of Pius IX., Gregory XVI., and Pius VII; Massillon's conferences and selected sermons, in two volumes; Bossuet's works, with a complete index, in ten volumes; the works of St. Francis de Sales, in five volumes; Joseph de Maistre's '*Du Pape,*' '*Soirées de S. Pétersbourg,*' and '*Considérations sur la France,*' in four volumes; Pascal's '*Pensées,*' Msgr. Freppel's treatise on the divinity of Christ, Fenélon's disquisition on the existence of God, each in one volume; Bourdaloue's select sermons, in two volumes; Chateaubriand's '*Génie du Christianisme*' and '*Itinéraire à Jerusalem,*' in four volumes; and Xavier de Maistre's select works in one volume.

These are in preparation: '*Esprit de St. François de Sales,*' '*Chanson de Roland,*' Chateaubriand's '*Les Martyrs,*' '*Jeanne d'Arc, sa vie,*' etc.; and a two-volume collection of the works of the Apostolic Fathers, in Greek, with a French translation.

As each volume of 300 pages or thereabouts, octavo, costs only twenty cents, plus nine or ten cents postage, it is easy to acquire a choice French library at a very small cost. The present reviewer has in his library some dozen volumes of this series, bought at different times, and all are uniform in size and typographical neatness. We hope the publishers will find sufficient support to continue this meritorious series, originally called "*L'Oeuvre de la bonne presse.*"

—The *Ave Maria* (No. 25) is authority for the statement that a secular daily recently wrote of the well-known English author, Mr. Bagot, that he should spell his name with an i instead of an a, so bigoted are his utterances about the Church.

—W. E. Henley, who recently made such a savage attack upon the memory of his dead friend Robert Louis Stevenson, has issued a little volume of verse entitled '*Hawthorn and Lavender.*' Here is a sample :

“Will I die or drink ?
Why not ?
Won't I pause and think ?
—What ?
Why in seeming wise
Waste your breath ?
Everybody dies—
And of death !”

In another poem (bless the mark !) he calls Winter obscene and

Spring a harlot. The *Sun* rightly remarks that if Stevenson knows what is passing in this world, he must be more than satisfied with the punishment of his faithless friend, whose perceptions have become so dulled as to make him think that this stuff is poetry.

—That genial English critic, Mr. Andrew Lang, gives it as his opinion that the great peril of modern American literature, indeed of modern literature in general, is the peril of the "popular," a term which means a voluntary and injurious and even insulting degradation of the literary standard.

THE RELIGIOUS WORLD.

The Permanent Commission of the Springfield French-Canadian Congress.—The Permanent Commission appointed by the recent congress of our French-Canadian brethren at Springfield to carry out the work mapped out by the Congress, has recently held its first meeting and organized a powerful engine of propaganda by creating a permanent sub-commission for each diocese and a local committee for each Canadian parish. The chief object of the movement is to gather facts to be placed before the Roman authorities with a view to move them to give the Canadian Catholics everywhere equal rights with their brethren of other nationalities.

Infidelity in Latin America and in the United States.—A bishop of the Episcopalian Conference recently spoke of the infidelity and agnosticism prevailing in South America, and especially in Brazil, declaring that the men in Latin America have ceased to believe in the truths of religion. This unproved allegation brought out the following pertinent questions from Bishop McQuaid, of Rochester. (*Union and Advertiser*, Dec. 9th): "Is he aware how much belief there is among the non-Catholic churches of Rochester, in the divine revelation, in the dogmas of the unity and trinity of God, in the incarnation and redemption, in eternal punishment, in the life to come? How many of the non-Catholic people of Rochester frequent their own churches, even to hear the current topics of the day, the sensational events of the hour, or the subject-matter of newspaper editorials, which method of preaching has become almost the rule of the pulpits of the country?"

Chromos for Church-Goers.—The Rev. Mr. Bartlett, of the First Congregational Church in Chicago, has a new scheme "to increase the attendance and to arouse more interest in Biblical teachings." On the Sunday before Christmas he distributed free to every man, woman, and child attending the service, a handsome chromo representing "The Mother and the Child," which was the text of his sermon. The papers agree that it was "a novel and successful departure."

Fire From the Modern Pulpit.—Under this caption we recently read an amusing article, credited to the *Cleveland Plain-Dealer* (unfortunately we can not give chapter and verse, as the journal we clipped the item from simply credited it to the *Cleveland paper* without giving number or date). In smaller towns, where fires are of rare occurrence, the ringing of an alarm causes gen-

eral attention and a good deal of incidental excitement, which is apt to interrupt seriously the Sunday services. A minister in Portsmouth, O., has prepared to relieve the anxiety of his hearers in short order, by equipping his pulpit with a telephone and a fire-alarm card. As soon as the alarm bell is heard, the pastor suspends the service and locates the fire by means of his card. Then he rings up the fire exchange, briefly conveys the information he receives to his congregation, and the services proceed.

OUR ISLAND POSSESSIONS.

Schools in Porto Rico.—In a lecture before the Graduate Club of the University of Pennsylvania, reported in the N. Y. *Tribune* (Dec. 15th), Prof. M. C. Brumbaugh, who was appointed Commissioner of Education for Porto Rico, gave some statistics of his work on that island. Accordingly, there are now 992 public schools, with 50,000 pupils, which cost annually \$501,000. The average attendance is seventy-eight per cent., the largest, excepting Massachusetts, of any country under our flag. There is also in operation a normal school, with two hundred pupils. In all the schools, the children sing our national songs and read from English books. This is certainly a great improvement; but of what ulterior benefit will the best public school training be to the people of the island, if it robs them of their religion?

Civilization in the Philippines.—The valiant Bishop McQuaid, of Rochester, recently took occasion to reply from his Cathedral pulpit to the slanders of the Episcopalian bishops Doane and Kinsolving. He flatly denied, from personal knowledge, their charges against the Catholic priesthood in the Philippines. This priesthood, he said, had civilized the islanders, not in the ways of American industrial labor, by which practically they would have been made slaves, but in the only true—the Christian sense. "They had a morality," he declared, "which I am afraid they will never know again," as American "civilization," through the instrumentality of Protestant denominations, is likely to bring in divorce and its concomitant degradation. The predecessors of the American ministers who are now going to elevate the condition of the Filipinos, have literally civilized the original inhabitants of the U. S. off the face of the earth. It strikes Bp. McQuaid as very singular that the American government should propose to deny religious instruction in the schools to seven or eight millions of natives, most of them Catholics, while they are paying the Sultan of Sulu \$20,000 a year to maintain a harem and allow him full liberty to teach the Koran in his schools; and he rightly denounces such conduct as "national hypocrisy and a libel upon American civilization."

THE CATHOLIC PRESS.

Growth of the Catholic Press in Australia.—The first Catholic newspaper in the Australian colonies, the *Sydney Freeman's Journal*, was started over fifty years ago. Catholics were then few in that new country and lacked means and social standing. To-day they are numerous and a power. In the sixties the *Advocate* was started at Melbourne. The *New Zealand Tablet* was founded

twenty-eight years ago. At present there are in Australia ten Catholic weeklies—two in Sidney, two in Melbourne, two in Brisbane (Queensland), one each in Adelaide (South Australia), Pestle (West Australia), Lancelton (Tasmania), and Dunedin (New Zealand). They range in price from one penny to six pence per copy. Strange to say, in Australia the high-priced journals have always been the most successful.

The *Intermountain Catholic* (Vol. iii, No. 2) accuses the reverend editor of the *Buffalo Union and Times* of excess both in praising and blaming. "When he praises a man," says our Salt Lake contemporary, "Father Cronin elevates him to the seventh heaven, and when he starts in to roast another, he does him up to a finish." To an impartial observer it would seem that this charge lies pretty much against almost the entire Catholic press of these United States. It would prove a useful subject of discussion if ever that convention of Catholic editors meets, for which several of our contemporaries have been working so strenuously for many a moon.

OBITUARY.

THE REVIEW has lost three staunch friends lately: REV. C. KÖNIG, of East St. Louis, REV. MAX KOCH, of Belleville, and DR. P. MEHRING, of Portage des Sioux. Their souls are recommended to the prayers of our readers.

Switzerland lost one of its most distinguished Catholic journalists in the decease of Mr. OSCAR HIRT, editor of the Luzerne *Vaterland*. Mr. Hirt was for twenty-one years a member of the staff of that newspaper, which is generally regarded the leading Catholic central organ of the Republic.

EDUCATION.

War on Bigoted Text-Books.—The International Catholic Truth Society is doing a needful service to the cause of Catholic truth and justice in showing up the bigoted and unreliable character of some of the text-books used in normal schools, colleges of pedagogy, etc., throughout the country. Three of the worst of these are: Painter's, Williams', Campayre's, and Davidson's histories of education. The results of the examination of these books made by the Society ought to be spread broadcast in penny pamphlets.

The President's Message in Public Schools.—Considerable discussion was aroused in the press recently by the report that the Superintendent of Schools at Indianapolis had ordered President Roosevelt's message to be read in the public schools as a model of "current history, civics, and good English." We now learn that the Superintendent of Schools at Terre Haute, in the same State, refused to adopt the suggestion. We agree with the *Pilot* (No. 51) that, while Mr. Roosevelt's message is a good one, indeed among the very best, there is no reason why it should be put before school-children, so long as the country is governed by party rule and partisanship has no place in general education. Our contemporary adds the pertinent query, whether the school-children of Indiana have been all made familiar with President Washington's Farewell Address, which is also a good model of lofty Americanism and admirable English.

MISCELLANIES.

How a Protestant Minister Gave Himself Away.—The venerable convert H. L. Richards, of Winchester, Mass., contributed to the Christmas number of the *Catholic Columbian* a touching paper on "Fifty Years in the Church." We quote his account of an incident in his life as an Episcopalian minister, as an illustration of the absurdity of any Protestant denomination presuming to call itself Catholic. "I was officiating one Sunday in Trinity Church," he says, "the rector being temporarily absent. At that time I was quite High-church and accustomed to ring the changes on the claim that we were true Catholics—not Roman, you know. On retiring after the service, I had reached the vestibule when I was met there by three Irishmen who had apparently just arrived from a journey. They approached me respectfully, tipping their hats, when one asked 'Your reverence, is this the Catholic church?' Instinctively and without time for reflection I replied: 'No, my good man, this is not the Catholic church. You see that tower over there above the house—that is the Catholic church.' Imagine my mortification when I had time to realize how completely and unconsciously I had simply given myself away. It was only another practical illustration of the truth of the saying of St. Augustine, that a stranger going into any town and enquiring for the Catholic Church would never be pointed to a schismatical conventicle but to the place of worship of the real, old, Catholic Church, universally recognised as such."

Are We a Christian Nation?—The *Northwestern Catholic* is not one of the papers that think we are. It says (No. 11) that while we have an ever present, profound desire to be great, we do not care about the welfare of our neighbors; that the trend of our education is rather to produce something to be admired than something intrinsically good; that in our dealing with other races we strive to maintain our superiority rather than to uplift and share our good things with them; that in our relations with each other money is placed before the man. While there is hope for us because many of the individuals that make up our nation are Christians, it is a mere flight of oratory to say that we have attained to the grace of a Christian nation.

In this connection it may not be amiss to acquaint our readers with the little known fact that our government once made a treaty in which it positively disclaimed all title to the epithet a Christian nation. It was the treaty negotiated Jan. 4th, 1797, by Joel Barlow, during Washington's administration, with Tripoli, the eleventh article of which begins with the preamble: "As the government of the United States of America is not in any sense founded on the Christian religion," etc. In renewing the treaty in 1805, Jefferson struck out these words.

A Modern American Lay Index.—The *Globe-Democrat* recently published a list of books that are not freely circulated by the St. Louis Public Library. It includes such works as Balzac's, De Foe's, Fielding's, Ouida's, Sue's, Mrs. Southworth's, Flaubert's, and Zola's novels and a number of scientific, mostly medical, books. The *Mirror* (No. 38), in commenting on the matter, sagely re-

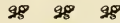
marked that, as the Public Library is mainly a library for children, the management is wise in prohibiting the circulation of most, if not all, of the books on its *Index expurgatorius*. No doubt thousands of level-headed Protestants share this opinion. It is hard to understand why these same people will blame the Catholic Church for trying to keep certain dangerous books out of the hands of her children. Even in this enlightened age most persons are and remain, no matter how old they get, children intellectually, who are not able to distinguish hurtful mental pabulum from good. Why then blame their wise and kindly mother for withholding from them all noxious spiritual nourishment to the utmost of her power?

St. Friday.—An Albanian writer recently asserted that there was near Dodona a church dedicated to St. Friday, wherefor he was sharply called down by a correspondent of the *Tablet*, who inclined to believe that the church in question was dedicated to Good Friday, the day of the Crucifixion, since there was no saint of that name. This seems, however, an error. Fr. Nilles, S. J., a recognized authority on Oriental matters, tells us in his '*Calendarium*' of the Eastern and Western Church, that a St. Friday exists and is called in Greek "*Hagia Parascheve*," among the Slav races, "*Sz. Paraschevi*," and by the Roumanians "*Santa Paraschevi*." All these names mean St. Friday. Fr. Nilles even says there are no less than five saints of that name. The first seems to have been baptized Paraschevi because she was born on a Friday. One of the five is called by the Slav and Roumanian nations their mother. Another is to be found in the Roman Martyrology (as Parasceve) on the 20th of March. It may be well to remark here, however, that the Bollandists say: "Extremely puzzling and very fabulous are the facts related about this saint—whether one considers the saint herself (one of several?), the story of her life, the places traversed, the time, manner and other circumstances of her martyrdom, or the Greek, Latin, or Italian Acts." It is questionable, too, whether she was ever canonized by Gregory X.—or by any other Pope. The Bollandists insert the significant words "*ut ferunt*" after the assertion, and add the still more significant ones "*verum res nimis dubia est.*"

Something About the "Mystic Workers of the World."—A reader wishes to know what we think of the mutual benefit society called the "Mystic Workers of the World." From the point of view of the insurance expert, we have only to say: Compare the assessments of the "Mystic Workers" with the table given by our contributor "Accountant" in No. 30, last volume of THE REVIEW, and you can figure out for yourself how long this society is apt to last. As to the religious side, we read about the "Mystic Workers" in the '*Cyclopedia of Fraternities*,' page 159: "The founder of the Mystic Workers was a member of the Masonic Fraternity, of the Knights of Pythias, Modern Woodmen of America, Knights of the Maccabees, and Woodmen of the World, from which it may be inferred that the Mystic Workers is the legitimate offspring of the most representative of the older and modern fraternities."—i. e., societies with whom no practical Catholic ought to affiliate.

NOTE-BOOK.

We beg to call the attention of our subscribers, old and new, to the remarks printed on the last page of the cover. Having installed a Buckeye Index File in our office, with a separate card for each subscriber, containing his name and address, the date of his subscription and a list of the various payments made by him with the date to which he is credited, we deem it unnecessary henceforth to send out separate receipts, and shall do it only when specially requested. If you have made a remittance, watch the yellow label on your paper. Within two weeks you will find your remittance properly credited there; if not, drop us a postcard and the matter will be righted. The date-line on the label is easy enough to decipher. If it reads, "1jan2" for instance, it means that your subscription is paid up to January 1st, 1902. It will be promptly changed into "1jan3" upon receipt of two dollars for renewal.



We are in receipt of a query concerning the best mode of treating certain church-goods dealers who are in the habit of sending articles that have not been ordered and are not wanted, to priests and nuns, and afterwards pester these good people with communications and threats to compel them to return the goods or to pay for them. The best way is not to accept these goods at all. If one has accepted them and finds that he does not want them and feels disinclined to take the trouble to return them, we suggest that he put them away and entirely ignore all letters and threats, holding them for perhaps a year, ready to surrender them at any time to a personal representative of the firm upon a receipt. The threats these importunate fellows make are utterly vain. No one can by any manner of means be forced to pay for anything he never ordered.



Rev. Fr. Alphonse, O. S. B., of Devil's Lake, North Dakota, requests us to warn the reverend clergy against a certain individual who goes around pretending to publish a year-book for Catholic congregations. As a sample he shows a year-book of the Fargo Cathedral parish. His main object is to obtain a few lines from the pastor authorizing him to collect advertisements among the business-men of the town, from the proceeds of which the expense of printing the year-book is to be defrayed. He collects as much money as he is able and then disappears. At Devil's Lake he went by the name of M. J. Russell. He is tall and slim, with a fair complexion and chestnut hair. His age is not above thirty.



After publishing such a harsh article on the pastoral issued by Bishop Alcocer, Apostolic Administrator of Manila, upon the occasion of the assassination of President McKinley (cfr. No. 35, vol. viii, of *THE REVIEW*), the *Independent*, in its number 2910, undertakes to extenuate the prelate's conduct by saying that "as non-Catholics do not profess a faith in purgatory, and while living would not wish the prayers implying the existence of purgatory

to be made for them after their death, the Church makes the law that no regular requiem services be held on the occasion of the death of non-Catholics." Our contemporary believes this is what Bishop Alcocer had in mind when he issued the order forbidding requiem masses for President McKinley, and intimates that, when he is educated up to American ways, he will at another such juncture order masses '*Pro Pace*' or '*Pro Quaquumque Tribulatione*.'" It is an astonishing view to express on the part of a journal which continually chides Catholics for their lack of liberality and broad-mindedness. What sect shows such tender consideration for the belief of outsiders as the Catholic Church does according to the *Independent!* In matter of fact, the Church makes her laws and regulations without regard to the faith or rather unbelief of any sect.



His Eminence Cardinal Steinhuber, S. J., in a letter to Mr. Theodore B. Thiele of Chicago, in which he conveys to that gentleman the Holy Father's blessing and genuine gratification over an address in favor of the temporal power delivered at the last annual meeting of the German Catholic State Federation of Illinois, says that His Holiness appreciated the address all the more "since the very important question of the liberty and independence of the Holy See was so little understood in the United States, and so many were unable to see that the head of Catholic Christendom should not be a subject of any worldly sovereign." The Cardinal concludes his kindly letter with the wish: "May the German Catholics of North America in the future, as in the past, stand firmly for the cause of God, and may each man do his share." Mr. Thiele rightly thinks that the action of the Holy Father and the letter of Cardinal Steinhuber is a recognition not merely of the services which he has been able to render the cause of Catholicity, but of the work done by German Catholics throughout the country.



The Milwaukee *Catholic Citizen* (No. 7) is authority for the statement that President Roosevelt, in a recent conversation with Cardinal Gibbons at the White House, claimed that he was a blood relation of the late Archbishop James Roosevelt Bayley, of Baltimore, who became a convert in 1842.



The traditional birth-rate of the "sucker"—one every minute—has increased to a thousand. "In greater droves than ever before," said the *Saturday Evening Post* the other day, "the lambs have gone baa-ing and bleating into Wall Street during the past twelve months. Oil-fields have claimed their thousands, gold-fields their tens of thousands, and the 'get-rich-quick' men the undivided remainder. Nothing has been too transparent, too flimsy, to catch its crowd of innocents. Every old skin-game and a hundred new ones have been worked on and have worked the public." The only safe rule in these matters is: Investigate and remember that the larger the profit you are offered, the surer you are to lose your capital.

The Duty of the Hour.

ORDINARILY, we distinguish the loyal Catholic from the deserter by the conscientious fulfilment of his religious duties. For us religion is a duty to be fulfilled, not a sentiment to be gratified at will. Of course there are degrees and shades, originating in a larger or smaller measure of conscientiousness innate in the individual soul. But he who delivers up his children to the Moloch, and himself fails to perform his Easter duty, can not claim to be considered a Catholic; and if he sets up such a claim nevertheless, we have the right to call him a fraud and a Liberal, no matter whether he be a millionaire, a scholar, or official in high station; a mechanic, a day-laborer, or a beggar.

For practical every-day life this criterion is sufficient; but the scholar, the man of higher education, will have to be judged by a superior standard, in accordance with the talents wherewith Providence has blessed him. If he does not wish to forfeit his claim of being called a Catholic scholar, he will have to see to it that not only his conduct in daily life, but also his knowledge, his thought and research is in full and absolute conformity with his religious faith. This may be hard at times, but nothing can alter the granite certainty that there is but one truth. It is often still more difficult to prove the lack of this conformity in concrete cases; for in the realm of the spirit, the variations, transitions, and shades are even more numerous and frequent than in visible nature.

From a Protestant coign of vantage it may be admitted that the question of a scholar's relation to revealed truth is both unanswerable and unjustifiable, as Protestantism has no objective standard. In the Catholic Church it is otherwise. For all, however, be they Protestant or Catholic, who actively participate in the intellectual movement of the age and who put their vocation in touch with the great questions concerning God, the world, and man; for all who deal with the object "man" in practice, and who therefore ought to have some sort of theoretical knowledge of this object, there is a criterion both clear-cut and simple, free from all narrowness, to which not only the Catholic scholar, but every one who lays claim to the name of Christian can safely and unhesitatingly subject himself. St. Augustine has formulated it thus:

"Truth consists in this that we posit three things in God—the cause of the world, the supreme good, and the point of support of human reason. Error consists in this that we put these three things in the corporeal world or in the human spirit."

In this spirit of error we are all of us swimming as in a boundless ocean; every mother's son of us off and on gulps a mouthful of salty brine, and many of us, alas! are no longer able to distinguish it from clear spring-water. This spirit seeks for the cause of the world in the movements of material atoms, the supreme good in coarser or finer sensual indulgence, and reason's point of support in the autonomous human spirit. To this fundamental error we owe Darwinism and Häckelianism in the natural sciences and in anthropology, the counterfeiting of the basic conceptions ("*Umwerthung aller Werthe*," in Nietzschean parlance) of logic and ethics, of sociology, jurisprudence, and politics. It strives in dead earnest to establish science, religion, art, morality, the State, right, and family on a Darwinistic or evolutionistic basis. Unfortunately, even cultured Catholic circles have not escaped contamination. The secularization of science has left its traces everywhere. Only recently an eminent professor complained that "we have no more Catholic jurists," meaning, of course, that there were no longer any good Catholics in the legal profession. The same is true, generally speaking and with but rare exceptions, of the medical profession; nor can it surprise those who have time and again seen it taught in medical books and publications, that materialism is the true faith of every advanced physician.

All this and much more that could be adduced in this connection shows that it is high time to make a strong fight against the modern secular spirit, which controls not only most of our higher institutions of learning, but extends its suctorial organs deep down into our common schools. "The audacity to say everything has created the indolence to hear everything." It seems like a description of our own times when we read in the works of Père Gratry:

"How many intellects have been suffocated under the mass of errors which they neither accepted nor repulsed, but simply tolerated. . . . In this state of spiritual decay the mind, like a corpse, suffers everything without stirring and inertly takes every blow. It has lost the ferment of life which alone can effect the separation of the good from the bad, of life from death. . . . The number of such unnerved minds among us is fearfully large, and the rest are caught by the raging fever which precedes debilitation. Those who are calm and sound, decided and straight, wise and symmetrically developed, are fewer than ever before since seven hundred years."

This description unfortunately fits the spiritual condition of a very large number of our educated Catholics of to-day, who, while languidly keeping up a semblance of Catholic practice, are deep down in their hearts indifferent, if not corrupt, spiritually. Were it not thus, Liberalism, Americanism, could never have arisen and flourished among us.

Hohenlohe and Bismarck.



IN 1898 the Cotta Publishing House in Stuttgart, Germany, published in two volumes 'Reflections and Reminiscences of Prince Otto von Bismarck.' To this work there has lately been added a 'Supplement,' which contains principally correspondence.

The *Kölnische Volkszeitung* in a late number reprinted some of the most interesting of these letters. Among them are three written by the late Cardinal Hohenlohe, which will, no doubt, be of great interest to many readers of THE REVIEW, as they are an important contribution to the history of the time.

I.

"ROME, March 5th, 1876. After Cardinal Ledochowski had arrived the day before yesterday, and had been received in audience by His Holiness on the same evening, and had also been welcomed by the Papal Court, he came last night to the residence of the Countess Odeschalchi (nee Branicka), whither a number of distinguished persons had been invited. Cardinal Ledochowski declared himself highly pleased with the kind and condescending treatment he had received in Ostrowo; with the beautiful garden for promenading, etc. He also remarked that in Berlin they would not proceed further against the Catholic Church; and although not just now, nevertheless in the near future, the Imperial Chancellor would make peace with the Catholic Church. I said to the high dignitary who related this to me: 'Then they ought to send Cardinal Ledochowski as a legate to Berlin.' I received the answer that this was a trifle premature (*tropo presto*), and that, moreover, they are here now of a more conciliatory disposition, and no more speeches or allocutions would be held against Prussia. I answered: 'Let us hope so! *Especialy ought a quietus be put upon the action of the Centre Party*, and the bishops of Germany be instructed to come to an understanding with the government wherever possible, and to tolerate this *modus vivendi* for the present.' A high and influential gentleman gave me to understand that this would be done;—but whether it will, is another question. This same gentleman was also of the opinion that the whole trouble originated with the late Cardinal Reisach, who had persistently instigated the Pope and Antonelli against Prussia, and the seed had now germinated into a great calamity. To give a clear statement of the situation here is exceedingly difficult; I therefore restrict myself to citing the above facts, and remain with best wishes for your welfare, G. CARDINAL VON HOHENLOHE."

II.

"ROME, November 26th, 1879. My gracious Lord! Your Serene Highness will permit me to write once again. I am told here that the peace negotiations with Cardinal Jacobini make good progress, and I thank God for this good turn of affairs. However, certain 'clerical hot-heads' flatter themselves that the Jesuits shall again be smuggled into Prussia by means of a paragraph something like this: religious societies and associations have free admission into Prussia. If only the *Jesuits* be not mentioned, they persuade themselves that the paragraph shall pass and the Jesuits will follow. Happy simplicity! It is, however, good to protect our country against *this national scourge*. With the best wishes for your Lordship's well-being and the most profound respect and veneration, Your Highness' most devoted servant, G. CARDINAL VON HOHENLOHE, Bishop of Albano."

III.

"VILLA D'ESTE, March 25th, 1881. Most Illustrious Prince! May Your Serene Highness permit me to offer to you my heartiest congratulations upon your birthday. Every respectable German must give thanks to God on this day, that He has given you, my gracious Lord, to the Fatherland, and pray for you, that you may still live many, many years and may experience much joy and consolation after so many anxieties, troubles, and annoyances. I do this every day. *On your birthday I shall have prayers said especially for Your Highness in my Diocese of Albano*, whither I shall go for a long stay and *leave the Vatican to shift for itself*, in order that it may gradually come to its senses and approach the German government more and more. With the entreaty to remember me most kindly to Her Serene Highness, your consort, and with the assurance of the most sincere attachment and friendship, I have the honor to be Your Serene Highness' most devoted servant, G. CARDINAL[VON HOHENLOHE]."

* * *

These Hohenlohe letters show how well informed the Curia was when, upon the official appointment by the German Emperor of Cardinal Hohenlohe as German ambassador to the Holy See, it declared under date of May 2nd, 1872, that it regretted "not to be in a position to authorize a cardinal of the Holy Roman Church to accept such a delicate and important office under the present circumstances."

It leaves indeed a very sad impression to see a cardinal, a prince of the Church of God, a member of the papal cabinet, write letters of such a tenor, to such a man. If the commonest *gens-d'armes* in the employ of the German government had addressed similar epistles to the Curia, Bismarck would forthwith have brought down upon him the most dire punishment as a "traitor and an enemy of the government."

F. A. M.

Stenography.



THE way in which new and "dead easy" systems of stenography are continually advertised, would lead one to think that the art of shorthand writing is as easy of acquisition as rolling off a barkless log without knots. More than one reader of this REVIEW has doubtless at one time or another been induced to attempt to learn one of the many systems of stenography now alleged to be widely in vogue. And every one who has made the effort will no doubt agree that shorthand writing is an exceedingly difficult thing. If there is one who has not, after some little time, given up the attempt in utter despair, let him hold up his hand. Most of those who have undertaken the difficult job have perhaps understood the rules thoroughly well and got familiar with the various signs; but they have utterly failed to gain such a proficiency that they could write shorthand nearly as fast as ordinary round hand.

In matter of fact, stenography is an art most difficult to learn even for those endowed with a sprightly mind and a facile hand. It is much easier to become a pianist of ordinary proficiency than a good stenographer.

Eduard Engel, for twenty years at the head of the stenographic bureau of the German Reichstag, recently declared in an article in the Berlin *Zukunft* [No. 10] that there are in the whole German Empire, the cradle of numberless systems and the home of thousands of alleged shorthand experts, at the highest twenty-five persons capable of reporting correctly the proceedings of a public body or in fact any ordinary public speech. "Stenography," he says, "is fraught with so many difficulties that dilettantism is of no avail and nothing but the most strenuous practice of shorthand as a profession can bring real proficiency."

The same writer is authority for the astonishing statement, which he declares himself ready to demonstrate by a direct challenge, that there is not now living a single inventor of a stenographic system who can take down a ten-minute speech correctly at the moderate rate of 250 syllables per minute. This is due to their want of practice in some instances, and in others to the absolute worthlessness of their beautiful theories.

Mr. Engel rightly considers the promiscuous teaching of stenography even in the higher schools as a waste of time and gray matter. There is absolutely no system of stenography that is "easy to learn." The theoretic principles, can be readily enough acquired, just like the theory of swimming or rope-walking; but what has that to do with practical shorthand writing? You can learn the chief grammatical rules of almost any language in a few

days or weeks ; but will it enable you to speak the language? No stenographic system has yet been invented, or ever will be, which does not require for the purpose of practical use at least as much time and diligence as the learning of a foreign tongue ; and every inventor or teacher who asserts the contrary, may be set down as a fakir.

Those who are interested in the subject will find much profit in the perusal of a little brochure lately published in Germany by Max Conradi, under the title, '*Die übertriebene Werthschätzung der Stenographie, ihre Verwendung in Schulen, im Heer und bei Behörden.*'

Regarding the choice of a system, those who find it necessary or desirable to learn shorthand and who have the courage and perseverance to acquire a very difficult art, should disregard all the novel and "dead easy" systems and choose among the tried and reliable ones preferably that which is simple and eschews abbreviations and complicated word-signs.

The Historic Groundwork of the Legend of the Holy House of Loretto.

[While certain American Catholic newspapers, despite the warnings of P. Grisar and Dr. Funk, re-echoed in this REVIEW (vol. viii, No. 34), continue to set forth the pious legend of the Holy House of Loretto as if it were "beyond all controversy," *) Catholic scholars in Europe are carefully tracing out the real facts. So far as they appear to be established, Msgr. P. M. Baumgarten, of Munich, describes them as follows for the readers of THE REVIEW.]

A branch of the Comnenus family, more particularly Michael Angelus Comnenus, son of Angelus Sebastokratos, settled in Epirus in 1202 or 1203, where he united Epirus, Acarnania, and Aetolia, with a portion of Thessaly, in a despoty under his rule.

At their departure from Constantinople, the Angeli had taken all their treasures and relics with them, and in the documents preserved in the archives of Fiume we read that the relics came into the country "*per manus Angclorum.*" When Michael's descendants left Epirus, towards the end of the thirteenth century, and

*) See, e. g., the article "The Holy House of Loretto" in the Chicago *New World*, Dec. 14th, 1901, p. 12.—A college paper, the *St. Mary's Sentinel*, of St. Mary's, Ky., has even gone out of its way (vol. xx, No. 4) to attack THE REVIEW for endeavoring to bring out the truth in this matter. We shall print a reply next week.

settled on the Italian coast opposite, they again carried their relics away with them, which thus came "*per manus Angelorum*" to Recanuti.

It seems that among these relics were a few stones taken from the Holy House at Nazareth. These they inserted in the walls of a structure which they erected after the model of that sacred edifice and in about the same proportions. The veneration of this structure, later known as the Holy House of Loretto, was therefore a "*veneratio partis pro toto*."

When in later years the expression "*per manus Angelorum*" could no longer be historically explained, because the facts had been forgotten, the House itself was considered to have been transferred as a whole by angels from Nazareth,—whence the present confusion.

These are the facts, so far as I know them, and while I can not warrant every detail, they are substantially correct.

The so-called petrographic examination made under Pius IX., which resulted in the statement that the translation of the material of the Holy House of Loretto by angels was an absolutely certain fact, has turned out a huge fraud. De Rossi, the great archaeologist, said to me: "*La frode, con cui hanno ingannato Papa Pio IX. intorno alla santa casa di Loreto, è la cosa la più vile, che io abbia conosciuto*." If such a cautious scholar as de Rossi could express himself thus, the proof must be overwhelming.

The documents at Fiume have recently been discovered after a long and diligent search by the Holy Father's physician, Dr. Lapponi, who told me personally that there is no historic proof, i. e., no mention of the Holy House, previous to the close of the fourteenth century. For more than a century, therefore, no one knew anything about the alleged miraculous translation of the edifice by angels.

The Dogmatic Definition of the Assumption.



THE Church has ever been faithful to her divine mission of guarding the deposit of the faith. Without fear or weakness she has taught the faithful the dogmas of faith and defended her teaching against the attacks of heretics and infidels. But her mission is larger: she has also to interpret, to explain the divine revelation, and show its beauty and harmony. Hence, without introducing anything new, without trenching on anything old, she guards that deposit in its integrity, and when, at one time or another, she has proclaimed such or such a doctrine to be a dogma of faith, she did not add anything new to the divine

deposit, but simply declared that that doctrine was infallibly contained therein.

Nor is it necessary that a doctrine, in order to be defined as a dogma of the faith, be attacked by its adversaries. By the Savior's command: "Teach ye all nations," the Church has the power to declare at any time what the faithful must believe as truth contained in the divine revelation.

The Church must teach and uphold the truth, despite any tempests that it may rouse. What ridicule was not poured out on the dogma of the Immaculate Conception! What dire predictions were not made against the definition of the infallibility! And yet, what blessings have the faithful derived from both!

Now, as to the definability of the Assumption of the Blessed Virgin, it is well known that 200 Fathers of the Vatican Council had signed a petition, in which they asked that the doctrine teaching Our Lady to be in Heaven with soul and body, be declared as a part of the divine revelation. The question raised is only about the kind of faith, not about the fact itself. As to the fact, it is certain that the Blessed Virgin enjoys in Heaven all the happiness of the elect, that she has not to wait for the general resurrection, but, by a special privilege, her living body was re-united to the soul shortly after her death. Whoever holds the contrary, is guilty of bold temerity, as contradicting the authentic and solemn teaching of the Church. What, then, could be gained by a dogmatic definition, if the matter is certain? A great deal. It would stop the mouths of certain editors who say, one may remain a good Catholic without believing in the Assumption of the Blessed Virgin, since it is not yet a defined dogma. It would furthermore put a new jewel into the crown of the Heavenly Queen and make the act whereby a Christian believes in her Assumption, an act of divine faith. Thus, a definition of the Assumption would both glorify the Blessed Virgin and benefit the whole Christian world.

Hence bishops and priests and people welcomed the petition of the Vatican Fathers, and for some time past there has been in a great part of the Christian family, especially in France, Spain, Italy, Belgium, Brazil, and Portugal, a united action of prayer to obtain a dogmatic definition of the Assumption. Cardinals and bishops have made known to the Holy Father their personal wishes, and in less than a year more than 200 petitions have reached the Holy See, expressing the lively desire of pastors and flocks to have that solemn homage rendered to the Queen of Heaven.

The staff of THE REVIEW, and, doubtless, all its readers too, join their prayers and petitions and hail the day when with faith divine we may sing of the bodily Assumption of our Blessed Mother:

*Semper fulgens munda stola,
Inter mundas munda sola,
Ascendisti sidera:
Super agmina Sanctorum,
Super choros Angelorum,
Sceptra geris Domina.*

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The "Pious Fund."—A recent despatch in the daily papers said that our State Department had arranged for the settlement of certain American claims against the "Pious Fund" by arbitration. The "Pious Fund of the Californias" was established in the sixteenth century for the support and maintenance of the Jesuit missions. After the cession of upper California to the United States, the bishops of this district applied for the share of the fund to which the Northern missions were entitled. After a long controversy the accrued interest of the fund was (in 1877, we believe) distributed in a satisfactory manner between the missions in the United States and Mexico. The interest has meanwhile again accumulated to the amount of about one million dollars, and the Mexican government, at the suggestion of the State Department at Washington, whose good offices had been invoked by the bishops of California, has agreed to the appointment of arbitrators to determine how much of this money shall go to the missions in her own territory and how much to the missions in the United States. It is indeed remarkable, as the *Freeman's Journal* observed the other week (No. 3,575), that this fund has been held sacred during all the changes and revolutions in Mexico since the sixteenth century.

A Girl Coon-Show A. M. D. G.—The *Boston Traveler* of Dec. 30th contained the announcement of a "coon-show" to be given by 200 young girls, of the Marian Sodality of St. Augustine's parish, at the school-hall in South Boston. We have seen no report of the affair, but suppose it came off according to program, which, if we may believe the *Traveler*, included "all the popular 'coon' ballads of the day," with "the end jokes applied to many well-known local characters." Sodality maidens in black-face, poking vulgar "coon" jokes at the men of the town, from the stage of a Catholic school-hall, for the benefit of a Catholic parish, is a novelty not only in minstrelsy, as the *Traveler* remarks, but in congregational money-getting as well. It ought to be discouraged.

The Catacombs.—One of the few rights left to the Holy See after the catastrophe of 1870 was the possession and administration of the Catacombs. Both Pius IX. and Leo XIII. have devoted great care and immense sums of money to the restoration of these venerable places. Now there is in preparation a bill to be introduced—perhaps it is already introduced at this moment—in the Italian chambers which declares the Catacombs to be the property of the Italian nation and puts them in charge of the Department of the Interior. Though this would be robbery pure and simple, there is no doubt that the bill will pass. Our readers can imagine what pain it must give to the Holy Father. The Catholics of Rome and all Italy are very much incensed over this new encroachment of a robber government, but there is no hope of an intervention on the part of the Powers, the only thing which might prevent the execution of this nefarious plan.

EDUCATION.

Against Vertical Writing.—The question of vertical penmanship having been discussed pro and con in this journal on various occasions, it will no doubt interest a good many of our readers to learn that several city school boards in New England have lately voted to discontinue instruction in vertical handwriting. Some of them have adopted in its stead a style that is slanted indeed, but not to the measure of some fifty-two degrees, like the old style, but only about seventeen.

Why do not Catholics Endow Their Own Educational Institutions?—We see non-Catholic institutions endowed by rich men. Why do not Catholics endow their schools? We are told in reply: Because Catholics, as a rule, are poor. But there are a good many wealthy Catholics. Why do they not show an interest in education? Dr. Pallen offers some probable reasons in his column of the *Pittsburg Observer* (No. 30). The first is, that many rich Catholics are themselves uneducated and have no appreciation of what Catholic education is in itself or in its results upon Catholic life. In the second place, many rich Catholics are worldly-minded. Far from endowing or even patronizing Catholic schools and colleges, they follow the fashionable fad of the hour and send their children—if they have any—to non-Catholic institutions. Besides, it may be mentioned, there is no "glory" to be gotten from the endowment of Catholic colleges. The secular press hardly notices such things.

POLITICS AND SOCIOLOGY.

The Disparition of Race and Religious Prejudices.—The *Globe-Democrat* of Dec. 16th commented on the election of Patrick A. Collins as mayor of Boston, by a plurality of 18,000, as "a striking illustration of the growth in religious and racial tolerance which has taken place in New England in the past thirty or forty years." It recalled that "there were days when Mr. Gen. Collins' Irish birth and Catholic affiliations would have eventually barred the way to him to any high political situation in Boston, as well as in most of the other communities in New England;" and that it is scarcely a century since the entire congressional delegation from the State of Massachusetts were anti-Catholic and anti-Irish Know-nothings. Some of the reasons which, in the *Globe's* opinion, have brought about the disparition of religious and race prejudice, not only in New England, but in all the rest of the country, are the War of Secession, in which men of all countries and faiths fought side by side; the rise into business prominence of men of all sorts of antecedents and affiliations; the diffusion of education, and the influence of the West, in which racial and religious bigotries were never widely prevalent.

Laziness the Bete Noire of Applied Socialism.—The reason why Ruskin, the American utopia, has come to an inglorious end, is declared by W. G. Davis in *Gunton's Magazine* (Dec.) to be the fact that communal life had made the people lazy. The N. Y. *Tribune* recalls that the late W. H. Channing, who was associated in the Brook Farm experiment, gave this same tendency toward indolence as the reason for the failure of that much-discussed venture.

Mr. Noyes, founder of the Oneida community, after a personal investigation; Mr. C. McDonald, a Scottish Owenite, who visited most of the American communities on a tour of research, and Mr. Nordhoff, who investigated some seventy odd communities, all, according to John Ray's 'Contemporary Socialism,' agree in saying that laziness is the *bête noire* of applied Socialism.

Science and Industry.

|| Henry Holt & Co., of New York, publish a manual of the flora of the Northern States and Canada, by Nathaniel Lord Britton, Ph. D., destined to take the place of Gray's Manual of Botany. Britton has adopted the new nomenclature. Unfortunately, there is not an illustration in all the thousand pages.

|| It must excite a mild surprise in laymen to find that, to the "scientific" mind, the question of legislation against intemperance should be determined according to the correctness of one or the other of two antagonistic evolutionary interpretations—those of Lamarck and Weismann. A writer in *Nature* declares that the view that alcoholism is a selective influence of value in the evolution of man and ought not to be interfered with by legislation, rests for its justification ultimately upon the doctrine of Weismann carried to the bitter end, viz., that acquired characters are not inherited; and submits that only if it can be conclusively shown that the opposing Lamarckian interpretation of certain small phenomena is correct, may something be done towards making a breach in a dangerous citadel.

|| That we import millions of dollars worth of wine from France and hardly any from Italy, which produces about the same quantity annually, is all the more remarkable in view of the fact that a majority of those employed on the Pacific coast in connection with the vineyards are Italians and follow to a considerable extent the rules of wine-making which, while they have added much to the productiveness of the vineyards of Italy, have done so at the expense of the quality of the wine produced. The chief defect in a commercial way of Italian viticulture is that the grapes, when gathered, are not separated, and there is no distinction observed in the planting of the vineyards. The French method is to separate the vineyards according to topography and exposure to sun and wind, preserving the individuality of the culture in each case, whereby certain vineyards gain a distinction which, if preserved, gives their product an unusual value. The French method is constantly gaining more support in California.



Speaking of "yellow" journalism, our clever neighbor, the *Mirror*, said the other day that the "yellow" is in us, the people of America—a sort of jaundice, induced by conditions of growth and neglect of intellectual health—and we can not hope to get rid of yellow journalism and yellow novels until the yellow has gotten out of our blood.

MISCELLANY.

The Globe Review and the Temporal Power.—Mr. William H. Thorne says in the "Globe Notes" of the current number of his *Globe Quarterly Review* [p. 498], in connection with the temporal sovereignty of the Pope: ".....the temporal power was a mistake to begin with;.....the very concept of it was and is an error in thought and vitiating to the true principles of Christianity. Being thus an error....we believe that it has already worked mischief and engendered pride and confusion....as a matter of fact it never has assisted the popes in the execution of their spiritual functions.....Jesus was a subject and recognized his obligation of loyalty to the Roman power....and I hold that no pope has a right, being a servant, to expect or pretend to be greater or freer than his Lord and Master. Thus to my mind it is wrong in concept, wrong in spirit, wrong in principle, wrong in conduct, and serves now, as it always has served, to destroy the true motives that should animate all popes and to fill their lives with evil ambitions; in a word, it serves to destroy the true spiritual power and function which it is claimed to defend and protect. It has gone and I pray heaven that it may never be restored. The world has had enough and too much of it long ago."

Only last month His Eminence Cardinal Steinhuber wrote to Mr. Theodore B. Thiele of Chicago:

"The address delivered by you in favor of the independence of the Pope....was sent to me by your friends, and it gives joy to my heart to be able to inform you of the good reception the same received here. When I presented it to the Holy Father and explained its contents to him, the eyes of the aged Pontiff sparkled, and he gave expression to the sentiment that he appreciated your words so much the more as the question of the liberty and independence of the Holy See was so little understood in the United States, and that so many were unable to appreciate that the head of Catholic Christendom should not be a subject of any worldly sovereign."

But Mr. William Henry Thorne of the *Globe Quarterly Review* knows better than the Pope and all the rest of Christendom what is becoming or unbecoming to the papacy. Thus did a certain Don Quixote erstwhile behold giants and armies where all the rest of the world saw windmills and flocks of sheep; and despite all warnings boldly went forth to fight them—with the result that he acquired the sobriquet of "*Caballero de la triste figura.*"

The Millionaire Mesmerizer.—John Alexander Dowie, of Zion City, near Chicago, who boldly proclaims himself to be the second Elijah, "Elijah the Restorer," and who has given himself the title of General Overseer of the Christian Catholic Church, has now, according to a conservative estimate, between fifty and sixty thousand adherents, who believe in him implicitly and trust their chances of happiness in the next world and their property in this to his keeping. The Illinois legislature has made several vain attempts to subject his banking enterprise to supervision. The more he is "persecuted," the faster the deposits roll into his banks. A former member of his flock, who is now suing Dowie, says he is president of the "Zion College," has a "divine healing

home," a livery stable, a bank, a printing and publishing house, a home for erring women, a lumber concern, a mail order business, a meat market, a dry-goods store, and is in the land investment business. His wealth is estimated at several millions, though the attorney for the backslider insisted that when he came to the U. S. from Australia, Dowie had only \$100 in his pocket. What is the secret of his power? Magnetism, mesmerism, hypnotism, have been mentioned. Perhaps he shrewdly employs all of these influences. The amount of credulity, moreover, is doubtless greater than ever in this age often deemed unbelieving.

University Athletics.—Prof. Goldwin Smith, in an interesting paper in No. 2768 of the *Independent*, predicts that our universities will forfeit general confidence if they can not put a check on the monstrous development of athletics. He says it has already come to such a pitch that exceptional muscle is bribed to migrate from one university to another, and that listening to the speeches at a university dinner you would suppose you were attending the annual meeting of a rowing-club. "*Mens sana in corpore sano*" is all right; but mental and bodily exertion draw on the same fund of nervous energy, and if one draws to excess, the other must suffer. Besides, a false standard is set up; manners are not improved; unwise expense is often incurred.

A Monument to a Distinguished Germanist and Educator.—At Montabaur, in Nassau, there has been raised a monument in memory of Dr. Joseph Kehrein, the distinguished Catholic Germanist and educator. Dr. Kehrein was born in 1808, and died in 1876. He devoted his long life to incessant educational work as professor and director in the higher schools of Hessen, and to linguistic research, and it was a sweet reward for the noble scholar that the great Grimm was able to declare in the preface to his monumental 'German Dictionary' that as a result of Kehrein's labors the beginning of modern high German must be dated, not from Luther, but from the year 1450, that is to say, nearly eighty years before the so-called Reformer's time. Much less, thanks to Kehrein's labors, would any scholar now repeat the old fable that Luther was the father of the German church hymns.

Touring in England.—Poultney Bigelow, in a recent magazine article, endeavors to open the eyes of Englishmen to the fact that they are driving away thousands of strangers who would gladly take their holidays in touring about "this sweet little isle," but who can not do it because of the high prices and poor accommodations on the railways, in the hotels, etc. It is hardly possible, he says, to get off under five dollars a day, and withal the fare is bad, the beds are poor, the attendance inferior, and the extras exorbitant. Mr. Bigelow declares from personal experience that touring in England is twice as expensive as it is on the continent, and while on the continent, when you pay your bill, you do so with pleasure and the secret resolution of returning at the next opportunity, in England you are glad to get away and make a vow never to return.



NOTE-BOOK.

Some of the daily papers (the one we have before us is the Meriden, Conn., *Daily Journal*, of Dec. 17th) lately published a patent medicine puff, in which it was alleged that "the Vanilla Crystal Company of New York has received a cablegram under date of Dec. 7th, saying that the Pope has conferred a gold medal on Joseph C. Butler, of New York, the originator of Vanilla Crystals," which circumstance is then set forth as a papal endorsement of Vanilla Crystals. A friend mails us a circular which this same firm is sending out, with a facsimile of an Italian letter from Cardinal Rampolla and an "abbreviated translation" in the left-hand corner. This "translation" is a brazen imposture. For the letter contains not a word to bear out the statement in the "abbreviated translation" that "the Holy Father caused Vanilla Crystals to be used in his household and has deigned to praise its excellent quality." The letter simply says that the Pope blesses Mrs. Butler, who evidently made the application, for her good will shown in sending him the Crystals, and especially in furnishing incense free for the Vatican Basilica. Nevertheless the circular declares in bold-faced type that "Vanilla Crystals is the only food product in the world that has received the endorsement of Pope Leo XIII." This experience ought to make the Roman authorities more careful in their intercourse with shrewd Yankee business-men.

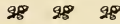


A Catholic business-man who deals in church-goods has written to us to protest against the assertion of "Th." (a Catholic priest) in our issue of Dec. 19th, that "in reality there is very little actual difference between Jewish firms dealing in church-goods and some of our Catholic church-goods men," whose only motto, he says, is "business is business," and who give a clergyman or sister no better treatment than they get from a Jew or a gentile. We believe that our correspondent stated the truth, or we should not have published his letter. Moreover he willingly conceded that those who protest against clergymen and religious dealing with Jewish vendors of church-goods, are "right on general principles," and added that "if our Catholic dealers would all be reliable, there would be no chance for the Hebrew." We do not see how this view can be effectively controverted. We may add that the deception practiced by the cheap dealers—Jews and others, who pretend to undersell all their competitors, consists in this that they sell a certain limited number of articles below their real value, in order to rope in those whose main endeavor is always to buy cheap, and then, after they have their custom, make up for the loss threefold by over-charging them for other wares.

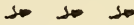


□ In a quotation in No. 35 of the last volume of *THE REVIEW*, taken from the *Pittsburg Observer*, sacramentals of the Church were referred to as "amulets." We knew the term was objectionable, but did not wish to emasculate an otherwise sane reflection. A Capuchin Father in Milwaukee calls our attention to the fact that

the *Pittsburg Observer* was also wrong in asserting that to get the benefit of sacramentals one must be a member of the Church. "Dr. Bischofsberger," he says, "has proved the contrary in the *Rottenburger Pastoralblatt* and is sustained by Prof. Joseph Weiss in the *Quartalschrift* of Linz (Vol. xxxvii, p. 882)." It is indeed strange, as Dr. Bischofsberger has pointed out and our own experience confirms, that the sacramentals when applied by Protestants frequently prove effective in a manner which borders on the miraculous. Our Milwaukee friend is right when he says that some observation of this sort should have been appended to the remark we quoted from the Pittsburg paper.



The *Catholic Citizen* of Dec. 14th reprinted from an exchange the subjoined item, referring to a council of the Catholic Order of Foresters: "At the next meeting, or the one after, of the Catholic Foresters, we intend to have a fine time, as we are going to initiate Father Firch in the mysteries of our order, and especially in our side rank. We have got it down so fine that when we get through with a candidate he looks like 20 cents on a load of hay."—"Let this sort of thing be abated," is the *Citizen's* comment. The only effective way to abate it is to abate the societies that vegetate on such mummery, and not to defend and advance them, as the *Citizen* does.



In the East there is a swindler operating on nearly the same plan as the one against whom Fr. Alphonse of Devil's Lake, S. Dak., warned our readers last week. He promises to issue an attractive card or booklet, setting forth things good to be known by the Catholic people. He secures a letter of recommendation from the local pastor, which is his credential to the business-men of the locality. On the strength of such recommendations, he is usually successful in contracting for advertisements and collecting payment for the same. He then leaves his order for a certain number of cards or pamphlets with a local printing house. While the work is in process of publication, he leaves town for parts unknown—the printer to collect payment as best he can.

According to last accounts this fellow was operating in the Hartford Diocese.



The Belgian Writers' Guild has issued for private circulation among its members a list of newspapers whose editors are classified in five different categories as, 1. Those who answer all letters addressed to them; 2. Those who sometimes answer; 3. Those who never answer; 4. Those who answer if a stamp is enclosed; 5. Those who keep the stamps and pay no attention whatever to any communication by a writer desirous of selling them the products of his or her pen. The *Courrier de Bruxelles* (No. 289) pokes fun at the officious guild. It says they ought to have sense enough to know that no answer from a busy editor to whom you have offered a contribution, is in all cases tantamount to a refusal. It is a mistaken notion of some people that every letter requires a reply. When letter-writing was yet in its infancy,

there was such a rule in polite society ; to-day, when from three to seven mails a day bring dozens of communications to a man's table, especially an editor's, a large portion of them from unknown persons who ask all sorts of information and often favors, without as much as enclosing a stamp for a reply, no such obligation can be reasonably held to exist. As for the editor of *THE REVIEW*, he has long been compelled by the exigencies of a strenuous life to restrict his correspondence to important and pressing communications ; and until he can afford to hire a secretary, his many friends and well-wishers—and critics—will have to excuse his apparent neglect and want of politeness.



In a note on the centennial jubilee edition of the *N. Y. Evening Post* (forty-four pages of seven columns each) the *Kölnische Volkszeitung* (No. 1119) says that "the man who would read through such an enormous newspaper would first have to retire upon a pension, for it would leave him no time for anything else." Forty-four page newspapers are almost unheard-of in Europe ; with us they are a common thing. Few journals in our metropolitan cities offer less than that every Sunday. And we poor devils of reviewers are compelled to wade through it all, since, for want of orderly arrangement, the few really important items are scattered all through the huge edition. This is one of the factors that make a conscientious editor weary and disgusted.



One of our friends would like to know what kind of a book 'Trials and Triumphs of the Catholic Church' is, published by Hyland & Co., of Chicago. We have never seen it. Can any one of the readers of *THE REVIEW* give the desired information ?



Recipés for feeding a small family in comparative luxury on ten dollars a week are a popular feature of many magazines and newspapers. The only trouble is that these recipés suppose a uniformity in every-day life which nowhere obtains. A contemporary humorist suggests that the best recipé for feeding a family of five on ten dollars a week, is to pay seventy-five cents for a scrap-book in which to make a complete collection of all the directions in the magazines for doing it, and, after comparing these carefully, to devote about an hour or two each day to deep thought on the best means of earning twenty dollars a week to cover the unexpected expenses of really scientific house-keeping.



A good story is told by Baron Moncheur, our new minister from Belgium. On his trip from Mexico the Minister entered into conversation with a plansman of the West, who soon began to ask questions. "What country do you come from, stranger?" was the first query ; and the answer : "From Belgium." The Westerner strained his imperfect geographical memory in a vain attempt to assign Belgium to its proper place on the map. Presently a great light illumined him. "Oh, yes, now I remember," he explained ; "that's where the Belgian hares come from !"

Justice to the Jesuits.

I.



UNDER this caption a novel defence of the Society of Jesus was announced some time ago. It has now appeared in a publication in which one should scarcely have looked for it: in the *Open Court* of Chicago (January, 1902), a magazine "devoted to the Science of Religion, the Religion of Science and the Extension of the Religious Parliament Idea." The article bears the title: "The Truth about the Jesuits," and is written by M. Henri de Ladevèze, a French writer. It is in many ways a remarkable *apologia* for the much-abused order. M. de Ladevèze begins as follows :

"From the first moment of their existence down to the present time, the Jesuits have had the privilege—or the misfortune—of being, in a greater or less degree, the subject of the constant preoccupation of public opinion. They are, nevertheless, very little and very incorrectly known, and I wish, in this article, to show them in their true light. Were they the lowest of men, they are yet entitled to a fair hearing. Is it not lamentable that in this age of criticism, at a time when so much is said about justice,—but at a time, alas! when justice is more applauded than practised—the Jesuits should still be represented as the black demons of fantastic legends, and that no accusation, however absurd and whatever its origin, has need of proof from the mere fact that it is levelled against them? There are, however, upright and independent thinkers, who exercise the right of private judgment, who are not influenced by the common-places that sway the vulgar mind. It is to them that I address myself; they will read these lines, as I have penned them, without prejudice." The author then briefly sketches the characteristic features of the organization of the Society; he proves "the Jesuitic code to be the very flower of Roman Catholic ethics and theology, and hence in every sense justified from a Roman point of view."

No one can blame the author for some slips in the explanation of the constitutions, as it is very difficult for one not familiar with the peculiar terminology of the rules of religious orders to grasp fully every detail. But he has endeavored to give a fair and unbiassed appreciation of the characteristics of the Society.

At the end of this outline the author says: "As may be judged from this too succinct but accurate sketch, the Society of Jesus is founded upon very wise and very liberal principles: very wise,

for there is but one authority, and I need not dwell on the advantages accruing from the fact; very liberal, since this authority emanates from the free choice of those who recognize it, and is never in danger of degenerating into tyranny, because it too is subject to the rule whose observance by all it is its special mission to secure."

Various charges against the Society are then examined: "What then is this rule which has provoked so much discussion? It is the same, in the main, as St. Benedict's, which has been adopted, with the modifications necessitated by the special object of each, by all religious orders since the sixth century. It is the same, consequently, in principle, as St. Basil's, and those which the Cenobites of the Egyptian and Syrian deserts followed under the leadership of such men as St. Anthony and St. Pacome, etc. The Jesuits must obey their superiors; and has enough been said about this obedience? has indignation enough been poured out in torrents over the famous *perinde ac cadaver*, 'just as a dead body'? Now, leaving on one side military obedience, which is much more absolute, much less enlightened, and, above all, much less voluntary, note how St. Benedict, ten centuries before the Society of Jesus was founded, required his disciples to obey: 'Let no one in the monastery do his heart's will' (cap. 3). 'Monks do not live as they like, they follow neither their desires nor their inclinations, but they let themselves be led by the judgment of others' (cap. 5). . . . If St. Ignatius is the author of *perinde ac cadaver*, the formula only is his but not the idea. Let my readers judge for themselves. [St. Benedict says:] 'Not only have the monks no right to have their own wills in their possession, they have no right to possess even their bodies' (cap. 33). . . . In the army to which I have already alluded, can one imagine a soldier, an officer, remonstrating with his chiefs on the subject of a given command? [St. Ignatius allows his sons to do so if they are of a different opinion than their superiors, but then they have to acquiesce in their decision, recourse to higher superiors always being permitted.] And yet military obedience has had none but vigorous apologists, obedience in religious orders others than the Society of Jesus has had but rare and indulgent critics, while the obedience of the Jesuits has ever been the butt for attacks as numerous as. . . . my readers would not allow me to say impartial."

The Jesuits are frequently styled ambitious. Our author disposes of this charge as follows: "The Jesuits observe a rule of the greatest severity. Without having the picturesque costume, without practising the extreme outward mortifications of monastic orders properly so called, the Jesuits apply themselves, more perhaps than all others, to inward mortification; and it is difficult

to understand the state of mind of a man who, having all the requisites of earthly happiness, knocks at the door of their novitiate. And yet youths, magistrates, priests, officers, noblemen, all classes of society, but especially the upper classes, furnish them with recruits, and, in Catholic countries especially, very few names that are found in the book of the Peerage, but are inscribed in theirs. How then is one to explain the accusations that are brought with such unrelenting animosity against religious who, if they are guilty, have certainly not yielded to personal motives in becoming so? For what could the motive be? Pecuniary advantage? But the greater number of the Jesuits belong to rich families and had to renounce their fortune to enter the Society. Ambition? But most of the Jesuits occupied enviable positions in the world, some having found them in their emblazoned cradles, others having won them by personal work and merit" . . .

We can not examine all the grievances alleged against the Jesuits. They resemble, as the author says, the mythological Proteus: they assume every variety of form and thus elude our grasp. There are numerous accusations made even by Catholics, or such who call themselves Catholics. Some of these assailants of the Society stoop so low as to repeat the slander of Pascal's '*Provincials*.' And yet, in the words of the Protestant Schöll, this publication is "a partisan book wherein prejudice attributes to the Jesuits suspected opinions they had long since condemned and which puts down to the account of the whole Society certain extravagances of a few Flemish and Spanish Fathers." Pascal attacks the moral theories of the Jesuits, above all their casuistry, which term has become a standing reproach to the Society. Mr. de Ladevèze makes a few observations on this point which some recent Catholic assailants of casuistry, and advocates of a "reform of moral theology," would do well to take cognizance of. " 'Casuistry,' as not a member of the Society of Jesus, but a member of the French Academy, M. F. Brunetière, excellently defines it, 'is the profound investigation and codification of the motives that must regulate conduct in those numerous and difficult cases in which duty finds itself in conflict, not with self-interest in the very least, but with duty itself.' And he adds: 'Those only can contest its necessity who, by a special gift of moral insensibility peculiar to themselves, have never lacked confidence in themselves and have never felt in the school of experience that life in this world is sometimes a very complicated affair. Another writer, a celebrated mathematician, the late M. J. Bertrand, who was also not a Jesuit, but was another member of the French Academy, does not fear to affirm that 'those who fight against casuistry, declare war against confession.' Pascal practised himself casuistry—and not the best sort—when he, in all his letters, attributed to

the casuists of the Society of Jesus only, the theses against which he protested, the greater number of which, if not all, date from before the foundation of the Society."

"The same may be said about Probabilism, which is inseparable from casuistry. To judge from what Pascal says, one would think that the Jesuits created it. But that is an error and an impossibility. It is an error, for Probabilism existed long before the establishment of the Society of Jesus. It is an impossibility, for Ignatius Loyola writes: 'Let no one emit a doctrine contrary either to the current opinions of the Schools or to the sentiments of the most authorized doctors, but let each accept those opinions on every subject which are most generally held.' In virtue of the very obedience with which they are reproached, the Jesuits could only be Probabilists from the fact that the most celebrated casuists taught Probabilism. . . . In any case, Pascal hurled his anathemas against Probabilism in vain; Rome did not imitate him. . . . this doctrine is still in vogue at the present time. I do not deny to Pascal the right of condemning it, but why expect the Jesuits to be more Catholic than the Pope?"

However, a Pope, Clement XIV., has suppressed the order. "Would such measures have been taken against innocent people?" M. de Ladevèze gives numerous quotations, which exhibit the true nature of this suppression. Thus the Protestant historian Schöll appreciates the Brief of suppression as follows: "This letter condemns neither the doctrine, nor the morals, nor the discipline of the Jesuits. The complaints of the courts against the order are the only motives alleged for its suppression." And the Archbishop of Paris wrote in 1774: "This Brief is pernicious, dishonoring to the tiara, and prejudicial to the glory of the Church." The author calls the suppression a crime. "The Jesuits have of course been accused of the Pope's death, an accusation all the more absurd when one reflects that, if they must at all costs be represented as knaves, they should at least not be taken for fools. Men, capable of not recoiling from murder, would have had recourse thereto before the Brief, not afterwards. They would have employed the same means to rid themselves of all their enemies. But far from so doing they bore all this injustice and all this suffering without flinching, without even a secret murmur."

M. de Ladevèze concludes: "A Jesuit is simply a Catholic, a priest, a religious, and we must confess that he is all three to a surpassing degree if we consider, belong to what communion we may, that the highest authority of the Roman Church, the Pope, is the most competent to pronounce on this point. Now, all the popes who, since Paul III., have had occasion to speak of the Society of Jesus, all, without excepting the one to whom they owed their momentary suppression, have done so in the most eulogistic

terms; they have vied one with another in loading this Society with the most comprehensive spiritual privileges; one and all have proclaimed it the most valiant troops, the bulwark of Catholicism. I do not mean to infer that we have not the right to judge the Jesuits from a different point of view to the popes, but all the reproaches with which we may feel entitled to load the Jesuits in the name of reason, of philosophy, etc., etc., fall equally upon all religious orders and upon the Church herself of which they have ever been the most brilliant ornament" "If we consider them from a purely lay point of view, we are astonished at the services they have rendered, and at the number of distinguished men they have produced, in the space of three centuries, in tuition, in science and letters." "Shall we consider the Jesuits finally as private persons? There are very few amongst them, as everybody admits, who give any serious cause of complaint; no other body has ever counted so few unworthy members. It is always their spirit that is attacked. But I have already said that their spirit is the spirit of Catholicism whose best representatives they are. Let their opponents reproach them with being Catholics, if reproach them they must; but let those of us, who are conscious of the injustice of such a reproach, recognize the good in them; as to the rest let us remember that they are human, and therefore subject to the faults and failings we all share, but against which they strive far more constantly and efficaciously than do so large a number of ourselves, so large a number, above all, of those—the race shows no sign of extinction, alas!—who having expended all their severity upon others have nothing but unbounded indulgence at their disposal when it comes to dealing with themselves."

[*To be concluded.*]



In commenting on the action of Eastern trunk lines in abolishing free passes on railway trains, George H. Heafford, lately General Passenger Agent of the Chicago, Milwaukee, & St. Paul R. R., says in a current magazine article, that, with a few exceptions, the sale of passage tickets does not much exceed the operating expenses and a total abolition of the free pass system—with its more or less corrupting influences—would add at least ten per cent. to the passenger earnings of every railway in the United States. Mr. Heafford declares the pass system to be practically an illegitimate (in some respects unlawful) bid for business or influence. While there are innumerable "deadheads," he says the politicians of all parties, dominant or otherwise, are the greatest leeches upon railway companies, and thousands of cardboard tickets have in the past been placed where they would presumably do the most good for all concerned. That such a practice must prove a source of corruption is apparent, and the sooner it is abolished, the better it will be, not only for the railroads, but for the people at large.

The Holy Father on the Language Question.

ON January 3rd the *Vaterland*, of Vienna, published an Apostolic letter of the Holy Father to the bishops of Bohemia and Moravia, in which he animadverts upon the language question, which causes so much disturbance in those countries. Leo XIII. writes :

“One cause of disunion, especially in Bohemia, may be traced to the languages which the inhabitants speak according to their different descent ; for the inclination to love and protect the tongue inherited from his forebears is implanted by nature in every human being. We adhere to our determination to abstain from a decision of the controversies that have arisen over this matter. Surely the protection of the mother-tongue, so long as it does not exceed certain bounds, deserves no censure; provided always that the common interests of the State do not suffer. It is the duty of the rulers to preserve intact individual rights, in so far as it can be done without trenching on the welfare of the commonwealth. As for us, it is our duty to provide that religion be not jeopardized through such language controversies, for the faith is the chief good of the spirit and the source of all other goods.”

We are glad to have our own position in the language question in this country thus confirmed by the Supreme Pontiff. More boldly than ever we shall uphold in the future, as we have in the past, these propositions, based on common sense and sanctioned by papal authority :

1. Religion is the supreme good. “*Salus animarum suprema lex.*”
2. So far as it is conducive, or at not least detrimental, to religion, individual rights ought to be sustained, especially that, implanted by nature, to speak and cherish the language of one’s ancestors.
3. The exercise of this right is limited by the exigencies of public welfare.

Those American Catholics, therefore, who, no matter what their mother-tongue, endeavor to preserve it as a handmaid of their religion, without dreaming of erecting “a State within the State,” or in any way interfering with the welfare of this free commonwealth, have nought to fear from Rome ; on the contrary, they can look to the Apostolic See for protection of their rights if they are attacked within the fold.



Why are Ultra-National Parties Opposed to the Church?



It is a fact that parties or factions of an ultra-national tendency, for whose aspirations nationality is the Alpha and Omega, and which have no ideals or interests excepting on a national basis, show a more or less pronounced hostility to the Catholic Church, so much so that their names are often identical with enmity to the Church. This is true in the case of Germans, Slavs, and Italians; it is true even of nations that owe the preservation of their nationality to the Church alone and that became nations only through the Catholic Church.

The entire movement for the "unification" and "independence" of Italy was impregnated from the beginning with hatred for the Church and the papacy. In all the excesses of Magyarian chauvinism the lead is taken by anti-Catholic Liberalism together with a libertine Freemasonry and depraved Judaism. The Czech national party, that made the most noise and was the most intransigent, had for its characteristic note outspoken enmity to the Church. The liberal Slovenians are saturated with hatred for the Church and persecute unto death their fellow-citizens who are as loyal to the Church as to their nationality. The Ruthenians knew no better way to preserve their nationality than to amalgamate with the Russians, and by this very fact they became opponents to the Church. The ultra-German party in Austria has culminated in the "*Los von Rom*" movement.

Now what is the reason of this? It is simply this: Ultra-nationalism is nothing else but idolatry; instead of the one true God of revelation proclaimed by the Catholic Church it places nationality on the altar; this it adores in reality, this is its idol, and if mention is made of religion, it simply means religious forms adapted specifically to nationality and placed in its service. As nationality is something entirely terrestrial and temporal, such a national religion has nothing to do with eternity, and it is nothing else than a glittering ornamentation to the goddess nationality.

Obviously the Catholic Church can not admit or approve such worship of nationality, because it is in direct opposition to Christianity. Revelation teaches that even the best national and terrestrial goods do not equal the supernatural and eternal ones in value, but nationality is a circumstance purely natural and mundane, that is only of relative value to the Christian, and occupies its proper position only when it is made serviceable to religion. Extreme nationalism necessarily leads to national churches, therefore it is

the theoretical and practical negation of the Church of Christ. Finally it antagonizes the supreme law of love for our neighbor, because it seeks the promotion of one nationality without regard for others, and even advances the doctrine of inferior nations. Christianity gave the "idea of humanity" to the world; ultra-nationalism destroys this idea and according to ancient heathen ideas declares "foreigner" to be equivalent to "enemy" and "barbarian." National exclusion is irreconcilable with Catholic cosmopolitanism, and this explains the hostility of the ultra-nationalists to the Church.

We are justified therefore, in pronouncing the extravagant nationalism of our day a heresy, yea, a relapse into ancient paganism. The extreme nationalist cares more for his nationality than for the Church, in fact, he is *eo ipso* an enemy of the Church, because she is international by the will of her Divine Founder and by her very nature. But not only that, the extreme nationalism of our age is a relapse into paganism, because it does away with positive religion and at most looks upon God as a national God.

From the Christian view-point we must not only deplore such an aberration of sound common sense, but we must condemn it as totally opposed to the Christian religion. Ultra-nationalism is directly opposed to the principles of the Christian religion and morals, and is a consequence of that blind pride and vanity that sees only virtues and perfections in one's own nationality, and nothing but defects, faults, and vices in others.



The man who attempted to kill himself by jumping in front of a trolley car the other day is evidently destined for a different end. He threw himself from the platform of the car directly in front of the wheels, but by what may be regarded as a miracle the fender "worked" and he was saved. He immediately sprang in front of another car and was run over, but when he was picked up he was only stunned and soon came to his senses, such as he had, and walked away without satisfying his desire to die or the curiosity of the throng that had gathered about him. He has perhaps an even greater dislike for this world now than he had before his attempts, and it is indeed cruel when a world will neither make your life a happy one nor allow you to quit it when you would. This man appears to be a victim of contraries. Perhaps in his discouragement he will give up the idea of dying altogether, go to work at some useful occupation, and become a prosperous and contented citizen, who will shudder whenever he thinks of these rash attempts and thank God that life was spared him. And then he will get off a car and fail to "look out for the car passing in the opposite direction," the fender will *not* work, and there will be a long-delayed funeral. 'Tis a hard world!

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Warning Against a Certain Kind of Pious Literature.—The Louvain correspondent of the *Portland Catholic Sentinel*, Fr. van der Heyden, reports under date of Dec. 14th, that the Belgian bishops have issued a joint circular in which religious periodicals are forbidden henceforth to designate, except in a general way, spiritual favors or miraculous graces obtained through the intercession of some saint, whose devotion is sought to be spread, or to give the names of persons contributing money in thanksgiving for a favor secured or as an alms to secure such. Fr. van der Heyden tells us that this timely episcopal interference meets with general approval, because there has grown up of late years in Belgium a pious literature of a kind that does more harm than good; and he recalls the timely warning of Dupanloup, which he rightly says is applicable to-day not only to France and Belgium, but to our own United States as well: "Be on your guard against certain kinds of pious literature. The book trade, not sufficiently watched, throws every year upon the market thousands of books of piety lacking in doctrine and solidity, full of inaccurate notions, of exaggerations and false statements, which debase religion and pervert devotion."

The "Living Way of the Cross."—The Sacred Congregation of Indulgences, by a decree dated August 16th, 1901, has empowered the General of the Franciscan Order and the provincials of the various provinces to establish for their respective jurisdictions the "Living Way of the Cross," a devotion constructed upon the model of the "Living Rosary." Any fourteen persons can form a "Living Way of the Cross," each one obliging himself to meditate daily on one station allotted to him, and to recite three Our Fathers, Hail Marys, and Glory be to the Father, etc. To this devotion are attached the indulgences ordinarily connected with the Stations of the Cross, besides other special favors.

Growth of the Church.—The *Independent* (No. 2771) gives figures on the growth of the Catholic Church during the past century, which force even this bitterly Protestant journal to the confession that "while the population of the world has about doubled, the Catholic Church has quite held its own proportionally and under missionary labors and immigration has made even larger gains."

The Holy Father's Activity.—The Rome correspondent of the *Tablet* (No. 3212) relates a striking instance of the venerable Pontiff's direct activity in the every-day affairs of the Church. A bishop was to be nominated for a certain see which has been vacant for some time. The selection seemed to be a foregone conclusion. Priests, bishops, primate, and the cardinals of the curia had all united unanimously upon a certain churchman, but when the Secretary of the Propaganda presented the name to the Holy Father for the mere formality, as he thought, of the pontifical approbation, Pope Leo shook his head. "No, no," he said, "N— N—

shall go to that see, but your candidate is absolutely indispensable where he is." Quite recently, too, the Holy Father held out strongly against the appointment of Msgr. Kelly, as coadjutor to the Cardinal Archbishop of Sydney, and only yielded when he had convinced himself fully that Msgr. Kelly was necessary for Sydney, and not necessary for the Irish College. The Holy Father's interest in the national colleges in Rome has always been very marked—and is still as marked as ever. Lately he instituted a personal investigation into the management of one of these colleges (not an English or English speaking one) and finding that matters were not running with the perfect order he has always insisted upon, he ordered the removal of the rector, and refused to relent when Cardinal — interceded for the doomed superior.

OUR ISLAND POSSESSIONS

The Philippine Friar Question.—It appears to be settled that a portion at least of the friars in the Philippine Islands are to be replaced by American priests. For the training of the missionaries that will be required for this new field, a despatch in the daily papers says that a seminary is to be established in Washington, under the direction of the Paulist Fathers. Doubts have been expressed in at least one Catholic newspaper whether the Paulists are able and fit to continue the work of the old orders in a field in which the "Weylerism" of the American government is apt to arouse against them much the same prejudices which are about to result in the withdrawal of the Spanish religious from those unhappy islands.

We understand Msgr. Sbarretti has been instructed to do his best to retain as many of the Spanish friars as possible. The sentiment at Washington seems to be that all of them ought to go. The government is to purchase their land holdings by floating thirty-year bonds, and to dispose of them in such a way as to secure a refund of its expenditure.

The situation will probably be cleared up in the near future by a bull of the Holy Father.

EDUCATION.

State Paternalism in Public Education.—Paternalism in public education is gradually working toward its logical end. The Findlay, O., Public School Board is said to be considering the scheme of prescribing a uniform to be worn by the pupils of the institutions under its jurisdiction. Of course, this educational improvement will be at the cost of the public taxes.

Failure of Compulsory Education in Holland.—The compulsory education law in Holland has now been in operation one year, and the attendance is less than before. In other words, the law has proved a failure. This is attributed to the fact that nearly all the parents availed themselves of the general permission given by the law to keep their children at home for six weeks in the harvest season. Before the passage of the law it was forbidden in most parishes to employ children in the fields during school hours.

Need of Catholic Juvenile Reform Schools.—Judge Tuthill, Presiding Justice of the Chicago Juvenile Court, was recently (Nov. 13th)

quoted in the *Chronicle* as saying that Chicago's crying need is a juvenile reform school; his long experience having taught him that it is next to impossible to save the boys from evil influences when parents continue to turn them adrift on the streets. There are a few such institutions in Chicago now, but it appears they are entirely inadequate.

Rev. Father J. F. Meifuss writes us that about the time the above-quoted article was printed in the *Chicago Chronicle*, he was appointed, with the permission of his ordinary, probation officer for two poor Catholic waifs under the same law under which the Chicago Juvenile Court works. To provide a suitable place for the boy he applied to the institutions at Feehanville and Schermerville only to learn that they were not reform schools. Further researches led him to the conclusion that there is no institution in all the great State of Illinois, except the over-crowded State reformatories, where a wayward boy can be placed for correction. Feehanville having been rebuilt by the generosity of the Catholics of Chicago, and Schermerville erected with the help of Illinois Catholics in general, could it not be brought about that either of these institutions erect an annex for Catholic youths of the criminal class, to save hundreds from eternal ruin? Chicago furnishes the great majority of youthful criminals in the State; could not its St. Vincent de Paul conferences take this matter in hand? We are sure the Catholics in the State at large would gladly aid in the erection of a Catholic reform school.

LITERATURE.

Mrs. Eddy and Bob' Ingersoll, or Christian Science Tested. By Rev. C. Van der Donckt. 1901. 97 pages. [For sale by B. Herder, St. Louis, Mo., 30 cents.]

"Christian Science," the latest and most dangerous superstition, is spreading more and more. Even some Catholic have been beguiled, probably the more easily as this new error appears *sub specie boni*, under pretence of confidence in prayer; it is "the Evil One transformed into an angel of light," hence all the more insidious. The disciples of Mrs. Eddy often maintain that their tenets are in no way antagonistic to Christianity. Father Van der Donckt ably proves that the fundamental principles of Mrs. Eddy's system are the same as some of the blasphemies of Ingersoll and that the Trinity, the Divinity of Christ, free will, sin and hell and other doctrines of the Christian religion are denied by this false prophetess. It is important to instruct the people that "Christian Science" is neither science, nor Christian, but a hypocritical, pernicious, and ridiculous movement. Father Van der Donckt's book, therefore, is a timely publication. It is written in clever and sprightly dialogues, and deserves the widest circulation among all classes.

—In the *Catholic World Magazine* for December, Rev. Dr. James J. Fox proved by means of the "deadly parallel column," that two volumes—and at least three-fourths of the other two—of Father Thein's 'The Bible and Rationalism,' are nothing else but Vigouroux's '*La Bible et les Découvertes Modernes*' done into atrocious and frequently unintelligible English. All the glaring de-

fects of the four portly volumes belong to Father Thein, while all the excellences belong to the Abbé Vigouroux. We have seen no defense from Father Thein against these serious charges. If they are true, as we fear they are, Dr. Fox deserves the thanks of the Catholic public for having exposed a clerical impostor.

OBITUARY.

Prof. F. X. Kraus.—On Dec. 29th, 1901, there died at San Remo, in Italy, Professor Dr. F. X. Kraus, author of many learned works, chief of which a '*Geschichte der Christlichen Kunst.*' Whilst the Catholic public generally welcomed what Kraus wrote on art, few were satisfied with his other writings on account of his pronounced Liberalism. Thus Msgr. Joseph Schröder wrote against the Church History of Kraus his essay, '*Der Liberalismus in der Theologie und Geschichte*' and had the satisfaction to see the whole first edition withdrawn from the market. The new edition had to have the approval of the Index Congregation before it was published. The latest work of Kraus was a booklet on Cavour, in which he showed himself to the last as the '*Professore catolico spirito liberale,*' as the Italian Minister of worship, R. Bonghi, had called him. Kraus was a great friend of our Liberal lights. His literary activity, except in the realm of art, has been pernicious to the Catholic cause, according to the unanimous judgment of the Catholic press of Germany. His "Spectator" letters in the scientific supplement of the Munich *Allgemeine Zeitung*, a radically anti-Catholic newspaper, were largely scandalous and wrought immense harm. May his soul find greater mercy with God than he found with his opponents here below. *R. I. P.*

INSURANCE.

The Independent Order of Foresters.—From the November number of the *Forester*, organ of the Independent Order of Foresters, which fell into our hands by accident the other day, we see that that organization has now 187,000 members and boasts of a surplus of \$5,142,066. The I. O. F. insures at the rate of \$13.54 per \$1,000 at age thirty. No wonder it is making frantic endeavors to spread all over the world, even to far-off Australia, and announces as a new means of securing new members, temporary "dispensation" from registration and certificate fees. But all this catch-penny business and the order's parade of tinsel (Chief Ranger, Court, Supreme Secretary, etc.) does not put money in the treasury. To contribute the cost of insurance or else accept fragmentary insurance is still the inexorable alternative. In view of the order's reputation in this country, and especially in Canada, we are surprised to see a Catholic paper, the *Sydney Catholic Press*, lending its aid to establish the I. O. F. on Australian soil.

Reckoning Day.—We note from the *Independent* that the Maryland Insurance Commissioner has refused to license the Mutual Reserve for 1902 and has written an explanatory letter of considerable length. He has for months been receiving complaints and enquiries and cites one case which he investigated. One E. D. Buckman took out several policies in the Mutual Reserve in May of

1885, starting with bi-monthly assessments of \$3.75 per \$1,000. In two years this assessment rose to \$5.63; in 1895 it was \$9.03; in 1898 it was \$15.50; 1899 it was \$18.47; in 1900 it was \$20.04; in 1901 it was \$21.76, or \$130.56 per year for \$1,000. According to a table furnished, says the Commissioner, another five years will call upon Buckman for \$1,000 more (he having already paid \$2,800), and if he dies within a short time a lien of \$455.60, as he has been notified, will be deducted from his policy.

Such is the inevitable fate of our "cheap" mutuals; and yet when one dies, another takes its place on a plan perhaps even wilder than that of the defunct concern. Before us we have the *Farmers' Vindicator* of Dec. 27th, giving the outline of a new "Equitable Union," chartered in Kansas, that will continue "the two great coöperative systems: that of home building and home protection," all for a mere song. Let our readers in Kansas compare the assessment rates of this new concern with the table of "Accountant" in Vol. VIII, No. 30, of THE REVIEW. They will see at once that the "reckoning day" of the "Equitable Union" can not be far off.

SCIENCE AND INDUSTRY.

Wireless Telegraphy.—Msgr. Laflamme, writing on Marconi's experiments in *La Vérité* of Quebec (No. 23), takes a somewhat skeptical view of recent reports and gives it as his opinion that even if they are literally true, it will be a long time before wireless telegraphy will replace the system now in use, especially on land. The apparatus are by no means as simple as is generally believed and their installation and regulation much more complicated and laborious than that of the Morse machiness and wire lines. Moreover, they are subject to numerous disturbances incident to terrestrial and electric currents, differences in temperature, etc. The great drawbacks of wireless telegraphy are, according to two of the most eminent living authorities on the subject, Messrs. Boulanger and Ferrier, 1. Insecurity of communication: 2. The necessity of erecting poles at an enormous height if long distances are to be covered; 3. The cumbersomeness and delicacy of the instruments employed. The first of these obstacles is so great that, as Fr. de Laak of St. Louis University has already pointed out [see our vol. viii, p. 616], it is almost impossible under present conditions to remove the danger of diversion or interception.

Msgr. Laflamme also points out that Marconi, contrary to an almost universal opinion, is not the inventor of wireless telegraphy, but only an apt pupil of such men as Lodge, Popof, Righi, Hertz, and Branly, and that he himself has acknowledged his indebtedness to the latter by addressing to him at Paris the first wireless despatch sent across the Channel by the aid of Hertzian waves.

POLITICS AND SOCIOLOGY.

The Capital Punishment Question in the Netherlands.—The new Dutch Minister of Justice has aroused dissatisfaction by his refusal to advocate the re-introduction of capital punishment, which as a Christian he acknowledges to be legitimate and justifiable in principle. Meanwhile the number of homicides in the country is steadily increasing.

THE STAGE.

A Word of Warning.—Rev. P. Antonine Wilmer, O. M. Cap., Rector of St. Lawrence College, Mt. Calvary, Wis., writes us: "There being such a scarcity of unobjectionable comedies, some of your reverend readers in charge of young men's societies may welcome the list of comedies advertised in the *Homiletic Monthly*. If, trusting in the reliability of that magazine, they should order these plays, they will be sorely disappointed. Among the twenty-four plays for young men they will find eleven with female characters, though the list is headed in bold type: "Male Characters Only." Father Wilmer sends us a list of the plays. They are advertised for sale by the publisher of the *Homiletic Monthly*, Joseph F. Wagner, 103 Fifth Ave., New York, who ought to have a better care of his reputation for veracity.

MUSIC.

Who is to Blame?—A pastor of the Cleveland Diocese thinks that Cardinal Satolli, in his explanation regarding Church music (see No. 38, p. 605 of the last volume of THE REVIEW) puts the blame in the wrong place. Not the people are chiefly to blame, in our reverend correspondent's opinion, nor the singers, but the pastors. "I have been a pastor for over twenty-six years," he says, "and though I have always set aside the operatic style of Church music, I have never heard a word of disapproval or complaint from the people. The people, as a rule, go to church because they have learned the obligation from their catechism, and the great majority of them are well pleased to hear devout singing rather than profane and operatic melodies. It is also a mistake to think that the churches would be deserted if the present florid style of music would be abolished. There are plenty of good Cecilian melodies which are florid and possess more real musical beauty than the operatic masses now in vogue." There are those in the Church of God, concludes our correspondent, whose sacred duty it is to keep everything unholy and profane out of the house of God. Let them do their duty.

MEDICINE.

Vaccination.—*La Vérité* of Quebec (No. 24) strongly protests against compulsory vaccination, which appears to have been introduced in a few towns in the Province of Quebec. Compulsory vaccination, according to our contemporary, is under present conditions not only an act of insufferable tyranny, but veritable folly from the scientific view-point, inasmuch as the malady which it is calculated to prevent is incontestably less grave than that which it inoculates. Mr. Tardivel, after quoting a note from our issue of Dec. 19th, adds that, while there has not been "a massacre of innocents" at Quebec, such as there was in St. Louis, Camden, Milan, and other places, the recent vaccination craze there has undeniably produced numerous and serious accidents.

MISCELLANY.

The Legend of the Holy House of Loretto and a Certain College Paper.—The following notes from an esteemed and learned collaborer reached us too late for insertion in last week's issue :

The *St. Mary's Sentinel*, published by the students of St. Mary's College, Kentucky, in the December number, lectured the editor of THE REVIEW on account of his attitude towards the legend of the Holy House of Loretto. The students of St. Mary's College write : " We venture to express our disapproval : . . . we think this pious legend should be defended, etc." It is certainly not worth while to defend THE REVIEW against these juvenile critics. However, it might not be useless to give them advice which they seem sadly to need. " Dear boys, don't write about things of which you are not capable to judge." That one sentence : " We are shocked to read that Mr. Preuss whose glory it is to be *inter Romanos Romanissimus*, should advocate anything so derogatory to the honor and vigilance of the Roman Pontiffs," proves that they are utterly ignorant of the real nature of the whole question. They should study Father Grisar's lecture (THE REVIEW, May 23rd, 1901), and the articles : " Historical Criticism and the Catholic Mind" (THE REVIEW, July 25th, 1901), and " Historical Criticism and the Spirit of Charity" (THE REVIEW, Dec. 12th, 1901). From these articles the youthful writers may learn—provided they are able to grasp the arguments,—that their " theological" misgivings are altogether groundless. In the article of December 12th, they will also find themselves faithfully described among those that pass rash judgments on Catholic historians.

I can not help expressing my surprise at the fact that the faculty of St. Mary's College allows the students to discuss publicly and in a most dogmatical manner, questions which present difficulties even to theologians. The *St. Mary's Sentinel* is not the only college paper that dabbles in questions which are far beyond the ken of college boys. Supposing that these articles are written by the boys—for I do not want to assume that others dishonestly use the editorial part of these magazine for uttering their own opinions,—I find such practice objectionable from a pedagogical point of view. Complaints are often heard about self-conceit, priggishness, and superciliousness of our young people. Now the *Sentinel*, with the emphatic, self-possessed "*we*," boldly contradicts not the editor of THE REVIEW, but the authors on whose statements he bases his own, such Catholic scholars as Father Grisar, S. J., Professor Funk, and numerous other distinguished historians. Writings like that of the *Sentinel* are only too apt to develop in our youths the aforesaid unamiable qualities. Besides the youthful critics charge distinguished Catholic scholars with disloyalty to the Holy Father, by calling their views " derogatory to the honor of the Roman Pontiffs." We were told by our teachers not to talk about matters which we did not understand ; we heard often, *he sutor ultra crepidam* ; we were told to speak respectfully of older people and their intellectual achievements.

I gladly seize this opportunity to say that the opinion expressed by THE REVIEW on the matter of pious legends, is shared by many prominent ecclesiastics, by men who are no less known for their

piety and devotion to the Church than for their learning. You may be sure that the writers of the articles published in *THE REVIEW* on this subject, knew full well what they think in Rome of the present movement. In Rome it is not considered "derogatory to the honor and vigilance of the Roman Pontiffs." The editor of *THE REVIEW* may be proud of being styled "*Romanissimus inter Romanos*," but he need not and ought not to be more Roman than the Romans themselves. If Rome does not condemn those historians who labor for the glory of the Church, how, then, can any Catholic dare to censure them? They are certainly as devoted to the glory of Mary and the honor of the Roman Pontiffs as the men who anxiously try to uphold the pious legends.

For the rest, it may be better to drop the discussion of this subject until the documents have been published. The articles in *THE REVIEW* have accomplished their object. First they have prepared the Catholics for what sooner or later must be published, not only about the Holy House of Loretto, but also about several other legends. Secondly, they have warned the Catholics to be cautious with regard to medieval legends in general, and not to attribute to them a weight which they do not deserve. Thirdly, and this is the most important gain, they have proved that there is and ought to be a very great difference in the attitude of Catholics towards what is accidental and merely ornamental in the Church, viz., pious legends—and what is essential, viz., the contents of the inspired writings and the infallible teaching of the Church.

Journalism as a Vocation.—William Cullen Bryant, the poet, in an article prepared in 1851 for the semi-centennial number of the *N. Y. Evening Post*, of which he was the editor, spoke thus of journalism as a vocation :

"An experience of a quarter of a century in the conduct of a newspaper should suffice to give one a pretty complete idea of the effect of journalism upon the character. It is a vocation which gives an insight into men's motives, and reveals by what influences masses of men are moved, but it shows the dark rather than the bright side of human nature, and one who is not disposed to make due allowances for the peculiar circumstances in which he is placed is apt to be led by it into the mistake that the large majority of mankind are knaves. It brings one perpetually in sight, at least, of men of various classes, who make public zeal a cover for private interest, and desire to avail themselves of the influence of the press for the prosecution of their own selfish projects. It fills the mind with a variety of knowledge relating to the events of the day, but that knowledge is apt to be superficial, since the necessity of attending to many subjects prevents the journalist from thoroughly investigating any. In this way it begets desultory habits of thought, disposing the mind to be satisfied with mere glances at difficult questions, and to dwell only upon plausible commonplaces."

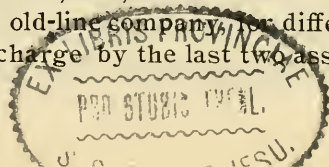
Touching for the King's Evil.—King's evil was the old English name for scrofula, and it was believed to be cured by the royal touch. We are reminded in the latest volume of the 'Oxford Dictionary' that the practice lasted till the end of Anne's reign in 1714, and the office for the ceremony was printed in the Prayer-Book down to 1719.

The Massachusetts Method of Preventing Fraternal Insurance Failures.

ONE of the best-informed insurance men in the State of Massachusetts, who has no personal reason for being prejudiced in favor of old-line life companies, says that the fraternal beneficiary associations are doing their best to get upon a more substantial basis, practically the same as the basis of the old-line companies, and that in instances where they can not do so, they are evidently approaching failure. He mentions one which formerly was widely known and had a high reputation, which had from 60,000 to 70,000 members, but now has only about 10,000, and those, he says, "are practically a hospital list." They are men advanced in years, who did not drop out of the association when they could get into another on favorable terms, who have the means of holding on longer, but who have not kept up the young blood in the association, and now are in such a condition that young blood will not come in. Some of the older and less prominent associations are said to be losing steadily, and are drifting upon the rocks.

The British law governing this kind of insurance is far ahead of the law in the United States, and England has been through the entire phase of experience through which this country is passing. The largest association of the fraternal kind in England is the Manchester Unity, and its rates of insurance are nearly as high as those of the old-line life companies. The officers of the fraternal in this country realize that they can not live under their former schedule, and are doing what they can to establish a system of higher premiums. But this change must be made with great delicacy, for the old members will protest against any advance in rates. In order to protect themselves in the future as far as relates to new business, without making any change in rate for present members, the fraternal beneficiary organisations, in their National Fraternal Congress, have adopted rates which are materially larger than the rates now charged by the fraternal associations.

The following table will show the cost of insurance, at the level annual rate per \$1,000 on this plan of the National Fraternal Congress, of an unnamed representative beneficiary association, of the Manchester Unity above mentioned, and, under the non-participating plan, of a representative old-line company, at different ages. The practical identity of charge by the last two associa-



tions named, and the smallness of the charge of the unnamed fraternal association, are noticeable features of the table :

	Age 21.	Age 30.
National Fraternal Congress rate.....	\$10.62	\$13.96
Unnamed association's rate.....	7.08	9.72
Manchester Unity's rate.....	15.08	19.50
Old line company's rate.....	15.94	19.81

	Age 40.	Age 50.	Age 60.
National Fraternal Congress rate.....	\$20.11	\$30.98	\$51.13
Unnamed association's rate.....	14.40	22.80	.....
Manchester Unity's rate.....	27.04	39.00	63.96
Old line company's rate.....	26.82	39.39	63.12

One way in which the existing fraternal associations are trying to save themselves is by preventing the formation of any new association in the State, which can give insurance as cheaply as they do. This has been accomplished by the passage of the law that no new fraternal society on the lodge system shall be admitted to the State which has rates lower than those now indicated as necessary by the National Fraternal Congress' mortality tables. This will prevent their own members from dropping out and getting into stronger societies, which might, with younger men, offer as favorable premiums as they did. The new law also forbids the entrance into the State of fraternal beneficiary associations from other States which offer terms lower than those of the National Fraternal Congress tables. Another device, which has been put into the law, against the influence of the Insurance Department, is that which makes it impossible for an official examination to be made of any of these associations unless the association desires it. The law says that "the Insurance Commissioner shall, upon request of any corporation doing business on the lodge system, personally or by some person designated by him, visit such domestic corporation and thoroughly inspect and examine its affairs, especially as to its financial condition." But the Insurance Commissioner can not make any examination upon his own initiative, and the Chairman of the Insurance Committee, when the matter was called to his attention, said that he did not propose to have any of these companies examined by the Commissioner unless they wanted to be examined.

One purpose of the provision is said to be to head off examinations by officials of other States, the idea being that if it is proposed by an outsider to come there and have an examination, the company can have an examination made by the Massachusetts Commissioner, and that the result will be accepted by the foreign official, without making an examination himself. But, after all

these precautions, there is good authority for saying that this entire system will come to a ruinous end unless the rates which are charged are high enough to cover the expectation of death which is shown by the mortality tables.

Massachusetts has a tragic story to tell of immense sums lost in the experiment of cheap insurance. The beginning was in the "pass-the-hat" style of insurance, whereby an association was formed, and when a member died a collection was raised among the survivors to collect the sum promised in case of death. The Massachusetts Mutual Benefit Association and the Bay State Beneficiary Association were the pioneers in this field. Following in their tracks came the Iron Hall and a great flood of endowment orders, which stimulated the gambling spirit, which put fortunes in some men's pockets, and caused heavy loss to thousands of victims. A lower depth was struck in the "home investment" orders, which were so bad that they were prohibited by law, as soon as they were started. Then came the wreck of the endowment orders, after furious contests in the legislature between the opposing sides. Following this came the crash of the two great associations mentioned, and now the fraternal, which were supposed to be in solid ground and beyond the need of protection, are trying to save themselves by putting up their rates as delicately and rapidly as the temper of their members will allow. Their officers see by this time that they are doomed unless they make their rate equal to the expectation of death.

"Nostalgia."

"NOSTALGIA" is the latest fine word employed to butter the Philippine parsnip. The *Evening Post* comments thereon with beautiful satire as follows :

"Nostalgia," we are told, is what is the trouble with our troops in the Philippines. They are not suffering from anything so vulgar as homesickness ; they are not disgusted, indignant, weary, exasperated ; oh, no ; they simply have that elegant complaint, "nostalgia." And the cure is obvious. "News from home" is all that the soldiers need. A daily bulletin from the United States would do a poor fellow steaming in the swamps of Luzon more good than a dose of quinine. Accordingly, arrangements are making to extend the Manila cable service, and the government will repeat news bulletins to the troops gratis. It is easy to see how this will work. A trooper tempted to swear like his kind at having his tent washed away and his bed dropped into three feet of mud and water, will have this despatch handed to him :

"Indianapolis. Senator Beveridge declares that the Philippine climate is the finest in the world."

It is certain that, instead of oaths, we should then get tears of

joy. To a detachment emerging from the jungle, gaunt and hungry, after a fruitless week's chase of will-o'-the-wisp insurgents, will be wigwagged this cheering bulletin :

"Chicago. Gen. Otis thinks that the military experience acquired in the campaigning in the Philippines will be much appreciated by the rank and file."

And the most depressed soldiers' mess, the barrack-room fullest of woe, the hospital darkest with melancholy, will be instantly transformed into a scene of gayety by the receipt of this cablegram from the dear old home :

"Washington. Secretary Root emphatically asserted in the House Military Committee that there was not a word of truth in the rumors that the soldiers in the Philippines were discontented. He said that since Chairman Hull had left the islands the spirits of the men of all arms had visibly risen."

Hatred of the Religious Garb.



IT is not often that one sees a priest, and especially a monk, or a sister, in religious garb on the streets of a large city, without hearing some contemptuous or execratory remark from a passer-by.

Whence this horror, contempt, and hatred? Is not the cassock of the priest made of the same cloth (though mayhap of somewhat coarser quality) as the dress-coat of the average well-to-do citizen? Does the habit of the religious, male or female, bespeak any thing else but humility and austerity of life?

Under the garb there is the principle; and detestation of the habit is nearly always inspired by hatred for what it stands for. A man's attire is the palpable reflex of his character and function. The soldier wears the martial garb, adapted in every detail to his sanguinary profession. In the magistrate, the toga is symbolic of gravity and the majesty of the law. If the soldier is the man of war, the magistrate the man of the law, the priest, be he regular or diocesan, is the man of God, and it is fitting that his attire should distinguish him as such. His soutane or habit denotes that he stands forth from the masses by the excellence of his office and functions; the Church has provided it for him to make him remember his station and to keep him from mixing too freely with the multitude and thereby contracting its vulgar instincts and customs. "If in our days," says a recent writer in the *Courrier de Bruxelles* (No. 289), "so many men and women do not love the religious habit, it is because they have lost the habitude of reflecting upon their destiny, of turning their minds to Heaven and cultivating those high thoughts and noble sentiments which the priest, and the nun too, inspires; because the sight of a religious is for them a constant torture, and they seek to stifle their remorse in open exclamations of disgust or a feigned facetiousness."

Justice to the Jesuits.

II.—[Conclusion.]



THIS is only a scanty outline of M. de Ladevèze's interesting article in the *Open Court*. It is indeed a very remarkable defense of the Jesuits, all the more remarkable, as it appears at a time when the religious orders are expelled from France and special hatred is manifested against the Jesuits; at a time when bigotted Protestant papers in England revive the old and oft-exploded calumnies against the Society; at a time, alas! when even one or the other Catholic openly attacks the Jesuits. We need not remind the readers of *THE REVIEW* of Father Taunton's publication, which has been severely censured even by fair-minded Protestants. (See comments of the *N. Y. Times* in *THE REVIEW*, Oct. 24th, p. 474; of the *Baltimore Sun* in *THE REVIEW*, Dec. 5th, p. 576.)

Can we be surprised that the majority of non-Catholics entertain the silliest notions of a Jesuit, when they see that even some Catholics are bitterly opposed to the Society? Among the letters to Bismarck published a short time ago, is one of the late Cardinal Hohenlohe*), in which he writes to Bismarck that "it is good to guard our fatherland against this pest of the country." In order to show the real character of this man, it will suffice to say that in an earlier letter to Bismarck (March 6th, 1876) he had also expressed the hope and the wish that "the work of the Centre Party in Germany might be paralyzed."—We can easily understand why the enemies of the Catholic Church attack this order vehemently. Indeed, it is but natural that the courtiers of Queen Elizabeth, the sectaries of Germany, the Communists of Paris, the revolutionary party in Italy, the Bonzes in Japan, Masonic governments,—in short all who hate the name of Catholic,—concentrate their deadliest animosity on the unfortunate Jesuits; nor are we surprised to find that the Jansenists in France were always their bitter enemies, or that those who call themselves "Liberal Catholics" have invariably stood aloof from them. But how is it to be explained that, at times, defenders of the Church, priests, or even bishops, archbishops, and cardinals have treated them coldly? The late Father Clarke, of Oxford, England, has well answered this question (in the *Nineteenth Century*, August, 1896.) He says: "Sometimes, indeed, it may be that individual Jesuits have, by their unfaithfulness to the principles of their order, deserved the ill feeling with which they have been regarded. But in a large majority of cases it is due either to prejudice or ignorance of the

*) See its text in No. 2 of the present volume of *THE REVIEW*.

true spirit of the Society, or to a false impression that the Jesuits exercised an influence which interfered with their own lawful authority, and were a rival power in the government of the Church."

A similar explanation is furnished by the history of the educational work of the Society. The opposition of Catholic institutions to the Society is frequently looked upon by non-Catholics as the surest proof of the dangerous character of the Jesuits. They point to the hostility of the once famous University of Paris and its struggles against the Society. But a German Protestant, a professor in the University of Strassburg, not in the least partial to the Jesuits, writes: "This hostility evidently arose from jealousy, as the youths of Paris flocked to the schools of these dangerous and dexterous rivals, while the lecture rooms of the University were empty." †)

The same opinion is held by M. Jourdain, the historian of the University of Paris. ‡) This historian describes the scientific stagnation of the University and the frightful licentiousness of the students, in consequence of which parents did not dare to send their sons to the University, but were anxious to have them educated by the Jesuits. The University combated this competition not so much by raising the intellectual and moral standing of the University, as by acts of Parliament, expelling the Jesuits or closing their colleges.

This manner of dealing with the Jesuits as rivals in education was repeated several times in France. When in 1880 Ferry introduced laws for suppressing the Jesuit schools, Albert Duruy asked in the liberal *Revue des Deux-Mondes* whether such measures were an honest way of defeating the dreaded rivals of the state schools. May not the same policy be at the bottom of the recent iniquitous laws against the religious orders in France?

Also in Germany and other countries the Jesuits had in the first century of their existence, to encounter the opposition of the old universities. The reason has been given by Professor Paulsen, of the University of Berlin, a Protestant:

"The old corporations at Ingolstadt, Vienna, Prague, Freiburg, and Cologne resisted with might and main, but it was all in vain; the Jesuits were victorious everywhere. The old corporations in possession of the universities have often raised the charge of 'imperiousness,' 'desire of ruling,' against the Jesuits, and many historians of these institutions have passionately repeated this charge? Certainly not without reason. But it must be added that it was not the desire of ruling that springs from vain arrogance,

†) Ziegler: *Geschichte der Pädagogik*, 1895, p. 121.

‡) *Histoire de l'Université de Paris*, 1888, especially Vol. I, pp. 53 foll. and II, 298-300.

resting on external force or empty titles, but the desire that arises from real power which is eager to work, because it can work and must work." *)

It is recorded that the founder of the Society used to pray that his sons might always be the object of the world's hatred. This prayer of St. Ignatius has been heard. It is not difficult to realize that those persecutions, misunderstandings, and misrepresentations must be the most painful to the Society which come from those who ought to be its friends and allies. The Jesuits might find a compensation in the fact that there is scarcely any institution in the Church which has received more lavish praise from broad-minded, impartial Protestants. Still we doubt whether they care much for this praise. If they are what they claim to be, zealous defenders of the Church, they can not fail to see that the attacks on the Society as such naturally prove prejudicial to the Church. For, although the Society is not the Church, still non-Catholics consider the Jesuits "the best representatives of the Church," in the words of M. de Ladevèze. Hence reproaches cast on the Society by so-called "liberal Catholics," necessarily confirm Protestants in their preconceived notions of the utter corruption and moral perversity of the "Romish" Church, which avails itself so largely of this "most energetic but most pernicious organization." Thus it becomes manifest that the honor of the Church requires that justice be done to the Jesuits.

*) *Geschichte des höhern Unterrichts*, p. 281.



A "Hugging-Bee" to Help a Church.—A Toledo correspondence of the *St. Louis Post-Dispatch* (Jan. 26th) tells of trouble caused in the Protestant congregation at North Greenfield, Logan Co., Ohio, by a "hugging-bee." The objection is not so much against the "bee" itself, as against the scale of prices, which was as follows :

"Girls under 15 years of age, 15 cents for a hug of two minutes, or 10 cents for a short squeeze; from 16 to twenty years, 50 cents; from 20 to 25 years, 75 cents; school-ma'ams, 40 cents; other men's wives, \$1; old maids, 3 cents each and no time limit."

The trouble has arisen not from any squirms of conscience on the part of the older people, but from the loud protests of five typical old maids belonging to the parish, of whom three are very liberal contributors. *O tempora, O mores!*

The Bollandists.



IN the second week of last November was celebrated at Brussels the golden jubilee of religious life of Père Ch. de Smedt, President of the Society of the Bollandists. Father van der Heyden, in one of his Louvain letters to the *Portland Catholic Sentinel*, made this celebration the peg whereon to hang a very interesting little essay on the Bollandists and their work, from which we condense the following: The originator of the great biography of Saints called '*Acta Sanctorum*' was the Flemish Jesuit Roesweyd, who worked about thirty years to gather the first materials, but fame was first given to the colossal enterprise by Fr. John de Bolland, S. J. (born near Maestricht in 1596, died in 1665), who published the first volume in 1643. Bolland was thirty-five years at the task, his associate Henschen, forty-six, and his other collaborator, Papebroch, forty-five. The work was continued uninterruptedly by members of the Society of Jesus till the Suppression, in 1773. The Revolution scattered them and their precious library. In 1837 the Jesuits were prevailed upon, with the aid of a grant by the Belgian government, to take up again the abandoned work. The resuscitated hagiographical society took a new start under the direction of Fr. van Hecke. After eight years of preliminary work, the fifty-fourth volume appeared in 1845. Eight others have since followed, the last being published in '94. The sixty-third, which will treat of the Saints of the early part of November, will not be ready for some time to come.

A second edition of the forty-five first volumes of the '*Acta*' was issued between 1734 and 1770; and a third edition, up to the fifty-ninth volume, was brought out by Palme in 1869. There are about ten complete sets in the trade yet. The price of a set is \$600. The late volumes sell at \$15 a volume.

At present there are six "Bollandists." When they are not making researches in libraries or foreign countries, they work in what they call their "shop," at Brussels—an immense library-room, containing over 100,000 volumes treating of history, archaeology, patrology, or hagiography. This library is unique in the world for its speciality. Besides the books in the library, the Fathers receive, to help them in their researches, six hundred reviews. They themselves publish a periodical, the *Analecta Bollandiana*, as a manifestation of their vitality and to keep up an intercourse with the learned historians of the world.

Volume ii. of Wetzer and Welte's '*Kirchenlexikon*' contains a lengthier article on the subject, by Andreas Schmid, which we have consulted in making the above synopsis of Fr. van der Heyden's paper, correcting a few slight errors.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Pope to the Bishops of Greece.—A graceful document, full not merely of wise instructions but likewise of interesting classical allusions, is the letter which the Holy Father has addressed to the Latin archbishops and bishops of Greece. In a communication by which it is intended to further education such allusions are naturally most appropriate. No one, His Holiness observes, is so ignorant of the past as not to be moved by the thought of the glory and greatness of Greece, the light of ancient civilization and the mother of all the arts. The Pontiff fondly refers to his own early studies in Greek literature, stating that the foremost Ionic and Attic writers were favorites of his, and that he directed his attention especially to the investigations of the Greek philosophers. His appreciation of Aristotle was manifest from the honor he had paid to the Stagyrite's most illustrious disciple, St. Thomas Aquinas. He had also been inspired with great reverence by the Greek fathers and doctors of the Church, and at the commencement of his pontificate he had had the happiness of signaling the merits of SS. Cyril and Methodius. His Holiness confesses that he has been influenced not a little by the examples of the Greek predecessors in the chair of Peter, and he pays a high tribute to the Greek love for the integrity of ancient discipline and ritual. The divisions which resulted in the separation of Greeks and Latins he deplures, but Catholics, he says, must not despond. The lyceum for the education of youth, which he caused to be founded some years ago at Athens, had proved successful, and now he approves of the establishment in the same buildings of a seminary for the training of the clergy in higher Greek literature.

The Historical Origin of "St. Anthony's Brief."—In a late number of the *Month* (Dec. '01) Fr. Thurston, S. J., traces the historic origin of what is known as St. Anthony's Brief. His conclusion is threefold; first, that St. Anthony of Padua was not the author of the formula in question, which probably dates back to the early centuries of Christianity; secondly, there is no proof of any sort to show that the devotion was practised by or known to St. Anthony of Padua; thirdly, for the first mention of his name in connection with it we have to turn to a story of an apparition of St. Anthony about fifty years after his death.

Protestantism in Mexico.—According to the *Independent* (No. 2771) there are at present in Mexico, in round numbers, about 200 Protestant missionaries, ordained and laymen, men and women; about twice as many native workers, and some 30,000 Protestant believers, with a much larger number of nominal adherents. The different evangelical organizations are drawing nearer together of late, with a view to organic union. Nevertheless it is pretty safe to say that Protestantism has no future in Mexico.

Danger of a Schism in France.—We have not seen M. Brunetière's article on this subject in the *Revue des Deux Mondes*, but note that

the valiant Msgr. Fèvre in a learned paper in the November issues of the *Revue du Monde Catholique* expresses his firm opinion that there is great danger that the government will contrive to intrude its own creatures into the episcopate, and then finally to break with Rome by means of them. Rev. Dr. Maignen, in his latest book, '*Nouveau Catholicisme et Nouveau Clergé*' (Paris: Victor Reteaux), shows conclusively that this danger is real and imminent.

A New Congregation of Polish School-Sisters.—Archbishop Kain has authorized the organization, in St. Louis, of a sisterhood of Polish women for teaching in the Polish parochial schools of the country. This congregation is to be known as the Sisters of St. Francis of St. Louis, and will have its home for the first at 1439 N. Ninth Street, in a structure belonging to St. Stanislaus parish. A commission of three priests has been appointed to agree upon rules for the new sisterhood. The membership at the beginning will consist of three sisters, who have been transferred from the Sisters of St. Francis of Oldenburg, Ind., and five novices. The plan is to build the community of new material, although a few Polish sisters will be transferred from other orders upon application.

LITERATURE.

The Cave by the Beechfork—A Story of Kentucky, 1815.—By Henry L. Spalding, S. J. (Benziger Bros. 1901.)—This book deserves to be recommended to our boys. It presents an interesting pen-picture of events of the glorious year of 1815 and derives its attractiveness chiefly from the description of Old Kentucky customs. Its hero, a Kentucky boy of fifteen, by his skill and energy saves General Jackson's message of the victory of New Orleans.

As high in price as any of Benziger's publications, and in size somewhat like Fr. Finn's stories, it differs widely from the latter by its contents, and, as a work of art, takes an inferior place. That vigor and animated life which characterizes, e. gr., 'Tom Playfair,' is not everywhere found in this book, and some of the scenes described at length are but loosely connected with the thread of the narrative. Many well written passages, however, especially the account of the shooting match, and of brave Owen Howard's ride, bear testimony to the talent of the young and evidently enthusiastic author, who by further study bids fair to become an able contributor to Catholic literature. It is with a view to encourage him that these lines have been written.

EDUCATION.

Parochial vs. Public Schools.—Trustee Gallagher of the Chicago Board of Public Education is quoted in the *New World* (Jan. 18th,) as saying that the parochial and private schools of Chicago take care of 100,000 children at only one-half the expense the Board incurs for the public school system, and the children get a better education besides. Trustee Brennan, of the same Board, in fact the senior member of the Board and for years chairman of the School Management Committee, declared in a public meeting of the Board, according to the *Chronicle* of Jan. 17th, that "the work in the Chicago high-schools is the worst on record. . . . Figures show that three out of thirty-seven pass the tests."

INSURANCE.

The Modern Woodmen Trying to Shove Off Their "Reckoning Day."—The report of the committee on reserve and emergency fund, appointed at the national convention of the Modern Woodmen last summer, has just been made public. According to a despatch in last Sunday's *Globe-Democrat* it provides a reserve fund and an ascending scale of assessments, to be called as often as required. The rate per \$1,000 protection at the age of 18 is 41 cents and a reserve fund assessment in addition of 15 cents. There is a gradual advance in each until the age of 70 is reached, when the mortuary assessments are \$3.75 and the reserve rate 55 cents, remaining level thereafter. This is a slight increase over the old rates.

If Mr. Thompson, of the committee, hopes, as the *Globe-Democrat* says, that this new plan will place the order upon a sound basis, he hugs a vain delusion. It will only postpone the fatal reckoning-day, that's all.

THE CATHOLIC PRESS.

* The Paris *Univers* has recently reduced its subscription price. One of the leading Catholic daily newspapers of Belgium, *Le Courrier de Bruxelles*, was asked to follow suit, but refused to do so, declaring in its edition of Dec. 11th, that generally speaking, the lowering of subscription rates was bound to result in weakening the Catholic press; that a few francs per annum made little difference to the individual subscriber, while to a newspaper's management it meant a deficit of thousands; that with Catholic papers generally it was not, as with so many secular journals, simply a decrease in dividends, but an augmentation of the sacrifices made by devoted men. Catholics ought gladly to pay a few cents more for a staunch and superior newspaper instead of clamoring for a cheaper press. In matter of fact, Catholic papers, having a more circumscribed field of circulation, can not publish at the low rate of secular sheets, which go everywhere and, besides, have a large income from a class of advertising that the Catholic press is compelled to close its columns against. All over the world, with but two or three exceptions, perhaps, the cheap Catholic papers are inferior and of little help to the cause.

POLITICS AND SOCIOLOGY.

The Right of Laborers to Organize.—Organized labor has scored a notable victory through a recent decision of the Illinois State Board of Arbitration in the case of Plough Workers' Union No. 9,460, against the Sattley Manufacturing Company, of Springfield, Ill. The members of the union in their petition to the State Board claimed that the company had denied their right to organize, and was endeavoring to break up the union. The State Board declared that workingmen had as much right to combine for their mutual benefit and protection as is exercised with more freedom by their employers, and held that the labor union is based upon the recognition of the potency of organization. In the decision the State Board recommends that the Sattley Company shall not deny the right of the men to be members of the Plough Workers' Union, and shall not discriminate against the members of such union, or endeavor to persuade them to withdraw from the same.

MISCELLANY.

The Catholic Union and Times and the Exiled French Religious.

—An Eastern clergyman, who "has always been a friend of the *Catholic Union and Times* and has missed no chance to recommend that Buffalo paper," in a communication to *THE REVIEW* takes exception to the utterances of an anonymous writer in the number of Jan. 2nd, 1902. We print the substance of our correspondent's remarks, because such utterances as those he censures are unfortunately all too frequent in a portion of our American Catholic press. He writes :

In an article, "The Church Around the World," the anonymous writer deploras the sad state of the Church in Brazil and concludes thus : "Several Latin American countries need priests, but nowhere is there more need of them than in Brazil. *Why have none of the French religious orders thought of settling in that country instead of crowding into England, Canada, and the United States?*" (Italics ours.)

I shall point out several plain reasons, which they possibly may have for not doing so.

1. Because they intend to keep in close touch with the other communities or provinces of their orders, which is rendered extremely difficult by great intervening distances, especially for those institutions that are, by their very foundation, restricted to a comparatively small portion of the Church's vineyard. 2. Because they are naturally anxious to stay in the immediate neighborhood of their beloved France, to watch the development of events, to remain uninterruptedly in contact with that country which God has assigned to them as their field of labor, sacrifices and silent victories, and to be ready to reopen at shortest notice those "85 maternity hospitals, 97 asylums for incurables, 1 sanitarium for lepers, 172 asylums for the homeless, 229 homes for the aged, 398 dispensaries and hospitals, 398 works for assisting laborers in debt, 512 night lodging houses, 691 orphanages and 1,428 other houses of beneficence," which are mentioned in the same article as having already been closed in consequence of the law. 3. Because the expenses for transporting whole communities to so distant a land would be very heavy, not to speak of the difficulty of providing homes for them, unless we want them to sell—perhaps for a trifle—all those orphanages, hospitals, asylums, etc., not seized by the government, and thus to deprive themselves of all hope of ever returning to their country and their work. 4. As the well informed editor of the *Catholic Union and Times* will perhaps remember, some of these orders already had their houses in England when they were expelled some fifteen years ago. They now simply go back to the same places, to await another chance of returning to their rightful homes. 5. Moreover, is the Rev. editor (or the writer of the article) sure that they did or do not contemplate settling in Brazil? The fact that until now no mention to that effect was made in the papers, is no proof of the contrary, since for good reasons the superiors of the orders may have withheld their plans from the public.

This much in answer to the quoted passage as far as it contains a question. It implies, however, an unsought-for advice with a rather sharp rebuke for the poor exiled French religious, and as such gives rise to some more reflections.

Those good men and women, by joining a religious order, made great sacrifices to God. Heaven alone knows their trials; Heaven alone knows that their joy on earth consists in following the crucified Saviour in a manner which, in its essential features, is most perfect; which is, according to the saints, a constant martyrdom. Bad men, sworn enemies to Christ and the Church, add to those sufferings by making life impossible for them in their beloved country. And here there is a Catholic priest, who seems not to be satisfied with these trials, and in a paper, read, as he claims, by 40,000 fellow-Catholics, publicly rebukes those brave, generous souls for not having chosen a banishment ten times as hard. Have they not done enough to show their burning zeal for the honor of God and the salvation of needy souls?

The Foreshadowed Way.—Under the title 'The Foreshadowed Way,' Mrs. Helen Aldrich De Kroyft, now 83 years of age and for over fifty years blind, gives to the public a most remarkable history of her life experience.*) It is a story of what may be named a vision and its gradual fulfilment during the course of near fifty-nine years. The last scene, and to the present writer, as a Catholic, the most important, and for which she solicits the prayers of the charitable, is still to be realized.

It is, I believe, an undisputed principle in Christian philosophy that God alone can make known future events depending on the free will of men; that such a revelation is invariably for a wise and gracious end; that it may be swiftly made; in a mysterious language of symbols not apparent until the reality interprets the prefigured symbols. The present writer has a clear and distinct memory of a certain morning in the year 1843, when a solemn conclave of four or five intimates were called upon to consider the meaning of what had transpired in the course of four or five seconds, scarcely twenty-four hours previously. Helen Aldrich was my classmate, and she was seriously depressed as she related to us that on the morning before, as the eleven o'clock bell summoned our class in Legendre, and she started forward, she was instantly cut off from every present environment in a mysterious way, but only for a few seconds in which she seemed to pass through years and years of time, marked by ten mystical milestones along the way. School-girl fashion we listened. But I had already learned to be very critical over mysteries. As a counter-irritant to the depressing outlook, I quickly mounted upon the table and pronounced these words: "Fellow girls. This is doubtless a second edition of Daniel's vision, and I move that notes be taken and recorded in the archives of the seminary for future reference." A laugh succeeded and the conclave came to an end. Nearly fifty-nine years have passed since I thus substantiated the

*) The book, 12mo. cloth, \$1.00, comes from the press of the F. Tennyson Neely Co., 114 Fifth Ave., New York.

fact of a mysterious something in the experience of Helen at the Seminary at Lima, N. Y.

Two years elapsed and almost obliterated the sad memory in Helen's mind when three mile-stones of the Foreshadowed Way arose before her as dire realities, in quick succession. With a sad face, but clothed in pure white, she becomes a bride at the bedside of Dr. De Kroyft. Before night she is a widow in deep black, with his relatives at his grave—the morning sun shining on Lake Ontario. Three weeks, and darkness overshadows her eyes. A number of the recognized mile-stones were made reality by the action of the government. The last scene of what I have chosen to call mile-stones, Helen long regarded as a proof that her eye-sight would be restored. But I and other Catholics have regarded it as the light of faith, and this is that for which I humbly beg the prayers of the charitable. Space forbids mention of the historical value of this small volume of letters mostly written in the fifties. —ELIZABETH A. ADAMS.

About Stenography.—A reader in Scranton, Pa., sends us the subjoined remarks relative to the article "Stenography" in No. 2 of THE REVIEW.

Yes, the "dead easy" systems are pretty much advertised, and brought before the public as *easy* systems. They keep what they promise: ease and accuracy for the purposes of correspondence, and perfect reproduction of rapid speech in the hands of exceptionally gifted men. This is especially true of systems built up on a basis different from that of either Gabelsberger or Stolze. In matter of fact, stenography is an art comparatively easy to learn, especially for those endowed with a sprightly mind and a facile hand. Dr. Edw. Engel, and architect Max Conradi, yes, we know them. They are amongst the *Zurückgebliebenen*, having set their heads against the simplification of the old Stolze system. But in vain! There they sit in the seclusion of the *Reichstag*—able men no doubt, but sneering and snarling at all and everybody desirous of simplifying and popularizing the winged art. *Hinc illae lacrymae!*

The first five lines of page 22 constitute an insult to our shorthand teachers. Any good business college can impart our young people a practical knowledge of shorthand, say 100 words, sufficient for the average mercantile office, and that in five months or less, giving a good knowledge of type-writing and business forms to boot. And these young people aggregate tens of thousands every year. As to the great number of incompetents, the writer evidently does not speak from an American point of view, since a record of 250 syllables per minute is a great one, to say the least. It may be the average speed of Dr. Engel, the phenomenal German writer, but this country, having in preference to all others, a well-trained corps of official court stenographers, is certainly not to be reckoned last. Let the writer publish his challenge of 250 words in the *Typewriter and Phonographic World*, 332 Broadway, New York, and he will soon come to grief.



NOTE-BOOK.

It seems to be established on the most eminent medical authority that Czolgosz's brain, like every other organ of his body, was entirely normal, and that the assassin was fully responsible for his awful deed. The simple lay mind, observes the *Excelsior* (959), arrived at this conclusion long ago. Czolgosz was sound and healthy in body and mind—so far as the intellect is concerned; but his soul was diseased, fatally poisoned, through his own fault and that of others.



A reverend reader sends us a copy of a circular issued by a certain new oil company, which offers "profitable investments for people with moderate means," under the motto, "No Gusher, no Pay!" in such alluring terms that a special word of warning would seem to be called for. The circular "invites the closest scrutiny to the company and its methods" and offers the pastor a discount of 5 per cent. on every dollar's worth of stock sold through his efforts to the members of his congregation or to his friends anywhere. No money is asked for in advance, but the payment is due only after the company has secured an oil well on the 6,050½ acres of land which it claims to have in the oil district of Texas. It is emphasized that stock is now selling for one quarter of its value and that the price will be advanced 50 per cent. just as soon as the first gusher is found.

Our reverend correspondent remarks that this scheme is the shrewdest that has come to his knowledge for a long time. Of course, no priest is in a position to give the concern "close scrutiny," and any one who subscribes conditionally will have to pay up as soon as the company sends out notice that the first oil well has been discovered, which it will doubtless do as soon as it has roped in as many of the lambs as it can hope to capture.

The reverend clergy can not be warned too often or too earnestly to be on their guard in these matters. More fake circulars are being sent to them from week to week, so that one is forced to conclude that the sharpers must have found out by experience that a certain number of inexperienced clergymen can be depended upon always to snap at an enticing bait. Our reverend friend thinks *THE REVIEW* is worth its subscription price several times over if for no other reason than because of the timely warning it gives against fakirs and swindlers of every description.

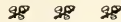


The following communication from a Catholic pastor emphasizes a point we made in our recent paper on the Knights of Columbus: "In the Eifel district of Germany, where hogs are largely fed on bran, there is a saying, 'Mix yourself up with the bran and you will be devoured by the hogs.' There would seem to be a proper hint in this homely saw for those clergymen who, to please certain nominally Catholic society men, permit themselves to be subjected to the mummery and buffoonery of initiation ceremonies like those of the 'side rank' of the Catholic Order of Foresters (vide p. 31,

last number of THE REVIEW). Even an ordinary respectable layman who believes in the dignity of man and possesses a moderate degree of self-respect would not wish to undergo a ceremony which made him look, as the Foresters boast, 'like 20 cents on a load of hay.' "



The last census shows that there is in the whole country, contrary to general belief, an excess of sixty-eight per cent. of bachelors over the unmarried women. There is not a single State in the Union that has not more bachelors than "old maids." Among the various theories set up to account for this situation of affairs, not one takes into consideration the celibacy of the Catholic clergy, who are as a matter of course included in the bachelor class of the census enumerator.



The International College of Languages, 13 B, Park Row, New York, advertises a new "'Phone Method" of teaching French, German, and Spanish by which the phonograph is utilized for teaching correct pronunciation. Each word or sentence can be repeated thousands of times. If the problem of producing clear and distinct phonographic records, free from the metallic harshness characteristic of the common machine, has really been solved, this method may indeed enable a person to acquire without a teacher conversational fluency in a foreign language. But has the problem been solved? We should be glad to receive reliable information on the subject for the benefit of several enquiring readers.



Rt. Rev. Bishop Messmer, in a letter to the *Excelsior*, dated January 12th, regrets the apathy of the Catholic public in the important matter of our Catholic Indian schools, for which he finds the explanation chiefly in the incessant sacrifices required of our people for the support of their churches and schools and the huge sums wasted annually in interest on church debts. Those who nevertheless contribute to the Indian schools deserve all the more credit.



The "Anti-Treating Society" now has twenty-three "chapters," with a membership of about 3,000, in the United States and Canada. There are more than 3,000 people, however, in this country alone who neither "treat" nor allow themselves to be "treated." The movement deserves support, though we do not see the necessity of erecting "chapters" of the Anti-Treating Society. Let every one act for himself, or let members of existing societies and clubs band themselves together with the pledge to swear off "treating."



Society went in automobiles to see the recent horse-shows.



Within two years the prices of food in this country have increased twenty-five per cent.

A Proposed Reform of the Liturgical Prayers for America.



THE *New World*, of Chicago, recently (January 11th) printed the subjoined communication, under the heading "Kings and Princes in Catholic Prayer-Books :"

"Is it not high time that the compilers and publishers of prayer-books for use in the United States, would make an effort to rid these little volumes of prostrations to kings and princes, which are an offense to every true republican eye? If this reiterated asking of blessings on kings and princes is not an accident of compilation from European prayer-books, but is part of the fabric of our received devotion, would there be any harm, in fact, would it not be a wholesome change, to remodel them somewhat?

For instance, in the 'Litany of the Saints,' as printed in prayer-books in use in this country, is the supplication 'That thou vouchsafe to give peace and true concord to Christian kings and princes.'

To one to whom the republican form of government is the next most precious thing in God's universe to his religion, such exaltation of kings and princes, and ignoring of a far more reasonable and sanely constituted authority, is, to say the least, extremely obnoxious. Surely the world has had enough mention of kings and princes to last it, should it continue to exist for one hundred thousand years, without dragging the ill-savored memories which the very mention of their titles suggests, into the necessary daily devotions of a republican country.

Why may not the prayers at least read, 'our rulers,' or 'those in authority,' or 'those who govern us,' if it be too much against precedent to ask an outright blessing on presidents and elective assemblies?

A little party of us true republicans, whose religious zeal has never been otherwise than strengthened by our political beliefs, would be much pleased to see our joint objection appear in your columns and, perhaps, evoke a symposium on the subject from other readers, or if such might be, more happily still, from the clerical readers of your journal.

Eugene Sullivan,
4727 Calumet Avenue."

* * *

1. The "patriotic" outburst of "the little party of true republicans" is *ill-advised*. It betrays a goodly portion of ignorance.

Who are the Christian "princes" for whom the Church prays in the "Litany of all Saints," which forms a part of her liturgy? There can be no doubt that in fact "our rulers," or "those in authority," or "those who govern us" are meant. The very etymology of the word proves this. "Prince" is derived from the Latin *princeps*, which, according to the Latin Dictionary (*American* edition, Harpers, New York, 1882) means: "the first man, first per-

son, chief, head, leader, prince, i. e. ruler, sovereign, and later : emperor." Worcester, an American author, has in his dictionary : "Prince—chief, ruler, sovereign." Webster : "Prince—the one of highest rank, a person possessing the highest place or authority." This may suffice to convince the reader that the Chicago correspondent lacks the most fundamental knowledge of Latin, and is not a master of his own language. It is evident that in using the word "princes" the Church includes rulers who are not kings or "rulers" in general, be they presidents, doges, sultans, caziques, dukes, emperors, or what not. The Church prays that the nations may not be plunged into war by their "rulers" or by "those who govern them." During the Middle Ages, long before America was discovered by Columbus, himself the subject of a 'king,' there existed republics in Europe, for instance Venice and Genoa. The Church prayed for these as well as for the kings of France, England, Spain, and the chiefs in Ireland, etc. The last war with Spain has proved that also republics, "presidents," and "legislative assemblies" can start a war, and the Church certainly includes them in her prayers for peace. Hence the solicitude of the Chicago people is uncalled for ; the Church has long ago embraced all "rulers" and "legislative assemblies."

2. The said communication is also very *narrow-minded*. The Catholics of Switzerland have enjoyed the republican form of government for about 500 years. We never heard that they objected to this prayer, or as it is styled, to these "prostrations! to kings and princes, so offensive to every true republican *eye*" (?) [I never have *seen* such prostrations. Or do they in Chicago fall down on their knees when they recite that verse and mention the name of "kings and princes"? If this be the case, I say : Stop that abuse, it is not only un-republican, but also un-liturgical.]

If these reformers are consistent, they must strike out a great number of words from their vocabulary, for instance they should not say: "Chicago is one of the principal cities of the world;" for "principal" is derived from "prince," and this is an "ill-savored" word. We should have "*Presidential* Baking Powder" instead of "*Royal* Baking Powder." And is it not an "awful" disgrace for this Republic that two of the finest trains in the country are called the "*Royal Blue*" (and that between New York, Washington, and Chicago) and the "*Empire State Express*?" Let us be patriotic and call the one "*Legislative Assembly Blue*" and the other "*King-killer Express*" or "*Down-with-the-Tyrants Flyer*." If all this sounds absurd, I can not see why our would-be reformers' principles are not equally absurd.

Further they must object to the custom of calling Cardinal Gibbons a "Prince of the Church," a title so far given to all cardinals.

This "little party of republicans" resembles fanatic Protestants : as these are frightened or wax wroth when they hear the words Pope, monks, Jesuits, etc., so our republican friends when they hear the obnoxious words "kings and princes." But is not this shockingly narrow-minded?

3. The objection against this prayer is *irreverent*. Many prayers in our devotional books are for private devotion, but the "Litany of all Saints" is a *liturgical* prayer specially sanctioned by the Church and prescribed for the whole Catholic world. Hence "the compilers and publishers of prayer-books" have absolutely no right to change one word in this prayer, not even our bishops and archbishops can do this ; for this right belongs to the Congregation of Rites in Rome. It would be irreverent and arrogant for laymen to dictate to this Congregation the forms of prayer ; but I think in this case their ignorance excuses them. For they show indeed great ignorance in believing that the compilers of prayer-books can change this Litany. If they want the change by all means, they may, of course, apply to the said Congregation. However, they should know that the head of this Congregation, a cardinal, is to be addressed: "*Eminentissime Princeps*," Most Eminent Prince. We can not imagine these republicans to stoop so low as to perform such a prostration before a prince.

Their objection is irreverent for another reason. It is true there have been bad kings and princes—by the way, were all presidents of the South American republics, saints?—still there were also many holy kings and princes, whom the Church has raised to the honor of the altar, to be venerated by all true Catholics. Just think of St. Louis of France, St. Edward of England, St. Ferdinand of Spain, St. Henry of Germany, and many others. St. Aloysius, that lovely Saint, was a prince ; so were numerous others. And yet, if these patriotic Catholics are consistent, they must demand that these names be struck out from the Catholic Calendar and from the Roman Missal and Breviary ; that their statues and pictures be destroyed. A new era of iconoclasm will have to begin. For the "memories of kings and princes are ill-savored." Consequently the Congregation of Rites will have to publish for this enlightened republican country special liturgical books, "expurgated" of all these offensive saints, who were so wicked or at least so unfortunate to be kings or princes. Nay more, the Bible must be "expurgated ;" for we find in it numerous kings, not only bad ones, as Nabuchodonosor, Baltasar, Saul, Agaz ; but also good ones.

Moreover, God is called frequently a king, "the great king," "the King of kings and the Lord of lords." Christ is called "the Prince of peace," and he speaks of his "kingdom" and calls himself a

"king." But worst of all is what St. Paul, who claimed a direct revelation from Christ for his teaching, writes (I. Timothy, 2, 1—3): "I desire therefore first of all that supplications, prayers, intercessions and thanksgivings be made by men, *for kings and for all that are in high stations: that we may lead a quiet and peaceable life in all piety and chastity.* For this is good and acceptable in the sight of God our Savior." Archbishop McEvilly, of Tuam, in his excellent commentary on St. Paul's Epistles, adds: "'For kings,' even Pagans; for the kings then existing were Pagan." Indeed, the Roman emperors of the time were monsters of wickedness, for instance Caligula and Nero. And yet St. Paul exhorts the faithful to pray for them. The italicized words express almost literally the prayer of the Litany to which objection has been made. Must all this be "remodeled," in order not to offend twentieth-century republicans? Or will they say that the words of Christ and St. Paul are "an accident of compilation from European prayer-books"? I think these critics must admit that they have said something very irreverent, or—which I believe is the case—something very rash and inconsiderate.

4. The suggestion for a reform is entirely *un-Catholic*. It is a sign of the Catholicity and universality, hence of the truth, of the Catholic Church, that in her loving prayers she embraces all, good and bad, even kings. On Good Friday she offers one of her most touching prayers for infidels, Jews, and heretics. Why should she not pray for kings and princes that they may preserve the inestimable benefit of peace? If one, let us say a staunch republican, should pray continually that King Edward—provided he possesses that power—should make peace with Oom Paul, or that the Russian and German emperors {should never go to war, would he not do a most Catholic work, a work good and acceptable to God, as St. Paul says?

5. For this reason the proposed reform is also *un-Christian*, being against the express precepts and against the very spirit of the Christian religion; and also for another reason: Suppose even all kings and princes were the very embodiment of tyranny and wickedness, the worst enemies of mankind, would it not still be our duty to pray for them? Is it not Christ who says: "But I say to you, Love your enemies, pray for them that persecute you"?

Enough has been said to show that what these Chicago zealots propose, is not "a wholesome change," but an unwholesome outcropping of false patriotism, narrow nationalism, spurious "Americanism," or call it what you will.



American Tyranny in the Philippines.



WHILE we sympathize with our American soldiers in the Philippines, we can not extenuate their misdeeds and consider it our duty to inform their countrymen in the United States of the disgraceful tyranny exercised by certain of our military representatives in those islands.

Here are two facts which have come to us from an absolutely trustworthy source and can be verified by the testimony of Fathers Saturnino Urios and Llobera, missionaries at Butuan, Mindanao.

FIRST FACT.

On the 21st of October, last, at Butuan, Mindanao, one of the missionaries opened the boys' school, and while many boys attended, others set out as usual for the fields, but not one showed up in the public school, where two American non-Catholic teachers were waiting for pupils. On being informed of this, the American commander of the post, a second lieutenant named ———, appeared at the pastoral residence, accompanied by the two teachers, carrying under his arm a copy of the Municipal Code, to show the Father that he was allowed to go to the public school to teach catechism two or three times a week. As the Father knew the laws on public instruction very well, he told the Lieutenant that notwithstanding the liberty which the law gave to any minister of any religion to teach in the public school, as there were many inconveniences and restrictions attendant on such a course, he preferred to have a private Catholic school in his own house, in view of the perfect liberty which the said law gave him. On hearing this, the Lieutenant became very angry and the head teacher said that he had been very much astonished to find that since the Father's arrival in the town the number of boys in his school had begun to diminish, until now there was not a single one left. He added that he would have to mention this fact in his report.

The Lieutenant said that he would soon see to it that American Padres of the Roman Church should be sent here, to which the Father answered that he should be very much pleased to see such a thing happen. The Lieutenant said finally that he would have to avail himself of the police and the local Presidente to straighten things out; to which the priest replied that he hoped no violence would be done. That afternoon neither pupils nor teachers appeared in the public school.

The next day the Father, hoping to find the Lieutenant in a better frame of mind, went to pay him a visit, but found him frowning and to all appearance in a bad mood. The Father spoke and gave him all his reasons for opening a Catholic school. He was answered that he did not need a private school, since he could

teach his catechism in the public school, in the church, or wherever he liked; that he could have two whole days for this purpose. "But, said the Father, the educational laws allow me only three visits a week of half an hour each, provided the requisite permission has been obtained and the other conditions complied with. But these conditions I find too hampering, and the parents, moreover, have voluntarily brought me many children for my school."

At this juncture the Lieutenant left the room for a moment or two. When he re-entered, he drew his sword from its scabbard, and raising it aloft, said in an angry tone: "There are only four boys in the public school this morning, and I have just sent word to the Presidente about it. The Catholic Church isn't so weak as you people imagine, the American teachers are not going to destroy it. It is Spanish that you want to teach. You don't know enough English to teach, and what you do know you can't pronounce correctly. In order to teach English well, teachers have come all the way from America and they are paid good salaries, but if they can't find any pupils, they will return to the States." To all of which the missionary replied that there were plenty of boys for two schools if the teachers could get them. So far as the language was concerned, it was easier for the Fathers—he knew the native language well enough to teach the children at least the first steps in English—than it would be for American teachers who knew neither Spanish nor the language of the natives; that, in fine, his object was to preserve the faith of the children, to accomplish which he was bound to do his utmost.

The missionary finally departed, leaving his "friends" in no friendly mood. Soon after his return home, the local Presidente presented himself, saying that it was necessary to settle this affair. "Settle it then, replied the Father, but let no violence be done." That afternoon policemen were posted under a large tree in front of the residence and at various other points around the house to watch for the children as they came out, to catch them and terrify them by bringing them before the judge! Even in the face of such a travesty of justice one could not help laughing to see the children running afield, with the police chasing after them, hiding wherever they could find cover, some even taking refuge in the dense forest near by, until the police had disappeared, when they went home to tell their parents what had happened. . . .

On the following day the usual military drill of the soldiers was dispensed with, and shortly before the hour assigned for the opening of the Catholic school, the brave Lieutenant, with his soldiers all in arms, appeared in front of the missionary's residence, placed sentinels at the corners of the building, gave countersigns, and pretended to make preparations for an attack.

Soon, however, he seemed to get tired of his practical joke and marched his valiant band back to their quarters. During the farce, however, the children were watching operations from behind the trees and corners of the neighboring huts, and a good part of the inhabitants were crowding the windows of their houses, expecting to see an attack made on the Father's house....

For several days afterwards the police scattered themselves all over the fields, calling the boys and telling them they must go to the public school if they wanted to avoid trouble. This action of the police was due to the cowardice of the native Presidente, who is filled with terror ever since the Lieutenant informed him that the whole school trouble is nothing but a conspiracy between the natives and the Padres against the American government! Now the poor Presidente, afraid for his life, is doing all he can to help the public school.

The missionary in his account says: "The people want to send their children to the Catholic schools, but the Americans and the Presidente are doing what they can to oppose them."

SECOND FACT.

An intelligent young Filipino, Pedro Bayete, a graduate of the Catholic Normal School at Manila, had established in Butuana Catholic school of his own and independent of the parish school. He, too, has been so harassed by petty persecutions on the part of the native Presidente, under the influence of the same American Lieutenant, that he has closed his school in disgust and betaken himself to his native town, where he hopes to be allowed to live in peace. After various threats had been made to prevent Pedro from opening his school, and after he had a fair number of pupils in attendance, the above-mentioned Presidente ordered him peremptorily to transfer his school from the house in which he was conducting the classes and to hold school in a house adjoining the public school, so as apparently to make his school part and parcel with the public school, so that the pupils of the latter might be augmented at least in appearance. This injustice he refused to submit to, as his school would then lose its character of a private Catholic school, and as, on the other hand, he said he could not resist the violent measures of the Presidente and his terrified council, or feel safe under the threats of the American Lieutenant, he had to give up his school altogether and go elsewhere, where he would not be tormented....

Complaints of a similar character, i. e., cases of intimidation, are heard from various quarters of the archipelago.



Disadvantages of the Massachusetts System of Supervising Fraternalists.



THE peculiarities of the Massachusetts law governing fraternal insurance concerns, recently referred to in this REVIEW (No. 4, p. 49), are well illustrated by the recent investigation of the Royal Arcanum's affairs. Under the regulations, whenever a fraternal requests it, the Insurance Department must make an examination, but the Department has no corresponding right of initiative on its side. There is a further provision in the law that when the Department has reason to believe that a fraternal order is violating the law, the Insurance Commissioner must give notice to the alleged offender, and give it opportunity to amend its ways before instituting proceedings. When a company is in condition where it can make a good showing, it can request the Insurance Department to begin an examination, and the Department has no option but to comply. Then, as occurred the other week, the disclosures are given to the public with the prestige of the Insurance Department, and the company gets a large amount of free advertising of the most advantageous sort.

But one statement at the end of the Royal Arcanum report brings up another phase of the question. It said that the examination of the emergency and reserve funds, the mortality experience, and the sufficiency of rates would be found in an appendix, issued to the Connecticut Department, which joined in the examination. The Massachusetts law differs from that of Connecticut. The Massachusetts Department had no right under its law to enter upon the matters of mortality experience and sufficiency of rates, and so this note shows that the Massachusetts Department is out of the case so far as those matters are concerned, while the Royal Arcanum statement is favorable; yet one of the best-informed men in insurance matters holds that the premium rates are not yet up to the point of meeting the demands of beneficiaries. (See *N. Y. Evening Post*, Jan. 17th.)

The basis of assessments was changed some three years ago, so that twenty-one assessments were made in a year, where formerly there had been only seventeen. The first year that the change was made there was a surplus of about \$1,000,000 over the immediate needs. The second year the margin was narrowed by a considerable sum, and the third year there was a further falling off. There have been men inside of the company who, for the last six years, have been trying to get the rates raised to equal the rates of the regular life companies, or as near to them as possible. The fact that the company has not reached its normal death-rate

is regarded as established by the experience of the last three years. The action of the fraternal in securing the passage of a law prohibiting the formation of any companies which issue policies for less than the mortality rates established by the Fraternal Congress is another proof that the orders realize that the present rates are not high enough. The Royal Arcanum is said to take the ground that it is educating its membership as fast as it can to the fact that the rates must be raised to the basis of the old line companies, or to a point near it.

The experience of the fraternal, including the American Legion of Honor, the Ancient Order of United Workmen, the Royal Arcanum, and others, is held in well-informed and impartial circles to prove that there is no sure basis of whole life insurance short of that of the old line companies. For temporary insurance the fraternal may suffice (with a question of the morality of the proceedings of those who expect to withdraw as soon as an emergency has passed, leaving others to bear a greater burden than they have themselves), but for whole life insurance, they must increase charges with advancing age. Higher rates for the older men drive out the best risks, leaving only those who can not get insurance elsewhere, and that results in a larger death-rate and heavier assessments.

Nearly all the fraternal orders face a similar difficulty. While two or three fraternal of the better class have rendered excellent service in providing cheap insurance for young lives, the mortality encountered in later years argues against the fraternal contract as a life proposition. With assessment companies organized on a similar basis the same conditions apply, the older members finding themselves so burdened with increased charges that many have been obliged to discontinue the insurance entirely. This has been attended with great hardship, and in many instances has left families unprotected at a time in life when it has been impossible for the wage-earner to obtain new insurance.



The different forms of piety are like dishes at a great feast—meant to be looked at and admired by all. But no guest is expected to partake of everything presented.



An English paper notes it as a curious fact that although the eagle is the national bird of the United States, and therefore deserving of peculiar honor, yet, in point of fact, the bird is nearly always ruthlessly killed when the opportunity offers. This statement seems to be impressive until it is remembered that whenever they have a chance, Englishmen ruthlessly kill the lion, which symbolizes the greatness and power of the British Empire.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Evil of Mixed Marriages.—That the dangers courted by Catholics who marry outside the faith are real, is again proved by the following figures gathered in various representative American cities and towns by the (non-Catholic) Young Men's Christian Association and published in the *Sacred Heart Review* [No. 3]:

"In families where the father and mother belong to the same church, seventy-eight per cent. of the young men are church members. In families where the father and mother are church members but do not belong to the same church, only fifty-five per cent. of the young men are church members. In families where but one of the parents is a church member, only fifty per cent. of the young men are members of churches. Where the father and mother are both Catholics, only eight per cent. of the young men are not church members. Where the father and mother are both Protestants, thirty-two per cent. of the young men are not church members. *Where one of the parents is a Catholic and the other a Protestant, sixty-six per cent. of the young men do not belong to a church.*"

ART.

To Preserve Ancient Ecclesiastical Art Specimens in Italy.—At the last general meeting of the "College for the Veneration of the Martyrs," its "Magister," Msgr. de Waal, suggested that the bishops of the various Italian dioceses be advised of the frequent sale, or exchange for valueless novelties, by ignorant pastors, of ancient and venerable specimens of ecclesiastical art, such as missals, chalices, vestments, etc., and asked to stay this abuse by drawing up a list of all such relics and making proper provision for their preservation. The suggestion was well received by the Italian members of the College, and the Cardinal Protector has already put the matter before His Holiness, who has promised to take the necessary measures.

Better Decoration of Churches.—The three cardinal principles in church decoration—that it shall be ecclesiastical, in harmony with the spirit and directions of the Church, in consonance with the architectural principles of the building, and consistently carried out through the entire structure—have all been continually and carelessly disregarded in most churches—and not only Protestant churches—in this country. It is pleasant to note that there are at least some signs of an awakening, or re-awakening, to the possibilities and responsibilities of church decoration. The interior decoration of churches is as much of an art as any other branch of artistic effort, and such work should be entrusted to men especially trained for it. The struggle of those who are interested in this work is to raise it from the realm of commercialism and out of the hands of commercial houses that do such work by the wholesale,—and place it on the level of an art.

Even the secular press is beginning to be interested in this subject, at which we of THE REVIEW have been hammering for years. The N. Y. *Evening Post* of Dec. 7th, e. g., had an intelligent and appreciative paper. The writer said among other things, that one important part of this sort of decoration, the creation of stained-glass windows, has come to be recognized as an art by itself and worthy of special study and of practice by men who stand in the front rank of artists; that in this particular work this country is far ahead of its position in stone work and mural decorations. In the matter of mural paintings in churches, he thinks, this country is particularly backward, very few artists having attempted this sort of work, perhaps for the reason that few churches have felt able to afford the heavy expense of giving out commissions to really good men.

The writer is quite right in saying that with us, churches have developed more on the mechanical side of comfort, warmth, and convenience than on the artistic one. But people are beginning to be more willing to give money for a less material beautifying of churches, and, if the artists rise to the occasion, great things may be hoped for. The question whether there exists in these days the spirit in artists and in people which makes it possible to produce a truly appropriate and beautiful type of essentially church decoration is a much disputed one. There is every prospect that it will be put to the test within the next few years.

LAW.

Shakespeare as a Legal Authority in Chicago.—Shakespeare as a legal authority has no standing in the Chicago courts. Judge Waterman, of the Appellate Court, whose scholarly and literary attainments are well known, holds that Portia's law in the case of Shylock against Antonio "is not law in this or any other country." In a case at bar, heard in the Appellate Court, counsel sought to apply the principle laid down in "The Merchant of Venice" to the guarantor on a note. The attorney, citing Portia's contention in Antonio's case, tried to make it fit his case, and argued that Portia's decision, strictly construing the obligations in Antonio's bond, anent the pound of flesh, nothing being said about blood, made Antonio's bond waste paper, and by the same method of reasoning the guarantor's obligation in the case at bar was also waste paper. Judge Waterman took the ground that Portia converted Antonio's bond into an instrument of oppression and robbed the hapless Shylock of all he had. According to the Appellate judge, the common law was very rigid in Shylock's time, and the literal fulfilment of contracts could be expected. If a bond was forfeited by non-payment of principal and interest, the whole penalty might be demanded, so that Shylock was strictly within his rights in asking the forfeiture of Antonio's bond.

THE CATHOLIC PRESS.

* THE REVIEW is appreciated as far away as Southern Brazil. *O Estandarte Catholico*, published in the Portuguese language by Benedictine Fathers, refers to this journal in No. 1 of its second volume as "*periodico altamente diffundido e apreciado nos Estados-Unidos e Canadá, per ser um jornal redigido com absoluto criterio e seriedade*,"—a compliment for which we are duly thankful.

MISCELLANY.

Why Bishop Matz Refused a Purse From His Clergy.—When the Rt. Rev. Bishop of Denver recently returned from his visit *ad limina*, the clergy of his Diocese, in their plan of reception, proposed to present him with a purse. To this Msgr. Matz absolutely refused to consent and stated the reasons for his refusal in his reply to the address of welcome immediately upon his return. "Money, he said, is a means, not an end. Moreover, it can never become a medium through which to convey the conceptions of the mind, much less the finer feelings of the heart. When adapted to relieve the wants of our fellow-men, or procure for them some temporal advantage, its character is enhanced and ennobled by charity whose golden rays obliterate money's vulgar glitter. This idea could not have entered your mind in this case, for it had no cause for existence. It was then an effort of your generous hearts to prove by some tangible token your appreciation and affection for your Bishop. But for a contest to enlist our interest, the contestants should be evenly matched. This was not the case here, for it would have been a contest between your noble and kind hearts, inexhaustibly rich in the wealth of love and devotedness which money can not buy; and your purses shrunk almost to the vacuum point by constant calls upon your limited resources. No one knows this better than I, and for this reason I found myself compelled to refuse your generous tender. Nevertheless, taking the intention for the deed, I desire to assure you that I appreciate more than words can express this generous act, and I thank you for the same most cordially."

"A Dead-Game Priest."—We are sorry to see the subjoined news-item, which first came to our notice under the above caption, confirmed by the *Catholic Citizen* [No. 12]:

"Muggsy" McGraw, the "great" baseball player, was married at Baltimore, Md., recently, to Miss May Blanche Sindall. Rev. Father C. F. Thomas married them. The priest is a dyed-in-the-wool baseball fan, and after the ceremony made the following speech:

"You have come to this altar to ask the blessing of God and His Church on the love of your hearts, to utter before Him your vows of fidelity and to receive from Him assurances of His parental regard and affection. You know it is the sacrifice hit that adds to the number of runs and wins the game. Fear not the adversaries that are many and strong, and will seek to rob you of the results of this union. The game will not be lost as long as you work together. Bunch your hits and the victory is yours. This young lady will fulfill the fondest hopes reposed in her. She will share in your triumphs and participate in your defeats. The Church signs her over to you. You will not have trouble to manage her. She will keep in spirit and letter the terms of this holy contract. Lead her around the hard bases of life. Make her steal her way under the watchful eye of the enemy until she reaches the home plate of happiness. Make her score many bright and happy days, that the pennant of prosperity may continually wave over your heads."

The *Citizen* tells us this address "caused much amusement in Baltimore." Surely not among Catholics, who must have wondered that a priest of God should stoop so low.

Genesis of the Knights of Columbus.—Here is an interesting sidelight on the Knights of Columbus. The Milwaukee *Sentinel* (Jan. 17th) quotes Rev. James H. Brady, of Oshkosh, as follows :

"Some of the ideas which led to the founding of the Knights of Columbus were taken from the 'Improved Order of Cemented Bricks.' That was an organization we had when we were attending the Jesuit University at Montreal. The Rev. Michael McGavney, the founder of the order of the Knights of Columbus, slept within ten feet of me when we were attending the University. That was away back in 1872, and the 'Improved Order of Cemented Bricks' was a society we had among ourselves. Father McGavney was ordained in 1876, and six years later he founded the present order in New Haven, Conn."

As It May Be.—The daily press lately published a Chicago despatch to this effect : "Blanche Walsh is now a Buddhist. In her dressing room at McVickar's Theatre seven tapers, set in separate candlesticks, glow before an image of Buddha."

We may now prepare ourselves for a lot of news despatches something like this :

Hoboken—Mr. Al. I. Mony, the eminent leading man, announces that he has been converted to the beautiful religion of the Polynesian Islanders, which permits a man to have forty wives in succession, and frowns upon his contributing to their support after divorce.

Cincinnati—Mr. Pype Dreamer, who is here at the head of his own company in "The Fatal Freight Train," said to-day that he had embraced the religious tenets of the Chinese. A handsomely carved opium pipe occupies a shrine in his dressing room.

Omaha—Miss Tessie Frivvle, the petite soubrette, who is starting this season in "The Lost Street Car," acknowledged this evening that she had adopted the religion of the Fijis. One of the principles of this cult is that the worshippers shall change the hue of their hair twice a month.

Pittsburg—Mademoiselle Eau de Vie, première danseuse of the Blue Crook Extravaganza Company, says that she is a Theosophist, and that she is now in her forty-second incarnation. Her statement is generally accepted in all confidence.

Prussia and the Poles.—Fragments of the Polish people in all European lands seem to have joined in a movement which is causing Prussia much disquiet. Its program is for the Poles, wherever scattered, to cherish their language and religion, and to work together for industrial and financial progress. Posen, which is almost a "holy city" to the Poles, is the centre of the movement. In the surrounding country the Prussian government some years ago strove to plant and cherish German colonies. But the Poles have shown themselves the more industrious and the more shrewd in business, and thus have crowded the Germans out and made the province more exclusively Polish than ever. Now the government is making its campaign through the schools and is trying by

force to urge the German language upon Polish children, in both secular and religious instruction.

People who have the physical and intellectual vitality which the Poles now show, should be a valuable factor in a nation's greatness. There ought to be some way in which Prussia can profit from Polish progress and thus afford to encourage it, instead of repressing it. Conglomerate realms are not always harmonious, nor always discordant. In Austria-Hungary are to be seen examples of both failure and success in placing diverse nationalities under a single general government. Probably some better course can be found in Prussia than that of crushing the aspirations and checking the progress of a people possessed of so many fine qualities.

"The Germanizing of an American City."—Under this caption Henry James Forman had an interesting paper in a recent issue of the *Boston Transcript*, which we find summarized in No. 5 of *Public Opinion*. He says the Germans in Milwaukee form about eighty-five per cent. of the population and are rapidly Germanizing the remaining fifteen per cent., so that "Americans in Milwaukee will soon be as extinct as the mastodon." German seems to "go" everywhere. The laboring classes are better housed in Milwaukee than in perhaps any other city of its size. The streets are clean and nearly every family owns its own little home and is quietly intent on improving it. There are German schools, German saloons, and a good German theatre—Mr. Forman thinks it is perhaps the best German theatre in the land, and the prices are so regulated that any one can go at least once a week. From the first grade on in the public schools the children have instruction in German an hour daily. "Besides the German children are, of course, in overwhelming majority in most of the schools. So much so that many children, when asked where they or their fathers were born, are so accustomed to hear 'Germany,' that they feel ashamed to say anything else."

Milwaukee is no doubt the most German among the larger cities of the United States; but it is not growing more German from year to year; on the contrary: it is less German now than it was. The younger generation very generally prefer English to the tongue of their fathers, "if for no other reason"—one young Milwaukee German American told us personally a short while ago—"then for this that it is by far less difficult to speak and write."

Prof. Landois and His Queer Monument.—Number 8 of the *Alle und Neue Welt* prints a picture of the queer monument erected by Prof. Hermann Landois to his own memory, in front of his residence at Münster in Westphalia. Prof. Landois is an eminent zoologist and botanist and author of a number of widely read books, among them a dialect story called '*Franz Essink, sien Liärwen und Dricwen.*' He was ordained to the priesthood in 1859, but long ago gave up all exercise of his sacerdotal functions, without, however, so far as we are aware, apostatizing formally from the Church. The monument by which he has enriched his native city is a statue representing the Herr Professor himself in a long Prince Albert coat, with a high silk hat à la Uncle Tom on his head, and the long pipe so well beloved of German students and professors in his mouth.

NOTE-BOOK.

Editorial Letter-Box.—Rev. St. H.—Like in most productions of the kind, in the clipping from the *Advance* truth and falsehood are so thoroughly mixed that it would require a lengthy criticism to set the matter right. For this I have neither the inclination nor the space.—H. H.—I have received but two or three copies of the *Literarische Warte* so far and found nothing objectionable therein. Hence the recommendation.—Rev. Dr. P., Breslau.—I am glad your interest in the U. S. continues unabated and that THE REVIEW is of service to you and a number of others in various foreign countries to keep themselves *au courant*.—Msgr. B., Munich.—Paper received. I shall return it as requested.—F. A. F.—*Their* Catholicism is indeed fearful and wonderful to behold.—Dr. Jusque.—Your Kraus-biography came a week too late. The other quodlibets will be used if space permits.—“*Lectori et Amico*”—I said: If Dr. Fox’s charges are true, then Fr. Thein is a clerical impostor. The charge of slovenly English was incidental. He appropriated Vigouroux without credit or acknowledgment and put another’s work forth as his own. The second edition is practically a new work and the readers thereof can not be expected to purchase the first (if it can still be had) to find out whence he took matter which is to all appearances original with him. Dr. Fox is clearly right and Fr. Thein—well I am sorry for Fr. Thein.—Rev. J. J. H.—I am ready to print the article whenever you get it ready and to give you as many extra copies at three cents a copy as you may wish.—Rev. J. M. T.—Thanks for your kindness. 1. Throw the clipping away. 2. The complainant was a Chicago altar-builder.

General Remark.—One of my readers expostulated with me the other day because I did not answer a communication of his. Another wants to know why a query in his recent letter of remittance remains without a reply. The query will be answered in THE REVIEW in due time, as it concerns a matter which is of general interest. The communication of the first-named reader I did not answer simply because it did not imperatively require an answer, and I am compelled by overwork and the state of my health to eschew all labor which is not absolutely necessary. For the present I shall do as I did in the past for a while—*answer my correspondents in all matters not purely personal in this letter-box.*



One A. M. Moore, Manager of the National Book and Bible House, Philadelphia, solicits the names of Catholic men and women to sell a ‘Life of Our Holy and Illustrious Sovereign Pope Leo XIII.’ “now in course of manufacture,” but which will be “in the event of the demise of the Holy Father, immediately placed on the market.” Large profits are promised from the sale. A priest who sends in five or ten names gets a free copy. Moore caps the climax by declaring: “The fact that I am a Catholic and a regular attendant of the Gesu Church of Philadelphia, where my first communion was made some thirty years ago, may perhaps cause you to manifest a willingness to assist one of your own kind.”

We are not aware of the existence of a Catholic Bible House in America. A Catholic manager of a Protestant Bible House is certainly one of a kind—not our own. But should it be a Catholic house, it does not in view of its methods deserve the name, nor Catholic patronage.



Why the articles in THE REVIEW are no longer signed?

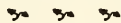
Because, for various reasons, we think it better so—at least for the nonce. Moreover, we believe in the freedom of the press, and neither civil nor ecclesiastical laws compel us to tag our effusions with our names in order to relieve censorious criticism of the task of answering our arguments by covering the writers with personal abuse. *Sic p. sat.*



We may as well answer the question here: "Why do you not let Americanism rest in its grave? It is dead."

The late Maurice Thompson, in a thicket on a mountain side, once saw a man kill a rattlesnake. He beat the life out of it with a club, and then continued the pounding until it was mangled beyond recognition. When Mr. Thompson remonstrated, the snake-killer said his say in seven very significant words:

"Ye cayn't kill a rattlesnake too dead."



Priestly millers or miller-priests are the result of the too frequent adulteration of flour in France. At the Eucharistic Congress of Lourdes in 1899, attention was called for the first time to the fact that pure flour had become a rare commodity. Lately the Archbishop of Lyons has established a "Eucharistic mill," with a priest as manager and superintendent. The mill announces its readiness to ship flour to any priest in France or even outside, and to supply genuine altar-bread by mail.



The Society for the Protection of Italian Immigrants now has its organization in working order. Its office is located at 17 State Street, New York, near the Barge Office. In connection with it there will be conducted an employment bureau. The lodging house for Italian immigrants is at 522 Broome Street, now called Hotel Cristoforo Colombo. We are glad that at last the poor Italians are taken care of.

In this connection we wish to re-echo the latest urgent appeal of the "Leo-Haus," at No. 6 State Street, New York, which is more than ever in need of support in consequence of the constantly growing appeals to its charity by poor immigrants of every nationality. The "Leo-Haus," since its establishment in 1889, has sheltered 51,415 guests, most of them gratis, and the Spiritual Director, Rev. U. C. Nageleisen, has lately begun the publication of a quarterly magazine, *Das Leo-Haus Blatt*, for the purpose of reviving the interest of especially the German speaking Catholics of the land in this necessary and beneficent institution, founded by their generosity thirteen years ago.

On the Necessity of Catholic Labor Unions.

THE *Catholic Columbian* recently [Jan. 18th] went out of its way to utter a protest against the movement in German Catholic circles in Buffalo, Chicago, and elsewhere in this country, to establish Catholic workingmen's unions. Our contemporary declared that there were no reasons to justify the segregation of Catholics in the United States; that on the contrary, under the conditions at present obtaining, "it is a duty incumbent on Catholics not to flock by themselves in matters of this kind, but to stay with their neighbors and permeate them with sound principles." If Catholics found labor unions of their own, the *Columbian* says:

"1. They will add to the number of separate and hostile labor organizations. The squabbles of the Knights of Labor, the American Federation of Labor, the Amalgamated Association, etc., etc., already furnish more than sufficient discord. A new society, formed chiefly by withdrawals from old ones and acting independently of other organizations, would weaken the cause of labor, and be a detriment instead of an advantage to it.

"2. They would introduce the religious line into the labor movement. Catholic workingmen have enough bigotry to meet now. If the new society drew them all together they would have more of it to contend with and would then be able to get work only where their influence exceeded that of the numbers opposed to them.

"3. They would let Socialism increase among the existing organizations without opposition from them. The stronghold is attacked by an enemy and, instead of studying to defend it, they are urged to run away and secure their own safety by flight, to abandon their associates and the societies to the foe. No; if Socialism is spreading among the individual members of labor organizations, then Catholic workingmen should remain to oppose and convert those Socialists and to prevent them from dominating the organization. If non-Catholic individuals will accept Socialism, every labor organization can still be kept from becoming Socialistic. Besides, Socialism is not getting hold of the labor unions. It was rejected at the recent national convention of the American Federation of Labor.

"4. They would abandon the present labor organizations to other false doctrines. They are the leaven of honesty, justice, charity,

and regard for the rights of others. How will they fulfill their vocation to leaven the mass, if they flock by themselves and leave their brother workmen to go to the Devil through false principles or unjust action?"

And our contemporary adds :

"It is in union that there is strength. The cause of labor will best be promoted by solidarity rather than by multiplicity of mutually antagonistic organizations. If the proposed Catholic society be intended to promote the adoption of just economic principles, to habits of thrift, to foster the practice of religion in labor, to help along building and loan association features, so that workmen may be aided to own their own homes, to secure work for the unemployed, to visit the sick, to bury the dead, to help the widows and orphans of deceased workmen, then it would be a most admirable movement, worthy of all encouragement. But if it is to be simply an independent labor organization, built on a denominational basis, and jostling against other labor organizations, it had better collapse before it gets a day older or persuades one more man to join it."

We can not quite agree with this view of our well-meaning and in most other questions sound contemporary. Whoever has eyes and uses them rightly must see that even in "prosperous" America the labor question is pressing more strongly from day to day for a solution. Slowly but surely the pernicious fallacy of Socialism is gaining ground among workmen,—even among our Catholic workmen, thanks to the unfortunate activity of a certain misguided priest. The very fact that it came up before the American Federation of Labor at its last convention, proves that it must have in that large and promiscuous body a number of determined advocates, who are working steadily to change a hostile majority into a friendly and approving one. But even if the inroads of Socialism were not as formidable as they are, the social question is there. Like the poor we have it with us always. Its eternal cry for an adequate and just solution dins into our ears by day and by night. Can this adequate and just solution be any other than the Christian, the Catholic one? Is not every society pretending to offer a better one, or one equally good, fore-doomed to ignominious failure? No one is more willing than we to concede that the State should lend a helping hand; but the chief portion of the difficult task undoubtedly devolves upon the Church. Therefore those who agitate the formation of distinctively Catholic workmen's unions, seem to us to be doing an eminently Catholic and eminently useful work.

As for the *Columbian's* specious objections, they can not bear close scrutiny.

1. Catholic laboringmen's organizations "will add to the number of separate and hostile labor organizations."—Separate, yes; hostile, no; for it is essentially Catholic to live in peace, to love and help one's neighbor. Nor would the Catholic unions "weaken the cause of labor," because they would soon become known as organizations having no other object than justice, a thing which can not be said of the others mentioned.

2. "They would introduce the religious line into the labor movement." A similar argument was urged against Catholic Society Federation; yet the *Columbian* sided with it; why does it now oppose Catholic labor unions on this ground? As to the assertion that the members of such Catholic unions "would be able to get work only where their influence exceeded that of the numbers opposed to them," we rather think that such Catholic unionists would be preferred by the employers because they would demand nothing unreasonable or unjust, while the others all too frequently exceed the bounds of reason and justice.

3. Instead of "letting Socialism increase among the existing organizations," the men belonging to Catholic labor unions would be better posted than they now are on its errors and fallacies, and better able to refute them, were they united among themselves under the leadership of wise and prudent priests. The experience of France, of Germany and Italy proves that there is no stronger bulwark against Socialism than Catholic labor unions. They enlighten the Catholic workingmen, and through them many others, with whom these are in daily contact. Religion alone can remedy the evils of the social body, and as a first condition to that end Catholic morals have to be reestablished; lacking this basis, even the best means devised by human ingenuity will most certainly fail.

Do the Knights of Labor, the American Federation of Labor, and all the other federations and brotherhoods of workingmen which we have in this country, work on this basis and for this end?

If not, then our Catholic workingmen ought everywhere to band together in Catholic labor unions, in order to realize, under the wise guidance of the encyclical "*Rerum novarum*," properly expounded to them by learned and zealous pastors, those noble ends which the *Catholic Columbian* mentions in the last paragraph of its article reproduced above. We hope there will be found in every large city Catholic priests of the stamp of Dr. Heiter of Buffalo, able and willing to undertake the formation and advancement of Catholic labor unions in the spirit of our gloriously reigning Pontiff.

Catholic Realism.

IN treating on this subject we do not intend to increase the countless theories on realism, naturalism, and other isms. Theories as a rule are of little value and vary from day to day; but one thing we can accept to-day as a rock-bottom truth, viz., that which paraded as realism, verism, naturalism, reproduced neither reality nor truth nor nature. This does not apply only to the onesided, incomplete reproductions of the dark and filthy side of life, but every decent history of literature proves that there is nothing in the claim of "naught but the truth, and the entire truth." Even Zola finds this, not in himself, of course, where he would have the best example, but in others. This "realism" is not *real*, the characters are products of the imagination, without scruple it passes over reality, and this "verism" ignores the truth.

Jurists say it is enough to knock one silly to watch a modern realist tackling juridical matters, and medical men ironically shake their heads when they read his descriptions of disease and death; but it is much worse if he happens to stray into Catholic territory. We can truthfully say that for years we have hardly ever taken up a romance by a non-Catholic author without finding that in Catholic matters he produced the very opposite of reality and truth. We even except professional and sectarian falsifiers; the others too show their ignorance of the most rudimentary things in every line. This is the rule in literature; hence if we find Catholic matters reproduced correctly in a novel, we can conclude at once that the author is a Catholic. Protestants are imbued with many false ideas regarding Catholic things; a Catholic first learns his own religion; with many Protestants there is great deficiency even in this respect, but about Catholic things there is a veritable chaos in their heads, wherefore it is no wonder that in treating of Catholic matters they often produce downright nonsense, even without harboring a bad intention. Hence it is difficult to reform them. Catholic reviewers must correct them individually, because in a general way nothing can be accomplished.

Catholic belles-lettres are of course much more devoid of inaccuracies in regard to worship and dogma, but that does not cover the entire Catholic life. From the international flow of literature many things were washed into Catholic fiction which do not agree with real Catholic life. Let us first consider the motives of suicide. Statistics prove that suicide is much more frequent in Protestant than in Catholic countries; hence if an author places his story in a Catholic country, he will very rarely introduce suicide, and then only after the most careful developing of motives, and if he treats

of the Catholic rural population, he must eschew suicide entirely as a technically so commodious ending of his story. Otherwise he will simply be untruthful.

One great reason why suicide is less frequent in Catholic districts is confession. In confession the overburdened soul finds everything it so ardently desires, forgiveness, advice, consolation, help, and means of betterment. If then an author neglects to picture a loyal Catholic weighed down by tribulation—as hastening to the fount where he so often found new vigor and hope, but rather drives him to self-destruction, he fails against the most elementary verisimilitude. Another reason is that among Protestants there is a much greater percentage of infidels or indifferentists than among Catholics.

It is remarkable that those districts that excel by the number of suicides show also a greater percentage of divorces. Divorce is another foreign element that was taken over into Catholic literature, where it is entirely out of place, whilst in Protestant fiction it is an ingredient that comes entirely natural. And so it is in many other respects, Catholic realism is different from Protestant realism and requires different treatment, as for instance a death scene. A Catholic novelist, who neglects to have his dying hero receive the sacraments, fails against truth and realism, for we can not conceive a Catholic on his deathbed speaking of everything else and forgetting all about the sacraments of the dying. In general all descriptions of death scenes seem unreal; death is not so poetic as it is generally described, as everyone knows who ever knelt at a deathbed; and with Catholics neither the dying person nor the bystanders are in the habit of making nice speeches, but they simply pray in the hour of death. This is truth and reality pure and simple.

In the foregoing we have purposely chosen examples from the interior life of Catholicism, for to picture this correctly, to depict Catholic sentiment, thought, and soul is the beautiful task of Catholic belles-lettres. The exterior is often also correctly pictured by [writers] [that] are baptized [Catholics, but beyond this have nothing in common with us. This is, as Goethe says, only a lower realism, and he demands that the poet should raise himself from the region of the lower realism by higher tendencies. This then is the end of Catholic poetry, to strive upward and onward; and realism, as a particular species of literature, is settled, but in a wider sense, viz., as presenting things according to truth, it has existed thousands of years in fiction and will continue to exist, and the loftiest object of Catholic fiction is to lead to eternal truth by truthfully portraying things terrestrial.

“Mixing in Politics.”



HERE is a decree of the Third Plenary Council of Baltimore which exhorts priests to proclaim unceasingly and vigorously against drunkenness and the occasions thereof.*) There is another which admonishes those of the faithful engaged in the liquor trade to meditate on the dangers with which this traffic is surrounded and to choose, if possible, a more becoming way of making a living. If they can not withdraw from the business, they are reminded of their sacred duty not to sell liquor to minors or drunkards, to close their saloons on Sundays, and to prevent disorderly conversations—blasphemy, cursing, and unchaste talk—on their premises. †) And with regard to the observance of Sunday, the Fathers of the Council declare in their pastoral letter: “There is one way of profaning the Lord’s Day which is so prolific of evil results, that we consider it our duty to utter against it a special condemnation. This is the practice of selling beer or other liquors on Sunday, or of frequenting places where they are sold. This practice tends more than any other to turn the Day of the Lord into a day of dissipation, to use it as an occasion for breeding intemperance. While we hope that Sunday-laws on this point will not be relaxed, but even more rigidly enforced, we implore all Catholics, for the love of God and of the country, never to take part in such Sunday traffic, nor to patronize nor countenance it. And we not only direct the attention of all pastors to the repression of this abuse, but we also call upon them to induce all of their flocks that may be engaged in the sale of liquors to abandon as soon as they can the dangerous traffic, and to embrace a more becoming way of making a living.” ‡)

Such is the plain, unequivocal wording of the law by which the Catholics of America ought to be guided. If the intents and purposes of His Grace the Most Rev. Archbishop of Dubuque, in inaugurating his “open fight against the saloons”—of which we have

*) “*Nunquam cessent contra ebrietatem ejusque occasiones fortiter clamare.*” (Decretum 261.)

†) “*Monemus denique nostros fideles, qui liquorum inebriantium mercaturam faciunt ut serio recogitent quot quantisque periculis peccatique occasionibus eorum quaestus, quamvis in se non illicitus, sit circumdatus. Honestiorem rationem sustentandi vitam, si possunt, seligant. Sin minus totis viribus tam a semetipsis quam ab aliis occasiones peccati studeant amovere. Neque junioribus, eis scilicet qui sui juris non sunt, potum vendant, neque iis quos potu abusuros praevident. Cauponas suas die Dominica clausas servent; nulloque tempore intra tabernarum suarum parietes blasphemias, maledictiones, aut eloquia turpia proferri sinant.*” (Decretum 263.)

‡) *Acta et Decreta*, p. xciii.

read so much of late, without being enabled to form a judgment on its exact character and extent—are to carry out this law, then our approbation must needs be as cordial, if less vociferous, than that of our esteemed contemporary the *Catholic Citizen*, who warmly praises Msgr. Keane (in his third or fourth last number) for giving an excellent and admirable example.

But what about His Grace's "mixing in politics"? It is under this very heading that the Milwaukee paper discusses the press despatches from Dubuque, stating that the Archbishop was organizing his clergy and laity in order to bring about a rigid enforcement of the so-called mulct law.

It was the St. Paul *Wanderer* who promptly pointed out *) that this cordial approbation of Msgr. Keane's "mixing in politics" does not at all tally with the *Catholic Citizen's* advocacy of an unpolitical Catholic Federation and the fact that it, and several other journals that now approve the campaign of His Grace of Dubuque, noted with pleasure, after the Cincinnati congress, that "the convention deliberately and definitely turned its face away from politics—partisan and otherwise—even refraining from making a list of supposed Catholic political grievances." †)

Catholic laymen, in the opinion of these newspapers, have no right or business to band themselves together in a federation to battle for Catholic principles and rights; but when an archbishop generally reputed to be "a broadminded man of liberal principles," takes a hand in politics to make "an open fight against the saloons,"—an institution of which even the Council in all its severity admits that it represents a trade which is not in itself illicit—those same non-political journals clap approval and set him up to his peers as an admirable example.

The Council does nowhere say that priests or bishops should "mix in politics" in order to carry out its decrees, though we can conceive of a concrete case where such action would be proper. The danger is not small, however, of a zealous superior allowing himself to go to extremes, thinking that the decrees give him a right to do so, and it were indeed a hopeless undertaking to advise a lawmaker, such as a bishop, not to overstep the limits of right, and especially those of prudence.

We have written this article to show that while we neither approve nor condemn the methods of the Archbishop of Dubuque in his open war against the saloons, we do condemn the inconsistency of those newspapers which concede to him the right of mixing in politics to remedy certain abuses, while they deny this right to Catholic lay citizens where their most sacred interests and the rights of the Church herself are at stake.

*) Number of January 29th.

†) See No. 1, p. 5 of THE REVIEW.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Leo XIII. and Catholic Journalists.—The kindness and generosity which the present Pontiff displays towards Catholic journalists continually attest the depth of his sympathy for this difficult but necessary profession. And, as we see from a letter which he addressed to the Belgian Catholic Journalists' Association, the sympathy is eminently practical. Alive to the importance of good will and combination among journalists, the Holy Father congratulates the Belgian Catholic pressmen on the establishment of their association. He points out that the closer the union of sentiment and forces, the surer is victory for those who fight on behalf of Church and country. His Holiness assures them that he has watched with pleasure the action of the faithful in helping them to extend the circulation and influence of the Catholic press. He is much pleased to learn that the journalists are providing a benefit fund against old age and illness. The project meets with his hearty approbation, and in order to encourage it he transmitted through Mgr. Granite di Belmonte, the Nuncio, a contribution of a thousand francs. And he concludes his letter by imparting the Apostolic blessing to them and to all Catholic journalists.

A Church Amusement Enterprise that Failed.—An amusement enterprise under church auspices has come to grief in Darlington, Montgomery County, Ind. Some weeks ago the preachers and active church members of that town, worrying over the lack of interest in religious matters on the part of so many of their townspeople, while the saloons and bowling-alleys never lacked attendance, decided upon a worldly adjunct to the cause of morals. It was reasoned that as those who went to the saloons to bowl remained to drink, so those who came to a church pastime might remain to pray. It was decided, therefore, to open a temperance bowling-alley. For a time all went happily. Many who had been regular patrons of the saloon were induced to attend the church bowling-alley, and the influence of the women to win husbands, sons, brothers, and other girls' brothers from the saloon was effective. Then the sect idea crept in, there would be rivalry between a Presbyterian elder and a Baptist deacon, or between a Methodist steward and one of the board of the Disciples' Church, and soon men who seldom or never went to church lined up on either side of the alley as noisy religious partisans. The rivalry extended from the alley to the congregations, and it soon became apparent that the innovation was a detriment to the cause of religion. As it also tended to attract men from business and boys from school, it has been abandoned, and the Darlington churches will hereafter attend to their legitimate business.

How a Catholic Congress Can be Made Fruitful.—Over in the Fatherland they have an admirable way of making Catholic conventions fruitful of good results. At the Katholikentag of our co-religionists of the Kingdom of Würtemberg, held [at Ulm on December 8th and 9th last, Deputy Gröber in an enthusiastic address, said

among other practical things: "Every Catholic must keep a good Catholic daily newspaper in his home. If you wish to derive the right kind of benefit from to-day's meeting, every one of you here present, who is not yet a subscriber to a Catholic daily, should hurry to the post-office*) to-morrow morning before going to his office or shop, and enter his subscription to a Catholic daily. One of the organs of our enemies has already set itself up as a prophet and said sneeringly: 'What will this Catholic congress bring? Nothing will be changed; the Catholic press will not get a single subscriber more than it has now.' Gentlemen, confound this prediction. If it appears on the first of January that there are not a few, but a thousand, more subscribers to Catholic newspapers, the convention will have proved successful."

It has proved successful. Dr. Ess writes us from Stuttgart, under date of Jan. 13th, that the *Ulmer Volksbote*, a Catholic daily published in the city where the Katholikentag was held, has announced a gain of one thousand subscribers; and there are others. If the Catholics of the United States were of the calibre of their brethren in Württemberg, we would not be in the humiliating position of a great and wealthy body without a single daily newspaper, in a land where the press is a more powerful factor in forming public opinion than in any country of Europe.

POLITICS AND SOCIOLOGY.

Suicides and the Religious Denominations.—Professor von Mayr, of Freiburg, in his new *Handwörterbuch der Staatswissenschaften*, devotes considerable space to suicide statistics in their relation to the religious denominations. His conclusion is identical with that of the Protestant ethical statistician Alexander von Oettingen, viz., that the larger number of suicides among Protestants is due to the innermost essence of the Protestant religion, which does not inculcate frequent examination of conscience, nor offer to the despairing sinner any such easement as the Catholic Church provides in oral confession.

LITERATURE.

Revival of the Shakespeare-Bacon Controversy.—The Shakespeare-Bacon controversy has been revived in England by a Mrs. Gallup, who traced the "bi-lateral cipher" (a cipher involving the use of two fonts of type) described by Bacon himself in his work *De Augmentis Scientiarum*, through the First Folio and discovered that Bacon had woven into the plays the fact of his alleged parentage (Queen Elizabeth bore him to Leicester) and of his hopeless passion for Margaret of Navarre, besides other less scandalous information. Mr. W. H. Mallock, in the *Nineteenth Century*, proclaims himself a convert to the theory. Mr. Leslie Stephen, in the *National Review*, reverses the procedure, and proves out of Bacon himself that Shakespeare wrote all of Bacon's works. Dr. T. C.

*) In Germany the Post Office Department is the subscription agent of all the newspapers. The system has this advantage that no one can get a paper regularly unless he has prepaid the subscription.

Mendenhall, meanwhile, in the *Popular Science Monthly*, shows that, comparing in various writers the percentages of words of one, two, three syllables, etc., no style so closely resembles Shakespeare's as Marlowe's, unless it were Professor Shaler's of Harvard. Mr. R. A. Marston, on the other hand, writes to the *London Times*, showing that Bacon had a surprising acquaintance with Pope's 'Iliad,' or Pope with the Bacon cipher.

Meanwhile a Spanish review in Barcelona claims to have discovered Shakespeare's will, wherein he confesses himself to be an "unworthy member of the Catholic, Apostolic, Roman religion."

MUSIC.

A Step in the Right Direction.—We see from the *Catholic Citizen* (Feb. 1st) that a meeting of priests of the Green Bay Diocese was recently held at Bishop Messmer's house, with the purpose of raising the standard of Church music. The plan of forming a circuit of several cities, and engaging a thoroughly competent instructor to visit these cities regularly and drill the different choirs, may possibly be instituted in the near future.

Items such as this we always chronicle with genuine pleasure.

GEOGRAPHY AND ETHNOLOGY.

An Interesting Anthropological Discovery.—We see from the February number of the Holy Family Parish Calendar, Chicago, that the researches of an educated Navajo Indian concerning an old tradition of the tribe, has led to the discovery that the Navajos of sun-baked Arizona and the Tinneh Indians of ice-bound Alaska are branches of the same original tribe. This discovery is of value to anthropologists, as it strongly confirms a long-believed theory that the American Indians migrated from the North to the hunting grounds on this continent, displacing the original inhabitants of America, and that, furthermore, they originally came from Asia.

THE STAGE.

The "Ueberbrettel."—It was announced in the despatches lately that we Americans are to have a tournée of a German "Ueberbrettel" in the near future. What in the world may "Ueberbrettel" mean? The word is not to be found in the dictionary. The "Ueberbrettel" is a creation of 1901. The Countess von Krockow, in a recent letter to the *Independent*, describes it as follows:

As for the word, it is slang, having Nietzsche's "Uebermensch" probably for its father. It means songs of all kinds, some decent and some indecent, but all breezy, sung by authors or singers from stages arranged in the manner of cozy sitting rooms, or cozy little coffee rooms, or cozy something or other; and sometimes it means the reading by authors of their own things, and sometimes it means acting short pieces. Always it means to be something more clever, more refined, yet just as naughty as the variety theater. And though the name is German, the character of the "Ueberbrettel" is French. It is the latest German fad. The rebelliousness that is suppressed in political life has to take refuge in some guise into some art. The "Ueberbrettel" songs are frequently lyrical caricatures, so to speak, of events and complement the serious stage, which caricatures institutions.

MISCELLANY.

Balls for Pious Purposes.—"Will Dance to Aid Church," is the title of a news article of a kind which is getting unfortunately all too common in these piping days of Americanism *in praxi*. The latest one that attracted our notice, in the *Chicago Chronicle* of Feb. 3rd, is graced with the likeness of the zealous pastor, Rev. Father John M. Dunne. It announces a "charity ball" in aid of the new Blessed Sacrament parish, the grand march to begin at 9:30 p. m.

The holding of balls for church or other pious purposes is in direct violation of the law. "*Mandamus quoque*," says the Third Plenary Council, "*ut sacerdotes illum abusum, quo convivium parantur cum choreis (Balls) ad opera pia promovenda, omnino tollendum curent.*" (Decretum 290.)

A clergyman who has recently written us several letters on the subject, speaking of this decree, says: "*Mandamus*—the wording is such that not the least shadow of a doubt can be left as to the meaning of the decree itself as well as the obligation it imposes. It is usually held that a decree so worded binds under mortal sin. Must not a person, seeing that bishops, priests, and Catholic papers are silent with regard to the almost universal breaking of that solemn *Mandamus*, come to the conclusion that the whole Council is a farce?"

Unfortunately, this is the conclusion many, especially laymen, have drawn. "The Baltimore Council," we have heard it said more than once, "is a dead letter; the priests and bishops disregard it; why should we be bound by its law?"

Thus do those whose sacred duty it is to enforce the law and to make it respected, assist in undermining it among a people whose respect for authority is, in consequence of their political institutions and conditions, naturally neither deep nor reverential. If they complain more grievously from year to year of growing rebelliousness and contempt for law and authority, have we not the right to tell them: "*Quis tulerit Gracchos de seditione querentes?*"

The decrees and regulations of the Third Council of Baltimore are not all to our taste or liking; but they are the law for the Catholics in this country. Let the hierarchy and the clergy enforce that law, or, if it needs modification, let them modify it in regular order. The spirit of looking upon a law that displeases many people, as a law that should have never been made and is best killed by steady and even ostentatious non-observance—such are, for instance, the Sunday closing laws in some of our States and cities—this spirit applied to the legislation of our Holy Mother the Church, is a symptom of the "Americanism" which Leo XIII. has condemned and which every loyal Catholic must combat as a dangerous tendency with all the power at his command.

Leprosy in the United States.—A circular letter recently sent from Washington brought out the alarming fact that there are 275 reported cases of leprosy in the United States, besides an un-

known number not reported. Of these 275 cases 4 are in New Orleans alone, and at least 200 in the State of Louisiana; 23 in Minnesota, chiefly among Scandinavians in country districts; 15 in North Dakota, and 2 in South Dakota. There is a bill now before Congress, or soon to be introduced, designed to meet the growing demand for federal legislation on the subject. No lepers are in future to be allowed to come into this country and persons emigrating to this country, who come from leprosy families, are to be under the strict supervision of the authorities for at least seven years. A square mile of public domain is to be set aside for the colonization and isolation of lepers who are willing to accept refuge under public care. A national commissioner of leprosy—a physician of experience with the disease—is to be appointed, and while isolation will not be compulsory for lepers, it is hoped that many of the victims of this awful scourge will gladly avail themselves of the opportunity. Besides having an unknown number of lepers in our different States, it is estimated that we have some 30,000 more in Cuba, Porto Rico, the Philippine and the Hawaiian Islands, so that the fear that leprosy will become a national scourge, is not entirely unfounded. The Louisiana leper colony, at Camp Spring, is in charge of Sisters of Charity from Emmitsburg, Md. It has lately been connected by telephone with the outer world.

About Paying Debts.—An exchange tells a story of five men who owed \$15, \$10, \$5, \$5, and \$5, respectively, but who had altogether only one \$5 bill. Then A, who owed the \$15 and who had the bill, gave it to B. and so reduced his indebtedness to \$10. Next B. gave it to C. and thereby reduced his indebtedness to \$5. C. gave it back to A. and thus wiped out his debt. A. gave it again to B., who gave it to D., to whom he owed \$5, and got himself clear. D. paid it back to A. and left himself free. A. paid it out once more, and this time to E., who handed it back to him. So one \$5 put in circulation, paid \$40 of debt and came back to stay in the hands of the man who started it on its round.

At this time of the year it would be a good resolution for all persons to take—to pay their indebtedness, especially all their small bills.

Pay your bills. Pay them to-day, if you can. Pay everybody you owe. If THE REVIEW is one of you creditors, pay it.

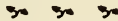
A Study in Divorces.—From the record of divorces in Michigan for the last year—a record showing one divorce for every ten marriages—the *Detroit Tribune* has drawn some interesting deductions. It learns from its study of the figures that the acute divorce period is between the date of marriage and the completion of the fifth year. Of the 2,418 divorces in 1900, 685 of the applications came within the five-year division. From five to nine years, inclusive, the number of divorces was 665; from ten to fourteen years, 406; fifteen to nineteen years, 292, and from this period the decrease was rapid, winding up with one couple divorced after fifty-five years. It thus appears that the test of married life is during the first ten years. Another point of interest is that in 1,091 of the divorce cases, nearly a half of the total, the divorced couples had no children.

NOTE-BOOK.

Editorial Letter-Box.—Our readers are again reminded that when they forward money to pay their subscription, receipt is acknowledged on the little yellow address label pasted on each copy. Only by special request does the office send out postcard receipts — *George A. Eglin.*—The Cyclopaedia of Fraternities is edited by A. C. Stevens and published by the Macoy Publishing and Masonic Supply Co., 34 Park Row, New York. Price \$5, if I am not mistaken—*Rev. A. K.*—The Improved Order of Modern Redmen is a secret society which mimicks Indian customs, modeled on the lines of Oddfellowship. Like the Odd Fellows the Red Men have cut their cloth after Masonic patterns. They have a female branch, the Daughters of Pocahontas. For more particulars see the Cyclopaedia of Fraternities, p. 238. In our opinion the Red Men belong to the secret societies that a Catholic is forbidden to join.—*Student.*—Julian Hawthorne's alleged history of the United States (New York: P. F. Collier) is not a history in the true sense, but an unreliable if readable statement of the author's views and theories.—*Fiction.*—All the information you ask for is contained in the Catalog of Catholic Fiction published by the International Catholic Truth Society, Arbuckle Bdg., Brooklyn, N. Y. Price 10 cents.—*Amico Lovanensi.*—I have received the *Revue des Questions Scientifiques* for January and shall be thankful to get it regularly. Is **THE REVIEW** to be sent in exchange?



We are asked to correct the statement on page 58, No. 4, that the three sisters who form the nucleus of the new congregation of Polish school-sisters to be known as Sisters of St. Francis of St. Louis, have been transferred hither from the Sisters of St. Francis of Oldenburg, Ind. They have been transferred from the Sisters of St. Francis of Joliet, Ill.

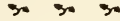


The *Vera Roma*, published in the Eternal City, under the very eyes of the Roman authorities, gives in its No. 4 (January 19th) the gist of our recent observations on the Knights of Columbus (cfr. **THE REVIEW**, vol. viii, No. 39). In a vigorous editorial leader it praises **THE REVIEW** for courageously exposing a society which it declares to be "*più massonico che cattolico*" (more Masonic than Catholic) and expresses the hope that no loyal Catholic layman, and above all no priest, will in future join the Knights of Columbus, and that those who have enrolled as members will promptly withdraw.

There is no doubt that if the authorities take up the matter, as we trust they will, after having their attention drawn to it by one of their own favored newspaper organs, their ultimate decision will be that *the Knights of Columbus will either have to sacrifice their secret features and Masonic apéry or be condemned as a semi-Masonic lodge.*

We know they will scorn our predictions as they have scorned our objections; but they ought to remember the fate of the "Am-

ericanists," who in spite of our reiterated declarations, refused to believe that Rome would decide against what they gave out to be a figment of inquisitorial soreheads, until the pontifical Brief "Testem benevolentiae" fell upon them like a thunderbolt from heaven.



The editor of the *Catholic Citizen* pretends to have found the golden key which unlocks the door to success for Catholic newspaper publishers. He says (No. 13):

"It is the experience of most Catholic newspaper publishers, that twenty-four subscribers drop their paper through indifference, where one drops it because he disagrees with the editor. The moral is to change the ratio. If you make your paper so bright, spicy, and positive, that twice as many people will get mad at the editor, half of those who are inclined to stop through indifference will hold on, and the proportion will then be twelve stops through indifference and two stops because the editor is wrong. Try it, dear brethren. Don't be goody goody anymore. Step on their corns."

Our confrère is shamming. Whatever success he has had as a newspaper publisher is due to the fact that he has made himself the bold exponent of that unfortunately too numerous wing of the Catholic population of America which believes in "liberal ideas" and in reconciling the Church with the age. We don't like to be rude, but as the *Citizen* advises us to cultivate the useful virtue of stepping on other people's corns, we will say that if the *Citizen* is bright, its lustre is like that of rotten mackerel in the moonlight, and when it appears to be positive, it is with the positiveness of strutting negation.



As we were wondering where the church was located whose pastor, "Father Knetgeal," according to the *Catholic Telegraph* (No. 5), "pays a dividend" to his parishioners, the *Pilot* of Feb. 1st reached us with a special correspondence on the subject, which informs us that "St. John's Catholic Church at Little Chute, Wisconsin, is perhaps the only church in America which has ever paid to its parishioners a dividend on its own pew rentals. Father T. Knetgel, the pastor, made the unusual announcement a few Sundays ago that there would be a general distribution of the church's surplus wealth. The pew rents for the past year were about \$200 in excess of the year before and as the revenues of the church were more than sufficient for its needs, and there was no church debt to pay, the pastor declared a dividend of \$1 to each of the 172 pew holders, thus distributing nearly the entire amount of the surplus."

Turning to the Catholic Directory, we find that Father Knetgel's church, St. John Nepomucene's at Little Chute, Outagamie Co., Wis., is "Hollandish" and has a parochial school with 114 pupils, taught by three Sisters of St. Dominic. Father Knetgel's method is certainly novel, and we are not surprised that it is "regarded with curiosity and interest by the Catholic clergy and laity of the East." Your average pastor would plan improvements if money accumulated on his hands; or if the parish buildings

were in prime shape, would lay up the surplus to endow the parochial school.



It is disheartening to find this tyrannical ukas ascribed to a Catholic archbishop :

“The city pastors will please announce in their schools that wherever parents so desire, children will be vaccinated free of charge by the physicians of the Health Department. *Otherwise the children must bring to the pastor a certificate of vaccination, dated within the last two years.* The pastor may arrange as to time with the Health Officer.” (Italics ours.)

Fully convinced that vaccination is a humbug and a crime, that it endangers the life and health of children, that a bishop making it a condition of attendance at parochial schools positively transcends his power and authority, I would, rather than submit to such tyranny, withdraw my children from school and educate them at home until the foolish smallpox scare that has evidently dictated the above order of an otherwise sane and pious prelate, had died out.



The thinking few, who believe in reason and liberty, should do their utmost to bring about in every State of the Union the passage of a bill modeled upon the anti-vaccination law of Utah, which reads :

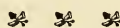
“Be it enacted by the legislature of the State of Utah—Section 1. That hereafter it shall be unlawful for any health board, board of education, or any public board acting in this State under the police regulation or otherwise, to compel by resolution, order or proceeding of any kind, the vaccination of any child or person of any age, or make vaccination a condition precedent to the attendance at any public or private school in the State of Utah, either as pupil or teacher.”



We earnestly desire every one of our readers to procure and read one or all of the following books and pamphlets :

Vaccination a Crime, Felix Oswald, M. D., A. M.	\$1.00
The Value of Vaccination, G. W. Winterburn, M. D. . . . .	.50
The Fallacy of Vaccination, Alex. Wilder, M. D. . . . .	.15
Opposition to Vaccination, Rev. Isaac Peebles. . . . .	.10
Vital Statistics, Pierce. . . . .	.10
Vaccination Curse, Dr. Ameridge. . . . .	.10
Royal Commission, Wm. Tebbs' evidence. . . . .	.20
Sir Lyon Playfair Dissected. . . . .	.50
What About Vaccination? Milnes. . . . .	.50
10th Annual Report (London). . . . .	.10
Brief Extracts, etc.	1.00
Vaccination (Illinois) Lawbaugh. . . . .	.50

The above books and pamphlets, which can be had from Frank D. Blue, 1320 N. 12th Street, Terre Haute, Ind., cover every phase of the vaccination question.

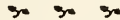


Every lover of truth and justice should, likewise, join the Anti-Vaccination Society of America, an association of persons who,

having learned the facts about vaccination, desire to inform each and all regarding the crime of putting pus poison in a healthy body under any pretense whatever, and the folly of attempting to cast out Beelzebub by Beelzebub.

When people learn that vaccination is, at the very best, the inoculation of healthy persons with pus poison from a festering sore on a diseased animal, of cowpox extraction, and that cowpox is a disease of the cow analogous to syphilis in man, doctors will no longer be allowed to practice this fiendish inhumanity, and we make no apology for asking your aid to teach these facts.

The fee for joining is but twenty-five cents, and there are no dues, but each member is urged, at least, to subscribe for the journal, *Vaccination*, and assist the work as he best can, by circulating literature, etc. Address the Secretary, Frank D. Blue, as above.

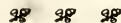


When Jan Kubelik was here in St. Louis, the other week, the daily papers printed columns of unspeakable rot about his needing a love affair to develop his art, to "find his soul." As the *Mirror* [No. 5] points out with rightful indignation, such talk is "the talk of the satyrs of the theatrical profession to every young girl who goes upon the stage. She will never have genius till she has loved. She will never know passion till she has abandoned herself to it. She must study her soul and heart by violating and soiling both. That is the philosophy of the 'gent' in the fur-lined overcoat that has given to the stage its bad name. When that philosophy is proclaimed as to Kubelik, it is publicly proclaimed as to every other aspirant to the ecstasy of expression. The public approval of the theory is simply a mask for licentious indulgence in the name of art. It is immorality in its subtlest appeal. It is infamous theory and its result is diabolical practice."

It is to be hoped that the youthful Kubelik, who is a Catholic, sees it in the same light and will not be seduced.



If we may draw a conclusion from the first official acts of the new President of Chile, Sr. Riesco, that Republic now has a genuine Catholic to govern it. On the very first day of his presidency he called to the Council of State Msgr. Fernandez Concha, Titular Bishop of Epiphania, a prelate highly esteemed by all for his knowledge and virtue. He furthermore made generous budget appropriations for parochial schools, parish houses, and poor priests.



The Bishop of Blois has forbidden the priests of his Diocese to communicate anything to the press—excepting only the official *Semaine Religieuse*—without having first submitted it to the "Ecclesiastical Press Commission" instituted by him, and obtained their *imprimatur*. That is a severe censorship, but many a one will doubtless feel that even such an unusual curtailment of liberty is better than the license which in America allows a priest to write Socialistic books and pamphlets and to contribute to Social-Democratic journals, apparently without the slightest interference on the part of his ecclesiastical superior.

Was St. Peter in Rome?



AN able pamphlet has been published lately by the Rev. C. A. Kneller, S. J., under the title: '*Herr Soltan und St. Peter*,') in which the learned historian once more definitively answers the above question. He establishes this thesis: "Aside from the facts related in the Holy Scripture, *there is none in the history of the early Church so well authenticated as St. Peter's stay and martyrdom at Rome*" (p. 5.)

It will perhaps be serviceable to the readers of THE REVIEW to see the arguments briefly reproduced.

At the outset, it may be asked: How is it possible that such a well-established fact can be disputed and rejected by a whole school of such learned men as Prof. Baur and his followers of Tübingen?

To answer this question we must consider the way in which the facts of the early history of the Church have come down to us. St. Peter and the other Apostles, in fact the early Christians generally, were no men of a highly literary education. They did not devote their time to literary or historical studies, nor did they endeavor to transmit to posterity a record of the events of the early Church. They rather strove to have their names inscribed in the "Book of Life;" for the rest they cared little. Their main occupation was to preach, to baptize, to lead the people to Christ. Of many of the Apostles we do not even know for certain the field of their labors nor the place of their sufferings and death. When occasion prompted, some of them, as also of the early Fathers, wrote a letter or an instruction, which were read in various churches, copied and preserved. If we had to rely for the early history of the Church solely on these writings, we would have little or no knowledge of such important events as the various persecutions of the Church by Nero, Domitian, and Trajan, or the repeated destruction of Jerusalem and its accompanying horrors. How small a volume the writings of the New Testament form, we all know. Even less numerous, comparatively, are the written records left by the early Fathers of the Church, up to A. D. 155 or 175. In the years mentioned, St. Justin and St. Irenaeus undertook a defence of the Christian religion against pagan calumnies and the slowly rising heresies. How can we expect that up to that time the records should contain a defence of a fact so universally

*) *Frankfurter Zeitgemässe Broschüren*, May, 1901. Hamm i. W. Breer & Thiemann.

known to all as that St. Peter lived and died at Rome?

Nevertheless, there are a number of references to this fact, even one in Holy Scripture, and about half a dozen in the writings of the Fathers before the first half of the second century of the Christian era had closed. Later the testimonies multiplied. St. Irenaeus and a host of witnesses after him proclaimed the fact all over the globe. The earliest testimonies are little more than allusions and hints and might be contested if they were not corroborated by more stringent evidence.

Let us, then, begin with St. Irenaeus. He was born in Asia Minor about 140-145, was a missionary among the pagan Celts in Gaul, and died as Bishop of Lyons in 202. He had seen and heard St. Polycarp, the venerable Bishop of Smyrna, a disciple of St. John the Apostle. In his work '*Adversus Haereses*,' written about 175, he speaks repeatedly of St. Peter's sojourn in Rome. Matthew, he says, published a Gospel in writing among the Hebrews, "while Peter and Paul preached and founded the Church at Rome" (*Adversus Haereses*, III, 1, 1.) Again he says (Ib. III, 3, 2): "Whilst it would be too long to enumerate all the successors of the Apostles in all the churches, it is only of *the greatest and oldest church known to all, founded and established at Rome by those two noble Apostles, Peter and Paul*, that we mention the Apostolic tradition and the faith . . . which through the succession of the bishops has come down to us."

Not satisfied with this statement, he goes on to give a complete list of the successors of St. Peter up to his own time. "After the blessed Apostles had founded and built up the Church, they appointed Linus to administer the episcopal office. His successor was Anencletus (in Latin: Anacletus), etc." (III, 3, 3.)

St. Irenaeus wrote against a subtle class of heretics, who would certainly have objected and refuted him had he not spoken the truth. Or, was the time of which he spoke so far distant that the matter could be obfuscated? Is the memory of George Washington, for example, not vivid enough to-day to convince us of his existence even if there were no books and writings?

Besides, the testimony of St. Irenaeus does not stand alone. Of the same date we have witnesses in various places, very distant from each other. St. Irenaeus lived in Gaul. Dionysius, Bishop of Corinth, who died in 180, writes to the Romans:

"You have by your urgent admonition closely united the plantation established at Rome by Peter and Paul with that of Corinth. Both . . . have taught and suffered martyrdom at the same place and time" (Eus. H. E. II. 28.)

Tertullian (160-240), presbyter in Carthage, Africa, speaks thus of the Church of Rome: "Oh, how happy is this Church, where

the Apostles poured forth the fullness of doctrine together with their blood, when Peter was made equal to the Lord in the manner of his suffering and Paul to that of John" (the Baptist). (De Praesc. 36, cf. 32; Adv. Marc. 4, 5).

Gaius, a presbyter at Rome (died probably in 217), says: "I can show you the trophies of the Apostles (Peter and Paul). When you go to the Vatican on the road to Ostia, you will find the trophies of those who founded those churches" (Eus. H. E. II, 28).

Clement of Alexandria (d. 217), Origen (d. 254) and St. Hippolyte (d. 236), likewise speak in a manner which makes it evident that nobody in those days doubted this fact. It was quite generally known and admitted and served as a basis for proving other things.

It follows, then, that before and about the end of the second century, it was universally known and admitted, and that by ecclesiastical writers of the different churches, both Latin and Greek, Syrian, Armenian, and Coptic, that St. Peter, the Prince of the Apostles, lived and died at Rome.

In this light the earlier testimonies of the Apostolic Fathers and of Holy Scripture itself serve to confirm our thesis. When, e. g., St. Ignatius begs the Romans to pray for him and adds: "I do not command like Peter and Paul, because they were Apostles" (Ad Rom. 4, 3), these words could hardly be understood unless the Romans were intimately acquainted with those Apostles. Likewise, when St. John (Joh. 21, 18, 19.) mentions the prophecy of our Lord concerning the death of St. Peter, his readers must have known the particulars of his death, which at that time (A. D. 100) had already taken place. Otherwise he would surely have explained the matter more clearly. Or, can we imagine he would have spoken of the end of St. Peter in such terms unless he supposed it as a generally known fact? And if the fact was generally known, the place must have been known where it happened. We have convincing evidence that fifty years later this place was everywhere admitted to be Rome. It is absurd to say that in so short a time such a general conviction could have been created, unless it were based on truth. And if St. Peter did not die at Rome, where did he die? There was not a city but would have claimed the honor of possessing the relics of the Vicar of Christ, if there had been sufficient ground for the claim.

I pass over another proof, viz.: that the end of St. Peter belonged to those things which were generally known about the year 100, (e. g., a letter written by St. Clement, St. Peter's third successor as Bishop of Rome, in the year 96.)

In conclusion, let me mention the place from which St. Peter dates his first letter (1 Peter, 5, 13): "*Salutat vos ecclesia quae est in Babylone coelecta.*" What is meant here by Babylon? Let us

hear what an able Protestant scholar, C. P. Caspari (*Quellen zur Geschichte des Taufsymbols, etc.*, Christiania 1875, III, 290,) has to say about it: "Without hesitation I agree with those who take Babylon in 1 Peter, 5, 13, to mean Rome. . . . The character of the passage and the whole letter suggest the symbolic interpretation. . . . This finally agrees with an immemorial and very general tradition of the Church, that Peter labored and died a martyr's death at Rome, whilst there is no trace whatsoever of his having been at Babylon."

As mentioned in the beginning, it was the school of Baur, a Tübingen Professor, that tried to destroy this "immemorial and very general tradition;" but with only a partial success of no long duration. There militates against their theory another mass of evidence—proof that can not be obliterated, viz.: the records in brass and stone that have been and are daily brought to light in the Eternal City.

Father H. Grisar, S. J., has collected them in his *Geschichte Roms und der Päpste* (History of Rome and the Popes) Freiburg, Herder, 1901. Vol. I, pp. 219-239, of this splendid work contain an exhaustive treatise on the sepulchre of St. Peter. Whatever has been brought to light by the numerous excavations, bears testimony to the fact that St. Peter was buried in Rome. Rodolfo Lanciani, who is considered to-day the best authority on the topography of Rome, says in his work 'Pagan and Christian Rome' (quoted by Grisar, p. 225): "For the archaeologist, the presence and execution of SS. Peter and Paul in Rome are facts established beyond the shadow of a doubt by purely monumental evidence" (p. 123). "There is no event of the imperial age and of imperial Rome, which is attested by so many noble structures, all of which point to the same conclusion—the presence and execution of the Apostles in the capital of the empire" (p. 125). "Must we consider them all as laboring under a delusion, or as conspiring in the perpetration of a gigantic fraud?"

Not to mention, then, our Catholic authorities, "the majority of Protestant scholars," as Card. Hergenröther says [*Kirchengeschichte*, I, 110], "acknowledge that St. Peter lived and suffered martyrdom at Rome."

Father Kneller enumerates more than two dozen prominent non-Catholic authors of different nationalities who uphold Peter's presence at Rome. Harnack, for instance, (*Chronol. d. altchristl. Lit.* Leipzig, 1897. I, p. IX,) says: "The suppositions of the school of Baur are now, we may almost say, generally given up;" and he repeats what Gieseler had confessed long before [ib. p. 244]: "It was first Protestant bias, then biased critical prejudice, that denied St. Peter's martyrdom at Rome. . . . That it was a

mistake is to-day apparent to every student who is not blinded. The whole critical apparatus by means of which Baur contested the old tradition is to-day justly considered worthless." And the Anglican Bishop Lightfoot, one of the best authors on early Christianity, in his treatise on Peter and his primacy gives ample and detailed proof for the sojourn of the Prince of Apostles at Rome.

In conclusion the question may be asked : Do we need historical evidence to prove the Catholic doctrine of the primacy of St. Peter and his successors? and would anything essential be lost if the records of the first centuries had been destroyed?

Answer : No, we do not need those historical evidences to prove the primacy of the See of St. Peter. From the Gospel we know that Our Lord built his Church upon Peter and entrusted to him, and to him alone, His whole flock. "Thou art Peter and upon this rock I will build my church." "Feed my lambs, feed my sheep." It is moreover evident from the Gospel that the Church is to last "unto the consummation of the world," and that "the gates of hell shall not prevail against it." But as long as the Church is to last, so long must her foundation, i. e., Peter and his successors, last and rule and govern the Church. Where are the successors of St. Peter? Rome is the only city that has from the earliest days of Christianity laid claim to this honor, nor has her claim ever been disproved :—a fact which can not but impress us with the conviction that it must be true. There must be, according to Holy Scripture, a successor of St. Peter on earth. The only one who claims to be the successor of St. Peter, and who is without a rival in his claim, is Leo XIII.



Professor Holweck, of Eichstätt, author of a well-known and excellent commentary on the Index, in an article in No. 17 of the Berlin *Germania*, calls the attention of a Protestant opponent to the fact that Protestants, too, have an index of forbidden books. Not of the kind to which reference was made on page 13 of the present volume of THE REVIEW, but an "*Index Tacitus Protestanticus*," as against the "*Index Scriptus Catholicus*." Its legend is : "*Catholica non leguntur*" and is rigidly observed; the other prescribes : "*acatholica ne legantur*," and is frequently disregarded; it does not even accept the idea "*acatholica*" universally, while the Protestant Index extends the idea "*catholica*" to the most harmless things if their Catholic origin is in any way recognizable. To induce Protestants to read the Jesuit Luis Coloma's stories, Ernst Berg in his collection of popular novels had to omit the "S. J." after the author's name. And where is the Protestant home into which a Catholic book or periodical finds its way?

The Church and the Truth.

Oportet igitur veritatem esse ultimum finem totius universi.—
Thom. Summa Contra Geutes, lib. I, cap. I.

"*L'Eglise n'a besoin que de la vérité.*" This truth is generally admitted by all Catholics,—at least in principle. There are some, however—their number is happily decreasing—who very illogically fear the application of the principle. They deny evident historical facts, or to say the least, close their eyes in order not to see them. Sometimes they even distrust the loyalty of those Catholics who follow a more critical method.

The main reason why certain Catholics are opposed to the views of Father Grisar, is that they have a too lowly, I might say, a too human idea of the revealed truth. In our age more than ever we should realize that God's work, both natural and supernatural, exceeds our limited reason. Being weak men, short of life and short of the understanding of God's judgment and law (Wisdom IX, 5), we should never lose sight of the truth that the sublimest human conception of God's work is still far beneath the reality. "Who has known the mind of the Lord?" (I. Cor. II, 16.)

The wisdom of God is different from ours. He sent his only begotten Son as a helpless Babe, to die on the tree of shame. "His own received Him not." They knew it better. He was even a scandal to them. Nevertheless, though this Divine Babe is still a folly to the Gentiles, He is adored in every part of the world. He is the true and only Light that enlightens this world, despite the wickedness of "the sensual man, who perceiveth not the things that are of the Spirit of God." (I. Cor. II. 19.)

I may be allowed to quote the following words of the Abbé de Broglie from his lecture '*Transcendance du Catholicisme:*'

"You are acquainted, gentlemen, with those superficial books of history which have for their object the demonstration of the Christian religion. Their procedure is very simple. According to them, everything in Christian doctrine is clear and evident, all is perfect in the schools in which it is professed; the doctrine is absolutely without obscurity; no one can deny it, except he be of bad faith. Christians in general, and above all the clergy and the religious orders, always possess all the virtues; whosoever contests this assertion is necessarily a calumniator. The Christian nations are all prosperous and happy; there reigns among them a pure morality and a profound and lasting peace. They will hardly concede that there is any spot on this admirable tableau; that in rare instances, the reproaches of adversaries can possibly have some foundation; that there is in the world any other evil than that which consists in deviating from dogmatic truth and in combating the Church, the source of all good without exception.

"On the contrary, all must be evil and corrupt outside the realm

of truth. Catholic Christianity is the full light, the reign of absolute goodness and of truth without a cloud; paganism, the heresies and schism, are profound darkness, absolute evil, error, and perpetual falsehood.

"When a person places himself on this ground, he is certain to fail in his demonstration, which he is unable to construct, except by abandoning scientific truth and historical impartiality. It is by no means true that there is in the history of Christianity this continually evident perfection, nor that the false creeds, and the countries where they are practiced, are totally void of light and truth.

"Doubtless the doctrine of the Church is pure and without blemish, but it is often mysterious and obscure, because God did not wish to reveal everything to man. There is in the Church an admirable efflorescence of saints; but there are also disorders and abuses, arising without intermission, in spite of ever renewed reforms. This discrepancy between the ideal and the real is constantly attested by the words of councils and of the popes. To praise all in the history of Christianity and to blame all in the false creeds, is deviating from the truth, making religious history inexact and substituting preconceived notions for the facts.

"But unhappily, such is the tendency of certain defenders of religion. They believe themselves obliged to thus force the colors on both sides, in order to produce a stronger impression on their readers.

"How often does it not happen that books written to defend religion serve only to weaken it? How often are not edifying histories destructive of the faith, which they ought to sustain?"

This lesson in history, although more than twenty years old, deserves thoughtful meditation.

Leo XIII. has also warned Catholics more than once against the dangerous tendency, so severely criticized by the Abbé de Broglie. In his encyclical letter to the French clergy [Sept. 8th, 1899] we read: "The Church historian will be so much more successful in bringing out her [the Church's] divine origin, superior to every terrestrial and natural concept of order, the more loyal he is in concealing none of the trials which the faults of her children and sometimes even of her ministers, have brought upon her, the Spouse of Christ, in the course of centuries. Studied in this way, the history of the Church, taken by itself alone, constitutes a magnificent and conclusive demonstration of the truth and divinity of Christianity."

May these noble words be impressed on the mind of everyone who in our time rises in arms to defend the revealed truth. Honesty, loyalty, and a passionate love of truth are more necessary

and successful than the big words and the cheap rhetoric of a method much in vogue with electioneers and partisan politicians.

We do not doubt for a moment the perfectly good intentions of those uncritical defenders of the Church; on the contrary, with the Apostle we gladly bear them witness that they are zealous for God, but not according to knowledge [Rom X, 2.].

It is so easy, especially for simple minds, to substitute preconceived ideas for the reality and to confuse false conceptions of the truth with the truth itself.

It is dangerous, on the other hand, "to wound the delicate tenderness of Catholic sentiment," but more dangerous still "to base faith on human opinions generally but falsely believed in the past, not having their roots in revelation and condemned to disappear by the irresistible movement of the human mind." Msgr. d'Hulst called this "the greatest of all temerities." *]

"If there ever has been a time," says Leo XIII., who is no less "the Pope of Science," than "the Pope of the Laboringmen," "If there ever has been a time which needed an abundance of learning and erudition to defend the Catholic cause, it is indeed our age, in which a certain race to the summit of civilization often gives the enemies of Christendom the opportunity of attacking the faith. Equal force therefore must be brought forward in order to withstand the attack; the territory must be preoccupied; we must wrest from their hands the arms with which they endeavor to break asunder every bond between the divine and the human. . . . We are not less 'debtors to the wise than to the unwise,' so that with the former we must stand in battle-array, and raise up and strengthen the latter when they totter." †]

In August, 1899, Msgr. von Keppler delivered a remarkable lecture before the general meeting of the Görres Society, in which he said: "All the sound and vital elements of modern culture should be made serviceable to the eternal Truth and to the Church. This is the great life-thought of Leo XIII; and this thought contains a whole program, a truly Catholic program."

The Catholic Church has always been a staunch guardian of the truth, natural and supernatural. If we are true to this "tradition," we need have no fear, like men of little faith, but, full of confidence in the God of truth, we can sing with Weber:

*„Und da sich die neuen Tage
Aus dem Schutt der alten bauen,
Kann ein ungetrübtes Auge
Rückwärts blickend vorwärts schauen.“*

*] *Discours prononcé au Congrès Scientifique des Catholiques à Bruxelles*, 3—8 Sept. 1894.

†] Encyclical "*Militantis Ecclesiae*," Aug. 1st, 1897.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Statistics of Catholic Orders.—Msgr. P. M. Baumgarten is getting out complete statistics of the religious orders. According to incomplete returns, there are 71,053 members of religious communities, viz., 16,458 Franciscans, 15,073 Jesuits, 9,464 Capuchins, 4,565 Benedictines, 4,538 Trappists, 4,350 Dominicans, 3,304 Lazarists, 2,149 Fathers of the Holy Ghost, 2,000 Carmelites, 1,858 Augustinians, 1,698 members of the Society of the Divine Word, 1,580 Oblates of the Immaculate Conception, 1,539 Conventuals, 1,194 members of the Paris Seminary for Foreign Missions, 1,000 White Fathers, 283 members of the Lyons Seminary for African Missions. This number comprises priests, scholastics, novices, and lay-brothers.

Baumgarten counts 15,060 Christian Brothers, with 5,397 novices and scholastics, that teach 322,573 pupils in 1,964 schools. The Marist Brothers number 6,000.

According to Baumgarten there were in 1899 in Germany, 818 Franciscans, 515 Capuchins, 432 Benedictines, 154 Trappists, 113 Carmelites, 81 Augustinians, 70 Dominicans, 65 Carthusians, 58 Redemptorists, 26 Cistercians, 231 Alexian Brothers, 613 Brothers of Charity, 159 Franciscan Brothers, 189 School Brothers, 592 members of missionary societies, altogether 4,116 male religious. The number of female religious in Germany is nearly eight times that, viz., 32,731. Total number of religious, 36,847.

Considering that quite a number of orders are not included in the above figures, we may safely venture to place the total number of male religious in the neighborhood of 100,000, and all good Catholics will rejoice and thank God for the existence of this select body in the army of the Lord; may they never grow less!

LITERATURE.

P. Pesch's Philosophy of Life.—A fifth edition has recently appeared, together with a French translation, made by Père Biron, O. S. B., of P. Tillmann Pesch's 'Christliche Lebensphilosophie: Gedanken über religiöse Wahrheiten.' By the French translation this excellent book is made accessible to many English speaking Catholics. An English version, we believe with the *Tablet*, would have to be made more after the manner of an adaptation. The book is one to be read at leisure, well digested and pondered. It combines the functions of a book of informal meditations or "considerations" with those of a popular treatise on many points of dogmatic and moral theology and philosophy, and we do not at all wonder that it has proved so popular in Germany as a sort of *vade-mecum* for young men. To the French edition, by the way, there is prefixed an interesting and edifying biographical sketch of the reverend author, a man who with unflagging zeal and industry devoted himself to the twofold task of a rehabilitation—in a form suited to modern needs—of the Scholastic philosophy commended by His Holiness Leo XIII. and to the instruction of educated Catholics in

those sound principles of religion and morality which modern education, so-called, too often leaves out of sight.

An Introduction to English Literature. By Maurice Francis Egan, A. M., LL. D., J. U. D., Professor in the Catholic University of America. Boston, Marlier & Co. 1901. Price 50 cts.

Mr. Egan tells us in his preface that "this book is intended, not so much to give facts as to develop a taste for the best, ethically and aesthetically, in English Literature." Nevertheless it is the facts between the covers which constitute all the value which the book has. Mr. Egan's method of accounting for some of these facts will not be satisfactory to older readers, and is not safe for students.

But the chief objection to this book is an inexact use of words and a careless, untidy construction of sentences. A book which purports to be an introduction to the study of literature should at least be correct in style. In this work occur many lapses which are against the most elementary rules of rhetoric. They are caused by inaccurate amateur habits of thought. The orderly, well-trained mind never chooses a word without being conscious of its meaning and its fitness for the idea to be expressed.

A Tainted History.—We are asked about the character of 'Nations of the World,' published in sixty volumes by Peter Fenelon Collier & Son, New York. We have not thoroughly examined the work ourselves, but a Catholic critic in the Cleveland *Universe* recently [No. 1421] stated as the result of a careful scrutiny that it is "marred and disfigured by prejudice as destructive to real historical research as it will be distasteful to fair-minded readers," and quoted a clergyman of unquestioned judgment as stating that "it is the most bigoted history I have ever seen." The head of the Collier firm is said to be a Catholic and has procured the subscriptions of a number of prominent prelates and priests, which are used as a bait to catch others. It is doubly important for this reason that the Catholic public be warned against the 'Nations of the World.'

Carl May, a Discredited Author.—Carl May, a romance writer at one time exceedingly popular among German Catholics the world over, is to-day a thoroughly discredited author. Dr. H. Cardauns and Carl Muth have shown up the inferior literary quality of his work. Dr. Cardauns has furthermore established the fact that May has prostituted his pen to the writing of fiction which is positively pornographic, and now comes a German Catholic journal (the *Kölnische Volkszeitung*, No. 73) and declares him to be no Catholic at all, but a Protestant. If this is true, May is one of the most consummate hypocrites in modern literature.

ART.

Handbuch der Kunstgeschichte von Dr. Erich Frantz. Mit Titelbild und 393 Abbildungen im Text. (B. Herder, 1901.)—This book has been long on our library table, awaiting a notice in THE REVIEW. It is a compendium of the history of art, written with the acumen of a German professor who has made the subject his life-study, yet in popular language, interestingly throughout. Prof. Frantz, who

is also the author of a history of Christian painting, in three volumes, has the true conception of art and of its educational mission. The present work is elegantly printed and sumptuously illustrated. We heartily recommend it to all lovers of art. [Price \$3.20 net.]

INSURANCE.

Bad Condition of the Modern Woodmen.—The "Head Camp Readjustment Committee" of the Modern Woodmen, appointed some time ago to devise ways and means to keep the order from going under, says in its official report (see the *Modern Woodman* for February):

"Having determined that correct insurance principles should be applied to the contracts of the Modern Woodmen of America, and having already stated these principles, and having determined from its own statistics that the plan of the Society is not based upon correct insurance principles and is wholly inadequate to meet its obligations, and having concluded that its plan should be readjusted, we are now met with the question: Is the present condition of the Society such that this readjustment can now be properly made, or is it too late?"

The Committee recommends as the only possible remedy, double assessments and absolutely no remission of the initiation fee, by way of premium or otherwise, and earnestly requests all members to vote in favor of this suggestion.

"The Modern Woodmen of America must not die because of a bad plan and because of broken insurance contracts."

But we fear it *will* die of these ills, and nearly all of its sister lodges are bound to go the same way. The reckoning-day is fast approaching.

HISTORY.

An Unreliable Handbook.—We have before us 'Studies in General History,' by Mary D. Sheldon, published in two editions, the 'Student's Edition' and the 'Teacher's Manual.' The 'Student's Edition' contains "a collection of historical materials." The summaries of events and the extracts from authorities, for any given period of history, together with the "Studies" or questions on the same, are to enable the student to form a fair judgment of the time in question and its tendencies. It is not our intention to criticize "this new way of studying history"; rather would we pick out some passages to show that the author is not familiar with what is Catholic.

Thus, in her 'Student's Edition,' we read on p. 267: "This Council (of Chalcedon) also made Rome and Constantinople equal seats of episcopal authority and the highest of appeal."

Among the famous men of the 6th century (p. 258), we find St. Benedict, an "eloquent preacher; founder of the sect of Benedictine monks...."

In the 'Teacher's Manual' she says of Luther (p. 124): "... he was eminently a conservative, and his respect for the authority of the church was only exceeded by loyalty to the best truth he could discern." But the extracts to which she refers (pp. 423, 424) are too meager to warrant such an assertion, especially since, from Luther's life and words, the contrary "is plainly to be seen."

Again, on p. 165 of the same book, we read of Victor Emanuel: "Trained in the catechism and Roman history, he was a good Catholic and an intelligent patriot. . . ."

These quotations show that Catholics must not consult these books to get at the truth about their own matters. Nor must the editors and publishers of historical works expect to see them introduced into Catholic schools before they succeed in being perfectly fair to objective truth. We can not allow to be torn down by pseudo-history what is built up in religious instruction. Catholic schools need Catholic books, with Catholic, i. e., true, contents and Catholic terminology.

POLITICS AND SOCIOLOGY.

Modern Cave-Dwellers.—The San Francisco *Monitor* recently [No. 13], lamented the increase in that city of what it called "social cave-dwellers" i. e., inmates of so-called family hotels and apartment houses. The boarding and lodging house evil is assuming alarming proportions in all our big cities. The *Monitor* is right in branding it as fatal to the vital spirit of family and domestic life. Apartment house existence usually means a thwarting of nature's laws for the propagation and perpetuation of the race and tends to moral and social degeneracy. What made America strong in former years was the fact that it was a country of homes. The home, in the true meaning of that sweet term, is the foundation and hope of society, and the civilization which substitutes for it the "family hotel" and the apartment house, has decay written across its countenance.

PHILOLOGY.

A Book on Conditional Sentences.—The McMillans publish a bulky volume (6vo. pp. xxviii, 694) from the pen of Richard Horton-Smith, on 'The Theory of Conditional Sentences in Greek and Latin.' To compose, in isolation from the world of scholarship, a book on a difficult and important point of Latin and Greek syntax, ignoring the most noteworthy writings of professional scholars in the same field, is a singular proceeding, and, it must be said, somewhat Anglo-Saxon. This is what Mr. Smith has done. His bulky book is in no sense a contribution to the literature of the subject with which it deals; though as an exemplification of heroic devotion to classical studies, so generally neglected now-a-days, it excites admiration.

The Pronunciation of Foreign Names.—Mr. Joseph Fitzgerald, in his latest work 'Word and Phrase,' an elaboration of his little book called 'Pitfalls of English,' propounds a novel theory of his own regarding the pronunciation of modern foreign names. Very few of us, he insists, could pronounce these as they are spoken in their native haunts, howsoever hard we tried, and the attempt naturally savors of affectation. But arbitrarily to give them English phonetic values is equally objectionable. The golden mean should be adopted: they should be pronounced "about half-right." A strange doctrine for one who undertakes to instruct others in "the true and false use of English."

MISCELLANY.

"Who is Right?"—Under this caption a priest of the Diocese of Vincennes writes THE REVIEW :

From our Bishop I have received a most urgent appeal for the support of the Negro and Indian missions, signed by Cardinal Gibbons and Archbishops Ryan and Kain. In this appeal is quoted an extract from a memorial of the Director of the Bureau of the Catholic Indian Missions to the archbishops of the U. S., wherein I read: "If our schools are suspended, all the pupils of those schools will necessarily be forced into the government schools. It is a fact beyond question, that the government schools are often bitterly anti-Catholic, and at best totally indifferent in religious matters, etc." Again: "We must not omit to notice that the moral tone of many of the government schools is such that no Catholic could in conscience patronize them." And again: "The truth is, no matter how much we would like to think otherwise, by suspending our schools, we are simply turning the pupils of those schools over to the Protestant propaganda" "We must take into consideration the fact that the Indian is entirely helpless; even those who have money and wish to pay for their children in the schools of their choice, are prevented from doing so by a positive order of the Secretary of the Interior," etc., etc.

Now Archbishop Ireland of St. Paul (according to a despatch to the Indianapolis *News*, Feb. 7th) in a speech at the annual banquet of the Carroll Institute at Washington, "sought to disabuse his hearers of the impression, which he believed prevailed amongst Catholics, that they suffered because of their religion, suggesting in this connection that many persons of that faith appeared evidently anxious of being half persecuted. He asserted that Catholics do not suffer because of their religion and said the idea that they did is gradually disappearing. They have, he said, a better chance of accomplishing what they desire, than formerly, etc."

Who is right?

The "Crime-is-disease" Theory well Punctured. — Even at this late date the following editorial of the Chicago *Inter-Ocean*, Nov. 20th, is worth reproducing:

American Medicine, in its current issue, calls attention to one beneficial effect of the assassination of President McKinley. It has silenced the theorists who but a short time ago were so loudly and continually proclaiming that all crime is merely disease, and that society, instead of punishing the criminal, should attempt to cure him.

"When the public conscience is not aroused," remarks *American Medicine*, "it is very easy to be bold with dogmatic denials of free will and with dogmatic assertions that structure absolutely rules function. If this is so the criminal is impelled to his deeds by his cerebral mechanism and is irresponsible. Punishment must be out of the question where the criminal is irresponsible. Strangely enough, the materialistic alienists have not said a word about this highly important fact since Czolgosz committed his crime. They should have the courage of their philosophy."

The "crime-is-disease" theorists are all what the world has been wont to regard as educated and intelligent men and women. They

were supposed to possess that moral courage which only conviction of truth can give. Yet they are silent when confronted with a public indignation which, intense as it was, at least some anarchists did not fear to face. In fact, the anarchists, poor and ignorant and despised as they are, showed a courage which the "crime-is-disease" theorists totally failed to display.

For this there can be but one explanation. The "crime-is-disease" theorists never really believed their own doctrine. If they had they would have stood up for it at such a time before all others, no matter what the consequences. But they are silent, and their silence is a confession of cowardice which must hereafter deprive them of any claim upon public attention. Here was a supreme crisis for their faith, and by failing to proclaim it, stand by it, die for it, if need be, they have admitted that it was no faith, but merely the speculation of misused brains.

And this is well. For the "crime-is-disease" theory is, in fact, a denial that God reigns in his universe. It reduces man to the level of an insensate machine. It might be tolerated until some such event as the murder of the President roused the nation to the consciousness that, however man may err and perish, God still lives and reigns. In the face of that aroused consciousness the deniers of the fact which it recognized were silent. Their courage oozed out at their finger-ends. They felt that the voice of the people then, if never before, was truly the voice of God. And before that overwhelming voice they were hushed into silence.

The 'Thesaurus Linguae Latinae.'—The Commission of the united German academies for the publication of the 'Thesaurus Linguae Latinae' recently held a conference in Munich. The editor-in-chief, Prof. Vollmer, reported that four parts of the monumental lexicon (A—acuo, an—Ardabur) were already printed, while a fifth is almost ready. The interest taken in the work all over the world is apparent from the unexpectedly large number of subscribers. Several German governments which were not yet associated in the undertaking by academies, have contributed liberal amounts of money. The 'Thesaurus,' as our readers know from previous notices, is intended to comprise the entire Latin language, from its earliest beginnings till far into the Middle Ages. It is entirely in Latin. The price per part, of 112 solid double-column pages, lexicon octavo, is in this country \$2.25.

The Value of Music in Dentistry.—Tests recently made have demonstrated the value of music in the dentist's office. Some men, and more women, when they visit their dentist for the removal of a tooth, become strangely affected by the nitrous oxide that is administered to deaden the pain. They sing or laugh vociferously, move uneasily, and some try to dance. Others have vivid recollections come to them of a fishing excursion, or a football game, or, in the case of women, of a ball, or concert, and with the memory comes an uncontrollable desire to tell the doctor all about it. This is annoying to the physician. Most dentists, under such circumstances, turn on the nitrous oxide faucet full strength and send the noisy person to complete unconsciousness. But with a music-box in running order only a modicum of the gas is needed. The patient listens to the notes, his nervous system is calmed, and he sleeps.

NOTE-BOOK.

Editorial Letter-Box.—*O. S. B., Fort Smith, Ark.*—We have not seen more than four numbers of that monthly and can not say whether it has improved or not. The circular is three-fourths puffery.—*Rev. N. Ch.*—I have twice called the attention of the Postmaster of St. Louis to the 'Devil in Robes' and twice received the reply that he would do his best to prevent its further transmission through the mails. The U. S. secret service has had the matter in hand, and I still hope something will be done. Meanwhile we are powerless to stay the nefarious propaganda.



Mr. Joseph F. Wagner, publisher of the *Homiletic Monthly*, 103 Fifth Ave., New York, writes to THE REVIEW that he considers the warning we published against his list of plays, in No. 3 of the current volume, from the pen of Rev. P. Antonine Wilmer, O. M. Cap., unjustified. He declares that "the plays referred to are actually and exclusively for male performers, inasmuch as these plays without exception are intended or suitable for performance by males." The misunderstanding seems to have arisen from the fact that a portion of Mr. Wagner's list of plays, as printed in the *Homiletic Monthly*, were so-called "Black Face Farces," and the publisher assumed that "it is pretty generally known that female rôles in black face farces are *invariably* played by male performers." Father Wilmer's note ought to show him that it is not so generally known as he thinks and that it will be advisable in future to head this list of "plays for male characters only" with the remark with which Mr. Wagner has prefaced it on one of his circulars which he has kindly sent us, viz.: "The Female Roles May be Assumed by Male Characters."



A representative of the Omaha Texas Oil Company, Mr. F. W. Browne, of Chicago, writes to us to say that he believes we have done his company an injustice by our remarks in No. 4, page 63. We did not mention his company at all, but warned our readers generally against get-rich-quick concerns, quoting from the circulars of one of them to show how shrewdly they strive to rake in the dimes of the unwary. Mr. Browne of the Omaha Texas Oil Co. admits the correctness of our standpoint, but asserts that his own company is all right, and that he is willing to give us every opportunity to scrutinize its claim. We have neither the time nor the inclination to make the examination. Let those who have money to invest in oil stocks attend to that themselves. The Omaha Texas Oil Co. may be all right or it may be all wrong; in view of the confession of its own Mr. Browne in his letter to THE REVIEW, that "the mails are full of fake circulars," we think our general warning was entirely justified, especially as now-a-days, where so much capital lies idle, profitable investments do not need to go begging for the nickles of the clergy.



It has pleased God to add to the number of His angels in Heaven our dear little son ALFRED JOSEPH, in whom we had put such fond and loving hopes. It is a cruel bereavement, but the Father's will be done! With sorrowing hearts we still praise His name and kiss the hand that has struck us.

ARTHUR AND PAULINE PREUSS.



THE REAPER AND THE FLOWERS.

There is a Reaper, whose name is Death,
And, with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.

"Shall I have naught that is fair?" saith he,
"Have naught but the bearded grain?
Though the breath of these flowers is sweet to me,
I will give them all back again."

He gazed at the flowers with tearful eyes,
He kissed their drooping leaves;
It was for the Lord of Paradise
He bound them in his sheaves.

"My Lord has need of these flowerets gay,"
The Reaper said and smiled;
"Dear tokens of the earth are they,
Where he was once a child.

"They shall all bloom in fields of light,
Transplanted by my care,
And saints, upon their garments white,
These sacred blossoms wear."

And the mother gave, in tears and pain,
The flowers she most did love;
She knew she should find them all again
In the fields of light above.

O, not in cruelty, not in wrath,
The Reaper came that day;
'T was an angel visited the green earth,
And took the flowers away.—LONGFELLOW.



The Responsibility for the Spanish War.

WHILE foreign nations are vying with each other to show us that they were friendly to us in the Cuban crisis, the American public is apt to forget that our war with Spain was an unjust war. The responsibility was located last June when the administration published the diplomatic correspondence leading up to this war.

Spain had yielded to nearly all of our demands and seemed plainly disposed to meet them all.

The proof is very simple. It lies on the face of the despatches. Passing by all preliminaries, we find Secretary Day on March 27th, 1898, telegraphing instructions to Minister Woodford to make three demands :

“First. Armistice until October 1st. Negotiations meantime looking for peace between Spain and insurgents through friendly offices of President United States.

“Second. Immediate revocation of reconcentrado order.

“Add, if possible,

“Third. If terms of peace not satisfactorily settled by October 1st, President of the United States to be final arbiter between Spain and insurgents.”

Now what followed? On March 31st the reconcentrado order was revoked, and a special credit of 3,000,000 pesetas put at the disposal of Governor-General Blanco to care for the homeless Cubans. There was our demand number two promptly complied with. The offer to concede demand number one was cabled by Minister Woodford on April 5th. It read :

“Should the Queen proclaim the following before twelve o'clock noon of Wednesday, April 6th, will you sustain the Queen, and can you prevent hostile action by Congress?

“At the request of the Holy Father, in this Passion Week and in the name of Christ, I proclaim immediate and unconditional suspension of hostilities in the island of Cuba.

This suspension is to become immediately effective so soon as accepted by the insurgents in that island, and is to continue for the space of six months, to the 5th day of October, eighteen ninety-eight.

I do this to give time for passions to cease, and in the sincere hope and belief that, during this suspension, permanent and honorable peace may be obtained between the insular government of

Cuba and those of my subjects in that island who are now in rebellion against the authority of Spain.

I pray the blessing of Heaven upon this truce of God, which I now declare in His name, and with the sanction of the Holy Father of all Christendom.

April 5th, 1898.

"Please read this in the light of all my previous telegrams and letters. I believe that this means peace, which the sober judgment of our people will approve long before next November, and which must be approved at the bar of final history.

"I permit the papal nuncio to read this telegram, upon my own responsibility, and without committing you in any manner. I dare not reject this last chance for peace. I will show your reply to the Queen in person, and I believe that you will approve this last conscientious effort for peace."

What could be more moving, more pathetic, more like an unexpected messenger of peace to be greeted with devout thankfulness, by all Christian hearts? But how did President McKinley greet it? He telegraphed Minister Woodford that he "highly appreciated the Queen's desire for peace," but that he could not "assume to influence the action of the American Congress." Yet, if an armistice were offered, he would "communicate that fact to Congress." Yes, but how did he communicate it? Did he cite a syllable of the pious and exalted language of the Queen? Did he explain how the venerable Pontiff had exerted himself to prevent a wicked war? No, he simply added a couple of vague and cold paragraphs at the very end of his message. Read the passionate, eager words of the Queen of Spain; read the solemn exhortations of Minister Woodford, and then read how President McKinley presented the matter to Congress:

"Yesterday, and since the preparation of the foregoing message, official information was received by me that the latest decree of the Queen Regent of Spain directs Gen. Blanco, in order to prepare and facilitate peace, to proclaim a suspension of hostilities, the duration and details of which have not yet been communicated to me.

"This fact, with every other pertinent consideration, will, I am sure, have your just and careful attention in the solemn deliberations upon which you are about to enter. If this measure attains a successful result, then our aspirations as a Christian peace-loving people will be realized. If it fails, it will be only another justification for our contemplated action."

Congress, of course, paid not the slightest attention to this perfunctory tail-end of a message.

An Expert Report on Methods of Dealing With the Social Evil.

THE Committee of Fifteen's report on 'The Social Evil, with Special Reference to Conditions Existing in the City of New York,' has just been published from the press of G. P. Putnam's Sons.

The monograph of 188 pages is almost wholly the work of Mr. Alvin S. Johnson, now an instructor in economics in Bryn Mawr College, and bears the approval of every member of the Fifteen. It embraces a brief review of the history of prostitution and careful accounts of the relation of the government toward it in Berlin and Paris and other cities. Five chapters are devoted to a study of governmental regulation, in its moral, sanitary, and practical aspects, in which the arguments, pro and con, are weighed with such care and in so judicial a spirit as to place the book at once in a class by itself. There is a chapter dealing with the probable effectiveness of regulation in New York, and one on the moral regulation of vice.

The report shows beyond question that no adequate remedy for the evil is to be found in any such system of State regulation and sanitary control as is advocated by many. The Committee frankly says that on moral grounds alone it would discountenance any such policy. Its reasons for doing so, however, are not the old stock arguments that the government must not by toleration become the partner of vice, and that it is putting a premium on immorality to endeavor to suppress its resulting diseases. The diseases in large measure are transmitted to the innocent, and Mr. Johnson holds that if any system of regulation could stamp them out, even at the cost of some protection to vice, the human race would be benefited. But careful study of the results of various methods of regulation shows that under them sanitary measures completely fail to accomplish their object, and are attended with most unfortunate moral consequences. Regulation does not mean the lessening of disease; it makes more difficult the reformation of immoral women, and it gives the social evil a recognized status which is demoralizing to the young of both sexes, who, owing to defective training, hard circumstances or inherited weakness, are on the borderland between vice and virtue.

The demand that this evil be kept from sight is often denounced as mere hypocrisy. It is said that as long as we must have it, let us frankly recognize the fact and cease useless efforts to have it suppressed or seem to be suppressed. But it is not hypocrisy to seek by moral quarantine to keep an evil which can not be eradi-

cated from civilized society, from spreading to thousands who are not by their own nature destined to be its victims. The Committee of Fifteen recognizes that prostitution can not be stamped out in a great city, and properly characterizes the marplots who always interfere with efforts for amelioration by demands for instant cure. On the other hand, it recognizes that a *laissez faire* policy is intolerable. But if the State can not suppress and may not regulate, what alternative is there to leaving vice alone, letting it spread just as the state of individual moral sentiment permits, and remanding its victims to the physical and social penalties of their own sins? The Committee's answer is moderate, humane, and practical. It proposes a policy that does not attempt the impossible, that does not offer delusive hopes of suddenly changing the evil in the human heart, but which attempts to reduce the evil, alleviate the suffering it causes, lessen temptations, and make moral redemption of society ever the aim of government.

To this end the Committee recommends strenuous efforts to prevent in the tenement houses the overcrowding which is a prolific source of immorality. Attempts already made for the more decent housing of the poor have produced only a feeble impression, and if the social evil is to be abated, it must be attacked at its sources. The Committee urges that by private munificence or public provision purer forms of amusement be furnished to supplant the attractions of the resorts in which pleasure-loving, but not evilly intentioned, young people now find their tastes debased and their sensual natures stimulated. It also calls for improvement in the material condition of young wage-earning women. The Committee says: "It is a sad and humiliating admission to make, at the beginning of the twentieth century, in one of the greatest centres of civilization in the world, that in numerous instances it is not passion or corrupt inclination, but the force of actual physical want that impels young women along the road to ruin." The report says that the New York hospitals should, on grounds of public health as well as of humanity to the sufferers, have much larger provision for treating outcast women, and that minors of notorious immorality should be confined in reformatories. The Raines law hotels are found to be a most potent influence for the spread of vice, offering undreamed of facilities to the weak and wavering.

Finally, the Committee declares for a change in the attitude of the law. The proposition is to exclude prostitution from the category of legal crimes, not to make it less odious as a sin, but to make possible its more efficient discouragement. "A law on the statute books that can not be enforced is a whip in the hands of the blackmailer." This source of police corruption being stopped, the Committee

recommends that prostitution be driven as a public nuisance from the tenement houses and apartments, be forbidden to invade the homes of the poor and debase children, be prevented from all obtrusive manifestation of itself calculated to tempt the innocent, and be confined in houses, but not allowed to segregate itself in any particular quarter of the city, since such concentration would make a veritable plague spot.*) The result of this policy, it is said, would be, "indeed, the continued existence of houses of ill-fame, partly in streets formerly residential and deserted by the better class of occupants, partly scattered in the neighborhood of the great thoroughfares and elsewhere, and these will remain undisturbed, under the condition that they remain unobtrusive." †) The Committee recognizes that this will be criticized as making compromise with sin, and adds: "The serious and weighty objections that lie against the existence of such houses are well known. But they are in every case objections which really apply to the existence of prostitution itself. They could only be removed if prostitution itself could summarily be extirpated."

Recognizing that this is impossible, the Committee believes in treating the evil in such a way that it will work the least harm. That way, most people who impartially study the subject will agree with it, is to be found in preventing so far as may be the spread of the infection of immorality. Some men and women there always are who will be vicious, but there are thousands who will be what circumstances make them, and the morals of a community depend largely on the comparative temptations to vice and incentives to virtue held out to this large class.

*) This is a useful hint for our St. Louis Police Board, who are trying to segregate the social evil.

†) In advising the creation of a special body of morals police, the Committee makes a grave mistake: for European experience, as shown even in this report, has proved everywhere the futility and the inevitable degradation of such a force. At best these men become oppressors; at worst, blackmailers and procurers. Everywhere they are objects of contempt and execration, and all too frequently themselves among the worst offenders against morality.



Dr. Flinders Petrie, the archæologist, announces that he has deciphered the cuneiform inscription on a tablet he excavated in the plans of Assyria, and believes that it is a copy of a prehistoric comic paper. Among other items it contains the following merry jest, which bears a strangely familiar sound: "Now, there were gathered together at the place of the telling of stories many of them that have lived long in the land, and one of them lifted up his voice and said: 'Behold it groweth cold with much extremeness.' Whereupon another made answer saying: 'Verily, it doth. But let us separate and get hence, for here cometh Methusalem the aged, and if we tarry he will even tell us again of the cold spell of the year 40.' And they got hence with much speed." This item of news, which appears exclusively in the *Baltimore American*, is not, however, accompanied with an affidavit.

Growing Unbelief in Protestant Germany.

P. CATHREIN, S. J., has an article on this subject in the *Theologisch-practische Quartalschrift* (Linz, 1902, No. 1, pages 13-25), which shows the truly hopeless religious disintegration of the non-Catholic population of the "Fatherland."

The notorious "Philosopher of the Unconscious," E. v. Hartmann, was perhaps the first to draw public attention to this disintegration, some thirty years ago, in a work written on this very subject. Since then, matters have grown much worse. The "undogmatic Christianity" of the Ritschl school now predominates in the Evangelical theological faculties of the German universities. Harnack and his numerous followers belong to this school, which rejects both the Trinity and the Divinity of Christ, the fall of man and his redemption.

At the last conference of the Lutherans (August, 1901) at Berlin, Privy Councillor v. Massow declared, in the presence of a number of Protestant professors of theology: "If a modern theologian had the courage, he would pronounce his theses as follows: I do *not* believe that the Word was in the beginning with God. I do *not* believe the miraculous birth of Christ. I do *not* believe in his miracles, his expiatory death, his resurrection and ascension. . . . The infidel professors are more dangerous than we imagine." A resolution was adopted by the same conference, deploring the defection of the theological faculties from the achievements of the Reformation, which has rendered them unfit to train young theologians for their vocation.

Matters are no better in the philosophical faculties, where about all the non-Catholic philosophers of any name, viz.: Zeller, Paulsen, Ziegler, Wundt, Döring, v. Gizycki, Spicker, etc., openly deny the fundamental doctrines of Christianity: the Trinity, the Divinity of Christ, the possibility of miracles, nay even the existence of a personal God and the immortality of the human soul. They are zealous followers of such pantheists and materialists as Fichte, Schelling, Hegel, Herbart, Beneke, and Feuerbach.

The same must be said of the non-Catholic professors of the natural sciences. Prof. Häckel, whom the readers of *THE REVIEW* know as an implacable opponent of Christianity, boldly and without contradiction, declared some years ago, in an assembly of naturalists, that nine-tenths of them shared his "religious creed." Häckel relegates belief in God and the immortality of the soul to the fables of the nursery.

I remember an American gentleman telling me once that, being

a Presbyterian, he went to a German university to study law, and that already in the first term he lost his faith and became an avowed infidel. This is almost typical for the non-Catholic (and alas! also some Catholic) students at the German universities. As Häckel declared years ago, a large proportion begin to doubt in the first term of their studies, and lose the faith entirely during their stay at those places of learning. Afterwards they form the so-called educated classes, and we may imagine their state of belief.

"Most educated people have lost the faith in a future life," Prof. Ziegler declared recently in a public assembly; and on another occasion: "We of a liberal mind must protect our right to fulfil our moral duties without floating a loan upon a future life."

That he and his colleagues, who have made similar statements, tell the truth, is borne out by numerous facts. The enormous circulation and ardent praise, e. g., which the sacrilegious writings of Nietzsche have found; the frantic outcry of all the so-called liberal parties, when it was proposed to establish by law Christian denominational schools; the spread of the so-called ethical societies, whose aim it is to introduce a code of morals independent of religion and the belief in God, that does not need, as they blaspheme, the crutches of religion; the utterances of the newspapers and other periodicals, are as many proofs for the growing unbelief of the Protestant educated classes.

Lately two new periodicals have been started in Germany for the avowed purpose of combating the Christian world-view. One of them, *Der Heide* (The Pagan) says: "The broad masses of the people are now drawn into the battle, not merely against the Catholic Church, but against the entire Christian world-view." The other, *Das freie Wort* (The Free Word), which counts among its contributors many university professors and Protestant preachers, has set up for its program "to free the souls from the pressure of the dogma of the Church and to lead them to an independent religious life,—hence separation of Church and State, emancipation of the school from all ecclesiastical influence, and introduction of a moral instruction without the bias of any denominational creed."

To what an extent the masses have emancipated themselves from the Church, is shown by the spread of the so-called Social Democracy. According to its leader, Mr. Bebel, it tends to atheism. Officially it says that religion is everybody's private business, but practically it is most hostile to religion. In the last election (1898) this anti-Christian party obtained more than two million votes, i. e., nearly one-third of all the votes cast. The larger cities with their predominantly Protestant population, are, with one or two exceptions, either entirely, or to a very large ex-

tent, represented in the Reichstag by Social Democrats; thus Berlin, Hamburg, Altona, Halle, Frankfort, Hanover, Dresden, Leipsic, Chemnitz, Stuttgart, Brunswick, Königsberg, Darmstadt, Elberfeld, Mannheim, Nürnberg, Lübeck. Although it can not be said that all who vote the Social-Democratic ticket, share their leaders' unbelief, it nevertheless furnishes a forcible argument for the growing alienation from the Christian faith when such large numbers support this party. This is especially the case in the larger cities. And what is the attitude of those who should combat this tendency,—the preachers and ministers? While it can not be denied that there are preachers who faithfully adhere to Christianity, there is a large number who hardly deserve to be called Christians. As early as 1892, in consequence of the controversy about the Apostolicum, it became evident that the majority of the professors and educated Protestants no longer acknowledged its essential articles, and the High Council of the Protestant Church (Oberkirchenrath) at Berlin was forced to declare that it was "far from their mind to make the confession (i. e., the Apostolicum) or any of its parts a rigid doctrinal law." Can we wonder that among the younger ministers to-day few accept the Apostles' Creed as "a doctrinal law," when we consider the education they receive at the universities?

We should, under these circumstances, expect that an effort would be made to check the growing evil. But nothing of the kind is done. Instead, all seem to unite on bitter warfare against the Catholic Church. Growing unbelief may be found in England and in America, as well as in Germany; but in one respect German Protestantism takes the lead—in its bitter antagonism against the Catholic faith. When German Catholic assemblies and papers lately sounded the alarm of a "new Kulturkampf," it was this growing antagonism they principally had in view.

It is altogether incredible what accusations are cast up against Catholicism in Protestant Germany. Without entering upon this matter more at large, I will only mention the words of two such eminent men as Professor Hermann, of Marburg, and Professor Harnack, of Berlin. The former, a prominent systematizer of the school of Ritschl, says in a small pamphlet: ('Roman and Evangelical Morality'): "What the Roman Church officially calls morality is the death of morality" (p. 12). "The Roman Church earnestly endeavors to suppress such an understanding (of true morality) in the men whom she wishes to educate into Christians" [p. 20.] Her morality is "degenerated Christianity;" "unscrupulousness, want of principle [*Gewissenlosigkeit*] is not only fostered by some of her members, but the church with her whole authority places herself at the head of this movement; she en-

courages unscrupulousness" [p. 30]. We can scarcely harbor any hope that "the Roman Church will extricate herself from this moral swamp and find her way to Christ" [p. 42]. He accuses Rome of leading millions of our people into "moral rascality" [*moralische Verhumpfung*.]

And Harnack, speaking of the moral system of the Jesuits and its results, says: "This order, by means of probabilism, has changed nearly all mortal into venial sins. Again and again it has given directions how to wallow in the mire, to entangle the conscience, and, in the confessional, to cancel one sin by another. . . . The method remains unchanged, and it exercises its devastating influence upon dogma and ethics, upon the consciences of confessors and penitents to-day perhaps in a worse degree than at any other time. Since the 17th century the forgiveness of sins has in many ways become a subtle art: one learns the art of hearing confessions and absolving from sin, as one learns stock-jobbing. And yet—how indestructible is this Church, how indestructible a conscience that seeks its God. It finds him even in its idol and hears his voice where all the tunes of hell resound." [Harnack, *Dogmengeschichte*, III, 1, p. 641 sq.]

We Catholics know the utter calumny contained in these words; we are naturally filled with indignation when we hear or read them. But there is hardly anything to be done. Our refutations are either ignored or misrepresented by these adversaries. Learned and able men though they be, they will not take the trouble to study a Catholic catechism, in order to learn and understand the Catholic teaching, so great is their prejudice and sometimes their contempt and hatred.*]

*] Cfr. J. Mausbach, *Die Katholische Moral. Ein Wort zur Abwehr und Verständigung*. [Köln, 1901.]



A reverend correspondent writes us:

"In connection with your late paper on the necessity of Catholic labor unions (No. 6) I think you are decidedly right in maintaining that an amalgamation of Christian with Socialistic labor organizations is impossible. But would it not be better to found Christian instead of Catholic labor unions? If we establish distinctively Catholic labor federations, the inevitable consequence would be that the Protestants would set up purely 'evangelical' organizations in opposition to ours, which would mean a renewed split."

We are ready to print any further observations that are apt to elucidate this important and difficult question.

CONTEMPORARY CHRONICLE.

LITERATURE.

Die Stadt Gottes. A German monthly, edited by the Fathers of the Divine Word, Steyl, Holland; distributed in the U. S. by the same Fathers at St. Joseph's Home, Shermerville, Ill. Price \$1.20 a year.

Die Stadt Gottes deserves a place in every German family circle. The contents of numbers 1, 2, and 3 of vol. 25, just received, are interesting, the illustrations abundant and well executed. The net proceeds are for the many missions confided to the Fathers of the Divine Word. The periodical must have an immense circulation to realize even a modest net profit over and above the expense of publication.

The Perfect Woman. Translated from the French of Charles de Sainte-Foi by Zéphinine N. Brown. Marlier & Co., Boston. 1901. Price, \$1.00.

The writer of this book is not only a sound theologian, but a careful and thorough student of human nature and, especially, of the nature and sphere of woman. He is therefore able to apply to the circumstances of every-day life the teachings of Christianity, and this he does in so clear and explicit a manner as to make it impossible for the reader to commit the common fault of divorcing theory from practice and admiring and enjoying the exposition of a system without perceiving the advisability of its particular application. Nothing could be more timely than the chapters on marriage, on the love of the world, and on luxury. The translator's English is clear, forcible, and fluent, and she deserves much credit for placing within reach of the women of this country a work which will be productive of good not only on account of the value of its contents, but because of the attractive manner in which they are set forth.

St. Anthony in Art and Other Sketches. By Mary F. Nixon-Roulet. Marlier & Co., Boston. Price \$2.00.

This book is published in very attractive form and contains fifty photogravures of famous paintings. In the articles there is pleasant chat about the artists and the subjects of their works.

The Marriage of Laurentia. By Marie Haultmont. London, Sands & Co., St. Louis, B. Herder. Price \$1.60.

A Catholic novel of English life. The interest is well sustained. Some of the incidents and one or two of the characters are overdrawn, but the book has considerable merit.

The Triumph of the Cross.—By Fra Girolamo Savonarola. Translated from the Italian. Edited, with Introduction by the Very Rev. Father John Procter, S. T. L., Provincial of the Dominicans in England. Sands & Co., London. Price \$1.35.

A translation from the Italian version of Savonarola's apologia, written by him in Latin and Italian for the purpose of vindicating his orthodoxy. It is not only valuable from a historical stand-

point, but is a logical and convincing treatise on the truth of Christianity, just as pertinent to-day as it was four hundred years ago. This is the first time that 'The Triumph of the Cross' has ever been published in its entirety in English.

EDUCATION.

The Reform Gymnasium in Germany.—A large convention of the directors of the so-called "reform" gymnasiums, also termed the "Frankfort and Altona" system, held recently in Cassel, was a revelation of the strength of this movement in the German educational world. The leading characteristic of these schools is their "lateinloser Unterbau" [no Latin!] and also the far more recommendable innovation that fewer studies are taken in a single year, and these finished, if possible. Eighty-four representatives of these institutions were present, of which there are now thirty-seven scattered over Germany, new ones being established every year. The new scheme has been able to compel recognition in many quarters. At the Cassel meeting the government was for the first time officially represented. The movement has evidently become a fixed fact in secondary school discipline in Germany.

HISTORY.

Did the Pilgrims Come to this Country in the Mayflower?—At first blush the question is shocking to the patriotic as well as to the historic sense. To raise it will seem to some almost a blasphemy. And yet, given as we are in the present day to critical researches into the details of our colonial history, it is certainly not an impropriety to discuss the question of the vehicle by which the Pilgrim Fathers reached these shores and the authority upon which we have set the Mayflower before us as an object of veneration.

A little volume entitled 'Mayflower Essays,' written by Rev. G. C. Blaxland, at one time domestic chaplain to the Protestant Bishop of London, and as such custodian for some years of the original Bradford manuscript, contains a brief note in which attention is called to the remarkable fact that in no place in the narrative does Governor Bradford record the name of the vessel in which the first party of Plymouth colonists made their voyage. An examination of the history shows this statement to be correct.

Nor is there any mention of the Mayflower in 'Mourt's Relation,' so-called, in the preparation of which two members of the Plymouth Company united.

It is likewise to be noted that Bradford, in recording the name of the vessel in which the company arriving in 1629 made their voyage, does not in any manner intimate that this is the arrival of an old friend, in which the first settlers made their home during a long and troublous voyage, in which they remained for several weeks in the harbor of Provincetown, and from which they made their final landing at Plymouth.

John Smith, a contemporary in point of time, but not a member of the Plymouth Company, is one of the chroniclers of the beginnings of New England; but although he tells of the voyage and of the disasters which befell the Pilgrim Fathers, he makes no men-

tion of the name of the ship which brought them. This disposes of all contemporary narrators.

Our authority for the supposed fact that the Pilgrims came in the *Mayflower*, is Nathaniel Morton, who was seven years of age when the Pilgrims landed at Plymouth, but did not come to America till 1623. Morton certainly had ample opportunities to learn the truth, and as he is generally reliable, faithfully reflecting in his 'New England's Memorial,' wherever he utters anything that is not the echo of Bradford or Winslow, the common opinions and passions of the community in which he passed his painstaking life,* we do not see why his testimony on this particular point should be rejected, even though unconfirmed by earlier documents.

POLITICS AND SOCIOLOGY.

About Tramps.—Prof. McCook, of Trinity College, Hartford, has recently published some absorbing studies in tramp life. One of the craft, in a letter quoted verbatim by the Professor (*Independent*, No. 2768), classifies the tramps (whom he calls "Haut beaus") in three categories, with occasionally a woman. There is the harmless hobo who tramps because he has no home and no friends, usually "got on the road from drink." Class 2 is made up of fakers and "mush-fakers" (umbrella-menders), mechanics and others hunting work, and it comprises some of the best mechanics who "get on the road by spending their money too liberal and partly from drink." There appears to be a kind of brotherly feeling among this class, but they have no use for class No. 3, which is composed of ex-convicts, jailbirds, and regular deadbeats. These are the "mean Haut Beaus that will venture to do anything—insult women, steal, and fire barns, can't be trusted." This makes it bad for the honest tramp, as the public thinks they are all chips of the same block, while in reality, according to Prof. McCook's hobo authority, there is "just as much difference in the Classes as there is in the Classes of societies in a City, or a village." The few women who tramp are described as "generally very low down creatures" and go by the name of "Bags" or "Old Bags." We suppose their manner of life is much like that of the "*Tippelschicksen*" in Germany, so graphically described of late by Hans Oswald in the Berlin *Zukunft* (vol. ix, No. 28.)

ART.

Tissot's Pictures.—Our readers will recollect that when Tissot's *Life of Christ* was published by McClure Phillips, THE REVIEW refused to recommend the work for purely artistic reasons. A correspondent of the *Catholic Citizen* (No. 14) now warns Catholics against buying the book, which, it appears, is sold at a much reduced price, for the reason that the publisher has been stupid enough to accompany the pictures with the Protestant text of the Scriptures, going so far even, in one instance, as to say in a footnote, that the Blessed Virgin gave birth to other children after the birth of our Lord Jesus Christ.

*) Cfr. Moses Coit Tyler, 'History of American Literature,' I, 127.

MISCELLANY.

Why are so Many Protestant Ministers Violent Prohibitionists?

—Our esteemed and learned confrère of the *Northwest Review* [No. 24] has undertaken to answer this question—an interesting one, which is often asked. He finds the first and most obvious answer in the fact that such aberrations are the legitimate outcome of Protestantism. The Reformation was founded on the utterly false principle that the abuse of a good thing justifies the destruction of that good thing. There were abuses in the conduct of Catholic clergymen, therefore the Catholic Church must be destroyed. Similarly, there are great abuses in the sale and consumption of intoxicating drinks, therefore all sale and consumption of intoxicating drinks must be prohibited. In both cases the false principle was visited with condign punishment. The first reformers, with few exceptions, deserve the name Dr. Littledale (a High Churchman) gave them of “unredeemed villains,” and their teaching was followed by an appalling increase of immorality in their followers. In the same way any attempt to enforce prohibition, except over small areas and under deep religious influence, has resulted in much greater evils than follow in the train of high licence.

Our confrère’s second answer is that a reputation for sanctity is more easily attained through the ostentatious profession of temperance than in any other way, and for men whose religion consists essentially in what other people think it is, nothing is so sweet as the repute of holiness. □

His third answer is that Protestant ministers of the evangelical type are terrorized by their congregations. Undergoing the inevitable nemesis of rebellion against legitimate authority, they have to submit to the dictation of the most irresponsible and irrational of human beings and are especially subject to the caprices of hysterical women. Mrs. Grundy, whose name is legion, avers that it is a sin to sip any intoxicating drink, and against her screeching all the best theological authorities and Scripture testimonies avail not.

Meanwhile, our contemporary concludes, the Catholic looks on calmly at this great comedy, being fully aware that, however dangerous liquor may be, there is not the slightest sin in drinking the strongest specimens thereof, when one has a sufficient reason.

The Financial Relations Between Pastor and People.—On this subject the *Boston Pilot* in a recent issue printed a summary of an excellent sermon. The preacher referred to the injustice of the charge that priests are money-grabbers, but pointed out that the charge should be met by fuller explanations on the part of the clergy of the reasons why money was needed. Children, he said, should be trained from their earliest years to give something to the support of the Church and its pastors, and this habit being once formed will remain with them for life. □

The *Antigonish Casket* (Feb. 6th) thinks there is yet a better way of meeting the charge that priests are money-grabbers, and of spurring the people to generosity towards the Church and its pastors. “Let the priests,” it says, “themselves be generous in

giving, and then no one will ever dare to accuse them of money-seeking. Miserliness is an evil. Probably not one priest in a thousand is ever addicted to it. But if we may apply some words of St. Paul to the case in point, and say 'Let us avoid even the appearance of evil,' then it will often be advisable for a priest to give away to the needy and destitute even more than he can afford."

‡ The question: "Why should it be necessary for the priest to go out of his way to persuade his people that he is not working for money?" our contemporary answers as follows: "Because he has an evil influence to contend against, which never interferes, e. g., with the physician. The Devil through his agents upon earth is doing his utmost to create an estrangement between priests and people, and his most potent argument to bring this about is the charge that the priests are working for money, and that they are in alliance with other forces which are fattening on the life blood of the poor. The Prince of Darkness has succeeded in a very great measure in opening up this chasm between clergy and people in many of the Catholic countries of Europe, and we may be very sure that he is busily working in the same direction in America. If the clergy will mingle freely with their people and give as generously as it is given to them and never be exacting with regard to their 'fees of the stole,' these diabolical machinations will be of no avail."

Decimals and Duodecimals.—E. S. G., of Yonkers, N. Y., points out in an interesting communication that the newspapers, in discussing the metrical system, nearly all make the mistake of confounding the metric with the decimal system. In countries where the metric system obtains, the unit is the metre; in England and the United States, the foot. The metre is subdivided into centimetres and millimetres—that is, into hundredths and thousandths. Although the metre is nominally the unit, it will be found that practically for small measurements it is the millimetre. Thus, the practician would be more likely to say and to write 57 millimetres than 5.70 centimetres, and again, 178 centimetres rather than 1.78 metres. Even 1,067 millimetres is sometimes used rather than 1.067 metres. The tendency will always be to use multiples of units rather than units and decimals of a unit. It is probably due to the desire to avoid that terrible source of error, the decimal point, the nightmare of all calculators, as well as for the sake of brevity in speech. We divide the foot decimally or duodecimally, according as one or the other division is more convenient for whatever work we have on hand. Both systems are in actual every-day use. Probably the two greatest practical advantages of the duodecimal system, as applied to the foot, are, first, that the duodecimal subdivision has a distinct name (the inch), and therefore can not be confounded with the unit of which it is a part, and be divided exactly and without a remainder by a great number of divisors. Thus, one-third and two-thirds of things are divisions of every-day use. They can be expressed exactly in the duodecimal system, for one-third of a foot is exactly four inches, and two-thirds exactly eight inches. On the other hand, it is impossible to express exactly one-third or two-thirds in the decimal system.

NOTE-BOOK.

Editorial Letter-Box.—*Query:* Can any of our readers furnish reliable information on the antecedents, especially the religious training, of J. Wilkes Booth, the slayer of Lincoln? W. R., O. F. M. Try the *Chicago New World*, the *Sacred Heart Review*, of Boston, the *Dubuque Catholic Tribune* or the *Catholic Columbian* of Columbus, O. The *Catholic News*, of New York, we believe, caters [especially to farmers and common people.

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One of our clerical contributors in the middle West writes us :

Three weeks ago the manager of a Bible house was shown up in *THE REVIEW* as trying to coin money out of his religious faith. To-day I received a circular from a Catholic settlement society, claiming the approval of an archbishop and his suffragans and of a certain religious order, and aiming to introduce Catholic settlers into the parishes of the middle West. The concern does not deserve the patronage of any priest, for it starts out with a big fib, saying: "We have already large holdings near your church," while I am sure they have not an inch of ground for sale near my mission, for the simple reason that no large holdings are to be had here, and what is for sale is in the hands of local real estate agents.

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Several communications have reached us, bearing on our position on the legend of the Holy House of Loretto. We do not deem it advisable to print these communications just at present, but think it better to follow the advice of our correspondent in No. 3, p. 48, lines 13—14. Besides, a careful study of the articles we printed on May 23rd and July 25th last, may remove many misgivings. Some of the leading theologians in Italy and Germany have taken the same stand as *THE REVIEW* on this question of the Santa Casa, and we expect to hear from Rome soon with regard to the views of the Church authorities.

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In reply to an enquiry about the Lenten regulations the *Western Watchman* (Feb. 6) says: "There is evidently a mistake in the Lenten regulations of most of the bishops. The regulations for this diocese follow in the main those of most of the dioceses of the country; but there is a palpable error in the construction of the indult" . . . "We speak with some reserve; but our opinion is that the indult practically does away with Lent for the vast majority of our people."

An indult of this kind depends for its application on the good pleasure of the bishops; when they refuse or fail to apply the full extent of the powers conferred upon them, it ill becomes a Catholic editor to speak of a "palpable error in the construction of the indult." On the one hand, it is disrespectful to the ordinaries, on the other, it is misleading for the laity. If a bishop gets extraordinary powers to absolve or dispense in a certain number of cases, say twenty, it does not follow that he must apply it to the first

comer, but only where a serious reason demands the relaxation of the law.



After boxing the ears of one of her pupils, a Holden teacher received the next day the following polite note from the boy's mother: "Nature has provided a proper place for the punishment of a boy, and it is not on his ear. I will thank you to use it hereafter."



One of our Franciscan friends rightly thinks that the protests of American Catholics against American official tyranny in the Philippines, such as described in our No. 5, must prove futile, if the bishops and priests in those islands, under whose eyes these outrages happen, remain silent.



Prof. U. F. Müller, C. PP. S., of Collegeville, Ind., writes us:

In P. Gallwey's *Watches of the Passion* I came across the following passage, which would seem appropriate for inscribing in the autograph album of every Knight of Columbus:

"And James and John, the sons of Zebedee, came to Him (Jesus) saying: Master, we desire that whatsoever we shall ask, Thou wouldst do it for us' (St. Mark, x. 35-36.)

"They want out Lord to bind Himself before He hears their petition. . . . Whenever we wish to ensnare any one by engaging him to promise in the dark, is not this a sure sign that our desire is evil? 'He who does evil hates the light' (St. John, III). Herod leaped into the trap when he swore to give to Salome, whatever she might ask, without having heard her petition. Afterwards the king was sad; but because of his oath, and through a weak fear, he committed the horrible murder. *We must make no promises in the dark.*"



Women suffrage conventions come and go and leave no trace behind. Although there is the amplest of discussion of the question and notwithstanding that educational facilities for women were never so great as they have been during the last twenty years, the theory of women suffrage appears to gain little with the masses of intelligent women. Their conviction is apparently that all the woman suffragists hope to accomplish by means of the ballot in women's hands, can be accomplished without imposing upon women the additional burdens and responsibilities of the suffrage.



The Rev. editor of the *Providence Visitor* (No. 19) says:

"We have cultivated an editor's conscience; we have had ideals. Now it is an inconvenient thing to have ideals, when you are occupying a post in which the nickel is the final measure of things. In Catholic journalism, in especial, is it found that nickels and ideals are not in accord, if the public, as is too often the case, be debauched by the more comfortable standards of the secular press."

Municipal Support of Parochial Schools.

THE LOWELL PLAN AND WHAT KILLED IT.*)



HIS extract from an essay of the old *New Englander Review*, April, 1848, sets one a-thinking, and puzzling questions arise from the following note in the United States Catholic Directory, 1845-1849 :

"There are common schools for both male and female children in most of the cities and towns of this diocese [Boston], having Catholic teachers. In Lowell they are supported at the public expense ; but in all other places at the expense of the parents of the children, aided by collections in the churches."

What? Is it possible? In the State of Massachusetts? Catholic schools supported at the public expense? Yes, possible, true, a fact.

I.

Religion, the Orthodox faith, that is, the Congregational church doctrine, was not only honored, it was supreme in old colonial Massachusetts, and right down to 1830 the union of Church and State was strong.

A brief review of the early Massachusetts idea of religion and education will naturally lead up to our story.

There was not in the strict constitutional sense of the phrase "union of Church and State" in Massachusetts, but there was the unwavering conviction that religion was the foundation of society, hence that its furtherance was a private function of the body politic, "its support by taxation a necessity." The statute left it open for each town to decide what ecclesiastical order it would adopt and support, so strong was the principle of home rule and town government.

The people were all of one church, the Congregational, for a long time, and no one could vote, much less hold office, unless he were a church member.

These people, so anxious for their civil and religious liberty, did not wish persons of any other denomination to come or to stay, but fear of losing their charter privileges held them in check :

*) A lecture by Rev. Louis Walsh, Supervisor of Schools of the Archdiocese of Boston. We have condensed the paper somewhat. The Providence Visitor rightly calls it a remarkable production and says: "It is impossible to avoid drawing one melancholy, but most instructive, lesson from Father Walsh's pamphlet. The people of New England were willing to support Catholic schools for Catholic children until it was discovered that we should thereby secure too large a portion of the funds. In other words, it was anti-Catholic bigotry that killed the idea of the State-supported religious schools for Massachusetts."

Episcopalians and Quakers, and, later, Baptists, made their way in, and when these dissenters were numerous enough the law was changed, so as to allow each separate congregation to claim its share of the ecclesiastical tax for the support of a clergyman of its own persuasion. This conviction, "so strongly was it entrenched in popular tradition," was made an article in the Bill of Rights, forming part of the Constitution of Massachusetts in 1780, namely, suitable provision to be made "for the support and maintenance of public Protestant teachers of piety, religion, and morality." Indeed John Adams, at the Constitutional Congress in Philadelphia, declared "that a change in the solar system might be expected as soon as a change in the ecclesiastical system of Massachusetts." He was not a good prophet, for the stars still roll on in their courses, while the secular spirit has destroyed the Massachusetts system.

The Congregational church and doctrine were built up and maintained by such legislation, and despite the fact that the Federal Constitution distinctly opposed all such religious tests and props, in Massachusetts up to April 9th, 1821, "no person was eligible to the office of governor, lieutenant-governor, or councilor, or that of senator or representative of the general court, unless he would make oath to a belief in the particular form of religion, adopted or sanctioned by the State." Again until Nov. 11th, 1833, "every citizen was taxable by the constitution and laws of the State for the support of the Protestant religion, whether he was a Catholic or Protestant or a believer in any other faith."

What has been said of religion, may be equally said of education, for the two were inseparable, in fact the prime motive of education, primary, grammar, and collegiate, was to build up religious, and particularly Congregational men. Education was necessary to know "the principles of religion and the capital laws of the country," hence was compulsory by statute law. Religious training was even more desirable, the very end and motive of education, hence honored and given the most important place.

The division of money for public worship and for schools was possible, was practical, was working smoothly in harmony with civil rights and religious liberty.

II.

When the public school movement began to make headway at the beginning of the nineteenth century, it was understood that the religious instruction was not to be interfered with, and the ministers of the various denominations, while wishing to enter into the new way, declared that they would give up the whole plan and return to denominational schools, rather than yield on the fundamental point. After having, for two hundred years, built

up and maintained the "glorious old commonwealth" by denominational religious schools, and having prided themselves thereon, these people all at once saw a new kind of light flash out from some hitherto unknown source, and the pious rulers then decided that, after all, religious training was not so necessary and could very well be dispensed with. The star of secularism, with its pale reflected light from French Atheism and Naturalism, appeared on the horizon. Unitarian idealism, to be personified in Horace Mann, was just peeping out of the clouds, and these two flickering rationalistic rays were guiding Massachusetts away from her old traditional course. The logic of events, however, was the most potent factor of all, and as the "Irish" and so-called "papists" were coming in every ship, they too would rightfully claim and logically demand their own religious training, hence better far to give it up entirely, than grant it to them. [See Martin: Evolution of the Massachusetts School System, p. 229, 231.]

Now Lowell was one of the chief centres for the Irish people, and already from 1822 to 1831, they settled in good numbers on the "Acre," as the district of the present St. Patrick's parish was popularly known. Lowell was a mission of Salem from 1827 to 1831, Father Mahoney being the pastor, and it is certain that previous to 1829 he opened a school "in a two-story building, next above Dr. Blanchard's meeting house on Merrimack street," and placed an Irish school-master in charge. Possibly this school, perhaps an earlier effort is referred to in the following: "By the advice and efforts of philanthropic persons, a room was soon [after 1822] rented and supplied with fuel and other necessaries, and a teacher placed there, who was remunerated by a small weekly tax, I think six cents a week for each child [the common tariff in those days]. From the poverty, however, and indifference of these parents [just as in the case of the first Puritans], the school was always languishing and became extinct. From time to time it revived, and then after months of feebleness again failed."

At the annual town meeting in May, 1830, an article was inserted in the warrant for the appointment of a committee to "consider the expediency of establishing a separate school for the benefit of the Irish population." The committee reported in April, 1831, in favor of such a school, the report was accepted, and on the old district plan the sum of fifty dollars [\$50] was appropriated for the maintenance of a separate district school for the Irish. Here was probably the first municipal regulation on such matters and the origin of the separation of the two races. The experiment failed, as "did all endeavors to connect these children with the Yankee Schools" says the chronicler. "It has many vicissitudes," "with an average number of children about thirty," "kept only a

part of the year," "was often suspended, because a suitable room could not be had." On the whole, the situation was just as unsatisfactory in 1834 as in 1830.

The question of dividing the school fund on a fair basis was evidently discussed, and the following letter from Rt. Rev. Bishop Fenwick to an Irish Catholic gentleman in Lowell speaks in tones not to be misunderstood. Mr. Philip F. Scanlan, honorable and honored name, had moved from Dover, N. H., to Lowell because there was a Catholic school here and none there, and in answer to a letter on a question, written by him to the Rt. Rev. Bishop, received the reply :

"Dear Sir :

Boston, March 26th, 1831.

I received a few days ago your kind communication. I see no impropriety in the Catholic school in your town receiving aid from the school fund, especially if the Catholics of Lowell have contributed their portion by the payment of taxes or otherwise, toward the support of said fund. Common justice would entitle them to something out of it, for the payment of their Master. But I really do not understand how, in this liberal country, it can be made a condition to their receiving anything, that they, the Catholics, shall be in that case debarred from having a Catholic teacher, learning out of Catholic books and being taught the Catechism of the Catholic Church. We can never accept such terms. I have no partiality for Mr. — further than I think him a conscientious, good, moral man. As to his qualifications as a teacher I have not much to say. I am aware that they are not very great, but are they not sufficient as yet for those little children he has the care of? However, if the good Catholics of Lowell have an objection to him, I shall not wish to retain him. But it is all important, that the individual, whom they may select to replace him, be one qualified to instruct children in the principles of their religion, for I would not give a straw for that species of education, which is not accompanied with and based upon religion."

Clearer words to put forth the Catholic position have never been penned.

III.

In 1835, the Rev. Mr. Conelly made application for a share in the school funds. The Committee favorably considered the petition and the following conditions were insisted upon as indispensable before any appropriation of the public money could be made :

1. That the instructors must be examined as to their qualifications by the committee, and receive their appointments from them.

2. That the books, exercises, and studies should be prescribed and regulated by the committee, and that no other whatever should be taught or allowed.

3. That these schools should be placed, as respects the examination, inspection, and general supervision of the committee, on precisely the same footing with the other schools of the town.

On the part of Mr. Conelly it was urged that to facilitate his efforts, and to render the scheme acceptable to his parishioners, the instructors must be of the Catholic faith, and that the books prescribed should contain no statements of facts not admitted by that faith, nor any remarks reflecting injuriously upon their system of belief. These conditions were assented to by the committee; the books in use in the other public schools were submitted to his inspection, and were by him fully approved.

On these principles the committee proceeded, June 14th, 1835, "to assume supervision of the private school already existing under the Catholic Church" and elected Patrick Collins its teacher, one of the public instructors. They next chose Miss Stevens, teacher of a private school, to be established in the same place. This lady "not being to be procured," Mary J. Woodbury was chosen. On September 14th, 1835, another Catholic school, in the vicinity of Chapel Hill, taught by Daniel McIlroy, under the auspices of Rev. Mr. Conelly, was adopted as a town school, and the salary fixed the same as in other schools.

The number of pupils becoming very large, an assistant was necessary, and in June, 1836, Richard Walsh was chosen at one hundred and twenty-five dollars [\$125] per annum. The school of Mr. Collins was for the older and advanced pupils, and he was paid at the rate of four hundred and fifty [\$450] per annum, which was the average compensation of teachers in the writing and grammar schools, including principals and assistants.

In the summer of 1837 another room was prepared under the Catholic church, a new Catholic school, being the fourth, was opened, and Mary Ann Stanton elected its teacher. In June, 1838, Mr. Collins' and Mr. McIlroy's schools were united, denominated "Fifth Grammar School" and moved to Liberty Hall, since which time the distinction between grammar and primary schools has obtained in Irish and other schools.

Such was the Lowell system of separate Irish Catholic schools, with Catholic teachers, books approved by the Catholic pastor, school-rooms in the Catholic church, or rented elsewhere, teachers and all current expenses paid by the town. It will be noticed that nothing is said about "religious instruction," and probably that was allowed, perhaps was given by the priest. Devotional exercises, after 1837, were not only allowed, but openly encouraged, could be most harmoniously adjusted to the wants and tastes and convictions of all parents and children. Bishop Fenwick certainly would not otherwise have accepted the plan.

(Continued next week)

The "Dogmas of Science."

"Scientific propositions—almost all of them—are working hypotheses, some of which may be objectively true, while many of them are certainly not true. But they are treated, and quite properly so, for science purposes, as if they were true. The world overlooks this and does not question the objective validity of the *placita* of science." *)

Such is the language of truly scientific men, who know that their knowledge of certainties is very limited, and even of those who, having long boasted of the glorious dogmas of science that were to replace the infallible dogmas of faith, have learned of late to be a little more modest.

In physical science the study of electricity had hardly solved some difficult problems hitherto unexplained, when new problems arose that made the former solutions extremely questionable. Thus, according to the *Courrier de Bruxelles* [Jan. 14th], M. Mascart said of late at Nancy :

"The cathode rays, the X rays, the radiation of certain active bodies, whose activity is similar to that of the uranium salts, are constantly causing scientists great trouble." And with as much competence as uprightness he added :

"These singular substances, whose electric action does not wear out, and which emit light indefinitely, without any one knowing as yet from what source they draw it, would seem to contradict even the principle of the conservation of energy, which nevertheless must be considered as a dogma of science."

These dogmas of science, these so-called acquired truths—will they ever rise above the realm of hypotheses?

Astronomy, the most advanced of all sciences, rests on a simple hypothesis, the nebular theory. But who has proved that it is true?

Even geometry has lost that character of certainty which used to make it appear to us as the most exact of all sciences.

"In our times," said M. Berthelot before the French Academy, "doubt constantly grows. The doubtful character of those propositions which were formerly considered as axioms in geometry, has been made evident by the discussions on the theory of parallels and the non-Euclidian geometry."

The same holds true for mechanics.

"The fundamental theses which serve as basis for rational mechanics," according to the testimony of the same savant, "have been shaken more severely still by the same logical scepticism,

*) H. DeLaak, S. J., at the Third Annual Conference of the Catholic Colleges' Association. Report, page 59.

which has caused scientists to agree to look upon them as purely empiric."

In one of the most interesting congresses held at Paris during the Exposition of 1900, the Congress of Philosophy, the Academician Prof. Poincaré, considered since the death M. l'Hermite the first mathematician of the age, did not hesitate, in a conference on the principles of mechanics, to declare the laws of nature to be contingent and scientific truth to be but an approximation.

Hence our boasted twentieth-century science offers naught but approximation and hypotheses, and M. Poincaré dared to say: "The thesis that the earth revolves around the sun is not truer than the opposite thesis; it is only handier and simpler."

Thus it may yet happen that we shall hear science proclaim as literally true Joshua's famous command: "Move not, O sun, toward Gabaon, nor thou, O moon, toward the valley of Ajalon."

Another savant, M. Painlevé, has lately set down as purely arbitrary the law of gravitation, hitherto esteemed as the greatest conquest of modern science. And he asked the question whether the law of Newton was not likewise simply an assumption uncontradicted by facts."

All this means that in science there is hardly anything certain; the great principles and dogmas of science are not true in the absolute sense of the word. They are artificial syntheses of concepts, accommodated to our limited understanding, and only relatively true. Thus we can understand how theories once held by the ancients, may for a time be revived, disappear only to come to light again in a similar, if not identical, form. Where the evidence has been absolutely conclusive, there has been no variation. 2 plus 2 have been four since the days of Adam, and will be to the end of the world. But where the evidence was doubtful or incomplete, guesswork has taken its place, and what an infidel world is pleased to call "dogmas of science" and to play as trumps against the divinely revealed dogmas of religion, is at best, in the language of M. Painlevé, who can not be suspected of religious bias, "simple assumption uncontradicted by the facts," so far as we know them to-day; and how extremely limited our knowledge of the facts is, new researches and discoveries show more clearly from day to day.



One of our subscribers, a competent teacher and organist, desires a change of position for the fall term. Besides English and German he can teach also the commercial branches. Middle-aged; nine years' service, references the very best. Address: Teacher A. B., this office.

How We Blundered Into an Unjust War.



THE paper in our last number on the responsibility for the Cuban war fixes the chief blame upon the late President McKinley.

It is no more than just, however, to add that it is questionable whether anything Mr. McKinley could have done, would have prevented the outbreak of the war with Spain.

As the Philadelphia *Record* has lately pointed out (Feb. 19th), "there was a madness in the blood of the American people at the time; those who were exempt from the fever were few, and the tumultuous debate in Congress which preceded the official declaration of hostilities, fairly reflected public feeling. Party lines were obliterated in the final vote for war as well as in the previous vote granting \$50,000,000 to be used at the discretion of the executive for strengthening the national defenses."

Nevertheless, it remains a fact that President McKinley failed to communicate to Congress the full import of the note handed to him on April 10th, 1898, by Señor Barnabé, the Spanish Minister at Washington, and thus left something undone that might have strengthened the hands of the opponents of war and, perhaps, might have enabled them to rally a majority in favor of a peaceful settlement.

This charge should not be confounded with one recklessly made a few weeks ago by the New York correspondent of the London *Times*, in which it was claimed that the Barnabé despatch of April 10th had been "suppressed"—an assertion which the journalist referred to has since been obliged to retract. The despatch was in fact alluded to in the President's message of the same date, and was published in full two or three days later. Nevertheless, it must be admitted that the importance thereof was not as strongly emphasized by the President as it might have been, and that a previous message from General Woodford, the American Minister at Madrid, which should have been read in connection with the Barnabé note, was withheld and remained unpublished for three years.

The Woodford despatch of April 5th, 1898, which included a proclamation of a truce proposed to be issued by the Queen Regent on the next day, was printed verbatim in our last number (pp. 113, 114) and should be carefully reread by every one who does not remember the pious and exalted terms in which the Queen's appeal was couched.

We have already shown (p. 114) how perfunctorily President

McKinley referred to it in the tail end of his message. We will here recall the fact that to the touching appeal of the Queen Regent, incorporated in this Woodford despatch, Secretary Day was permitted to make a perfunctory reply, stating that the desire for peace shown by the Queen was highly appreciated, but that the President's message would go to Congress on the morrow. It did not go until five days later, during which time Consul General Lee was preparing for his departure from Havana. In this message the Barnabé note of April 10th was referred to as having contained an offer to arbitrate the question of responsibility for the explosion of the *Maine* and a further offer of an armistice in Cuba, "the duration and details whereof have not been communicated;" and yet there was Woodford's despatch giving the Queen's proposal to proclaim a truce immediately, unconditionally and for a period of six months! The President's other demand upon Spain—the revocation of Weyler's reconcentration order—had been complied with, according to Minister Woodford's note of March 31st, 1898, in which the additional information was contained that General Blanco had been given a special credit of 3,000,000 pesetas to defray the cost of returning the reconcentrados to their farms. Spain had thus yielded to every demand made upon her in the name of the United States; nevertheless the message refers to the outcome of the diplomatic negotiations as "disappointing."

The truth of the matter is that, in the language of the *Record* (l. c.), "the President was not a man of the fibre of an Andrew Jackson. Nothing would have satisfied popular feeling in the United States short of a demand on Spain for the independence of Cuba and the immediate evacuation of the island by the Spanish troops. This demand the President had not the forcefulness to make, and, accordingly, he turned the whole matter over to Congress, which thereupon did what the executive dared not do on his own responsibility. His message was not intended as a guide for a Congress determined on war; it was nothing more than a letter of abdication. A strong man would either have assumed the lead in creating a rupture with Spain, by making the demand which everybody knew would mean war, or he would have stood like a rock in stemming the tide of passion which was sweeping everything before it. The President was not a strong man, and the lack of emphasis of his message to Congress was an exemplification of this shortcoming" "He was probably unconscious of having held back anything important and of the fact that full significance was not given to the Spanish correspondence in his communication to Congress."

It was no accident that the United States had a large fleet in Asiatic waters, which promptly "went for" the Spanish possessions

there, while our own sea-coast was unprotected ; nor was it "destiny" that sent our troops to Porto Rico before any attempt had been made to assist Cuba. That our commissioners at Paris had to insist on the surrender of the Philippine Islands, notwithstanding the American disclaimer of the desire of territorial aggrandizement, is only another illustration of the hypocrisy which characterized the whole business. The latest developments regarding the conduct of Germany and England during that time show conclusively, that the people of the United States have been systematically misinformed throughout.

If the history of that war will ever be truthfully written, it will be an everlasting disgrace for the United States.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Marriage Dispensations.—Whenever a dispensation for a diriment impediment is required, it will be necessary hereafter to observe these rules : 1. not to ask for it by telegraph ; 2. to mention all the canonical reasons in support of the petition in the same letter ; 3. not to consider the dispensation as given, as soon as the petition is mailed ; 4. and, in mixed marriages, when there is question if the non-Catholic party is baptized, to require stronger proof than the simple affirmation of the interested party. We give below the text of the Roman document which has lately been discussed in the Catholic and even in a portion of the secular press. It is addressed to Cardinal Gibbons, bears the signature of the Prefect of the Propaganda, and is dated Rome, Aug. 2nd, 1901 :

"*Eme et Revme Domine :*

Sacrae huic Congregationi de Propaganda Fide relatum est, in quibusdam Dioecesibus Statuum Foederatorum Americae Septentr. quosdam abusus irrepisse et nonnullas irregularitates committi in concessione dispensationum matrimonialium. Dicitur enim alicubi vigere praxim, saltem pro casibus urgentioribus, non solum utendi via telegraphica ad obtinendas dispensationes matrimoniales, sed etiam supprimendi totaliter mentionem cuiuscumque causae canonicae in supplicij libello, item supprimendi hasce enuntiationes et circumstantias, quas Instructio S. Congregationis de Propaganda Fide die 9 maii 1877, omnino necessarias declarat.

Dicitur etiam, quibusdam in locis, in casibus urgentioribus haberi praxim considerandi tanquam obtentam dispensationem cuius libellus supplex iam fuerit proiectus in arcam postalem.

Fertur insuper saepe non recte applicari principium, vicuius baptismus dubius habendus est ut validus in ordine ad validitatem matrimonii. Contingit enim sacerdotem, cui incumbit inquirere utrum pars acatholica fuerit baptizata necne, totam suam inquisi-

tionem limitare interrogationi factæ parti acatholicæ utrum ipsa fuerit baptizata. Si hæc respondit affirmative, nullo requisito documento aut probatione, habetur ut baptizata et petita tantum dispensatione ab impedimento mixtæ religionis, celebrantur nuptiæ. Unde fit plura matrimonia sic contracta esse irrita propter impedimentum disparitatis cultus, quia pars acatholica non fuit baptizata, licet id affirmaverit.

Hæc omnia Eminentiæ Tuæ significare opportunum censi ut in proximo futuro annuali congressu Amer'um Archiepiscoporum istius regionis de his etiam pertractetur, et, siquidem opus fuerit, opportune provideatur."

Diocese of Sioux City.—At last we have authentic information, by way of *Les Missions Catholiques* (Feb. 7th) that the Holy Father has erected the diocese of Sioux City. It comprises the western part of the Archdiocese of Dubuque, viz.: the counties of Lion, Osceola, Dickinson, Emmet, Kossuth, Palo Alto, Clay, O'Brien, Sioux, Plymouth, Cherokee, Buena Vista, Pocahontas, Humbolt, Webster, Calhoun, Sac, Ida, Woodburg, Monona, Crawford, Carroll, Greene, and Boone. The *Missions Catholiques* say nothing as yet about the nomination of a bishop.

LITERATURE.

As to Catholic Writers.—The *New World* ought to know that Miss Agnes Repplier is not, properly speaking, "a Catholic writer," and that any honor the University of Pennsylvania may bestow upon her can not be construed as an honor to the Catholic faith or Catholic literature. Miss Repplier is a writer of the stamp of Justin McCarthy, who passes for a Catholic and whose declaration that his religion never proved an obstacle to his success in life was recently commented upon by the *Ave Maria* as follows: "There will be many to think that if the fluent author had asserted his religious convictions more frankly in his book, the handicap might have proved more real." (No. 7.)

Miss Agnes Repplier writes well and interestingly; but nothing in her books so far as we are aware, would lead one to infer that she was a Catholic. There is no reason, therefore, why the Catholic press should feel flattered or print her portrait with complimentary remarks if a secular university confers a degree on her.

Catholic Truth Society Pamphlets.—The Catholic Truth Society of San Francisco presents for the Lenten season new editions of 'The Gospel Story of the Passion' and 'The Ceremonies of Holy Week Explained.' Also a sketch of St. Patrick, by the Rev. Arthur Ryan. These pamphlets may be had in quantities at \$2.50 per hundred copies. Address the Catholic Truth Society, Flood Building, San Francisco, Cal.

MUSIC.

Music in America.—We have hundreds of composers; but only two or three of them are of more than ephemeral importance; and for every singer or player we send to Europe, a dozen come to us

across the Atlantic. So we shall have to try and console ourselves with the acknowledged fact, recently commented upon in the *Independent*, that we are musically preëminent in three things: We make the best pianos and cabinet organs; we have invented the various kinds of semi-automatic instruments, which, while falling below the performances of the great artists, are nevertheless doing a great deal to foster a love of music and make the people acquainted with a wider range of compositions; we also export more musical instruments than we import.

Ragtime and Inebriety.—The average layman does not understand the demand for ragtime airs, for the reason that he is not the person for whom ragtime was written. It is to our mind a sort of musical accompaniment to inebriety, and the strange thing is that the first crusade against it should not have originated with the temperance workers.

PHILOLOGY.

The Oxford Dictionary.—With the word *Kyx*, odd even in the odd-est (K) assemblage of our alphabet, the Oxford English Dictionary closes its fifth volume. The collection of the non-English initial combinations *Ka*, *Kh*, *Kl*, *Ko*, *Kr*, *Ku*, *Ky*, shows an abundance of exotic words which have crept into our language. It is this feature, however restrained, which makes an English dictionary a world's thesaurus to an extent unapproachable by any other.

SCIENCE AND INDUSTRY.

Oleomargarine.—The annual debate on oleomargarine in Congress has brought out the fact that certain creameries habitually buy milk from farmers, make it into butter and sell it to city folks, and then buy oleomargarine and sell it to the very farmers from whom they bought the milk. This droll fact was learned by the Internal Revenue Department in Chicago. Another interesting fact was brought out in the congressional debate. The butter-makers have contended all along that oleomargarine ought not to contain any coloring matter that would cause it to resemble butter. It ought to be sold and placed on the table white. Now winter butter is white also in its natural state, and the butter-makers put coloring matter into it, and they use the vegetable substance, *arnotto*, which the oleomargarine-makers first adopted in their manufactories for this purpose. The buttermen had previously used a different and inferior substance. They virtually stole the *arnotto* process of coloring, and then had the impudence to ask Congress to compel the oleomargarine people to desist from using it. The fact seems to be, however, that the sale of oleomargarine is increasing rapidly, and that one of the causes of the growing sales is the large amount of free advertising that it has received from the debates in Congress and the State legislatures and the newspapers, in consequence of the efforts made to suppress it.

MISCELLANY.

Thomas Jefferson's Bible.—Representative Lacey (Rep. Iowa) has asked the House to authorize printing 9,000 facsimile copies of the 'Morals of Jesus of Nazareth,' prepared by Thomas Jefferson. This book is known as Thomas Jefferson's Bible, and is now in the National Museum. When Congress purchased Jefferson's library, Miss Randolph withheld this volume, but later sold it for \$400. Mr. Jefferson strips the Bible of all its miracles and leaves nothing but pure morals, that he might compare the same with the morals of Confucius and of other pagan philosophers.

The proposition that this book be printed at government expense is characteristic of the spirit that inspires some of the members of the highest legislative body of this "Christian country." We wonder if there is Christianity enough left in the majority to vote down this outrageous bill.

Twentieth-Century Historians.—Equipped with elaborate stationery and high-sounding typewritten and printed paraphernalia, "The Pan-American History Company" has now come upon the scene. By way of explanation, the company is not organized for the purpose of making history, only to record it, and this at the rate of \$150 the page. You pay your fee, send in your biography, and the "Pan-American History Company, Publishers of the Official History of the American Republics," spreads it over two continents in English and in Spanish. Senator Hanna has taken one page for himself (\$150) and four for the late Mr. McKinley (\$600), and there are others.

History is no longer written, so it seems, by the unaided pen of the scholarly recluse, whose studies, however wide and deep, and whose publishers and booksellers, however enterprising, lack the indispensable accessories of modern organization—its presidents and vice-presidents, its roll-top desks and long-distance telephones, and last, but not least, the talisman of official sanction—from some source or other. Imagine "The Decline and Fall Publishing Company, Edward Gibbon, President and General Manager; Offices at Athens, Rome, London, and New York; Wireless Telephone; published with the Official Sanction (obtained in advance) of Cæsar Augustus, Nero, Attila, and Charlemagne, with half-tone portraits and autographs."

Parochial Finances.—Rt. Rev. Bishop Quigley, of Buffalo, in a letter to the pastors of his Diocese, gives many salutary and practical admonitions on the management of parochial affairs, which are well worthy of general consideration. The following extract from the letter will be found of special interest, as it touches upon a matter that is frequently and freely discussed among the laity everywhere—the furnishing of regular reports to the parishioners of the receipts and expenditures of the parish.

"The pastor and trustees"—says Msgr. Quigley—"should undertake nothing of importance without the consent and moral support of the majority of the members of the congregation and the advice of the Bishop. By the adoption of a policy of mutual confidence, such as this, unanimity of effort will be obtained, whilst dissatisfaction and disunion shall as surely result from a management that ignores or disregards it. The most effective way in which

the pastor and trustees can bring about and preserve the coöperation of all the members of the congregation, is to recognize practically their right to be informed of everything that is done or undertaken, and by regular and exact reports of the financial condition of the parish, show them that what they contribute of their hard-earned substance is judiciously and carefully applied to the ends for which it was given. For this reason, in the synod of three years ago, we earnestly exhorted pastors and trustees to furnish a printed report of receipts and expenditures to their respective congregations every year. This recommendation of ours resulted in the almost universal adoption of this praiseworthy practice throughout the Diocese. Urged thereto by clergy and laity, we have now made it of obligation upon all. The printed report will be identical, as far as possible, with the one made to the Bishop, and we desire that it include an exact statement of the indebtedness of the church. This published statement we firmly believe will be of inestimable advantage to pastor and trustees in the administration of the finances of the parish. It will keep the people well informed of the financial condition of their church, be the best defense of pastor and trustees against fault-finders and murmurers, often more anxious to know where the money contributed by others goes than to contribute themselves; but above all, it will redound to the honor of the good priest found faithful in the work of the ministry in the eyes of his Bishop and grateful parishioners."

How to Spell "Turner."—He walked up to the hotel register and signed his name, with a flourish, "E. K. Phtholognyrrh."

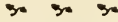
"Look here, Turner," exclaimed the clerk, who knew him well, "are they hunting for you, or what? Where did you get that outlandish name?"

"Get back, my boy, get back! You're slow," replied Turner, airily, as he lit a cigar. "That's my same old name, written in plain English and pronounced as usual—just Turner. Of course, I do it just to get them all guessing. They wonder what nation I am from, what my name is. It is, as I said before, English spelling. 'Phth,' there is the sound of 't' in 'phthisis'; 'olo,' there is the 'ur' in 'colonel'; 'gn,' there is the 'n' in 'gnat'; 'yrrh,' is the sound of 'er' in 'myrrh.' Now if that does not spell Turner, what does it spell?"

"United States of America," Plural or Singular?—Wm. R. Moore, of Memphis, believing that the "United States of America," while they used to be, prior to 1861-65, a sort of confederation of States properly to be written about and spoken of in the plural, *is* now a nation, and to be recognized and treated only, under any and all circumstances, in the singular number; lately addressed a letter to Justice D. J. Brewer of the United States Supreme Court, enquiring why he had employed the plural in a public address. Mr. Brewer replied that he used the plural because that is the form employed in the Constitution. The last clause, Section 9, Article I, "no person holding any office of profit or trust under *them*;" Article III, Section 2, "treaties made or which shall be made under *their* authority;" Article III, Section 3, "in levying war against *them*;" Article XIII, Amendments, adopted after the war, "with in the United States or any place subject to *their* jurisdiction."

NOTE-BOOK.

Editorial Letter-Box.—A reader recently enquired about ‘Trials and Triumphs of the Catholic Church in America.’ We are assured by several clergymen in whose judgment we have confidence that the book is worth the price asked for it by the publishers. . . . G. H., O. F. M.—Interesting newspaper clippings are always welcome ; but I can not guarantee to return them always.



A priest of the Archdiocese of St. Louis writes to THE REVIEW: Your remark, p. 91 of THE REVIEW, that the laws of the Church should either be observed, or, if modification be necessary, be modified in regular order, seems to be very much to the point. The other day the editor of the *Western Watchman*, Rev. D. S. Phelan, had an article in a daily paper, which was copied by a great many other secular papers, about marrying during forbidden times. He said that only solemn marriages are forbidden. This, I think, is the rule all over the world, but it is not so in the Archdiocese of St. Louis. Our 3rd Synod says (p. 51, No. 24): “*Volumus, ut intra tempus clausum matrimonia non contrahantur, sine speciali Nostra licentia.*” These words are very plain and simply forbid *all* marriages during Lent and Advent. If that law is a bad law, it should be revoked in regular order ; but I think Father Phelan is not the one who can do that.

In the synodal paragraph preceding the one just quoted, marriages after 5 p. m. are forbidden. It is openly held by a good many priests that this regulation does not apply to mixed marriages, and they act accordingly. In a footnote on that same page, however, I read : “*Hoc statutum, ut ad mixta quoque matrimonia extendatur, mandavit Rmus Ordinarius.*”



It is high time for the *Catholic Citizen* to do what all other Catholic papers have done long ago,—choke off that insufferable scribbler M. T. Elder. *La Vérité* of Quebec pointed out on Feb. 15th that the crazy notions she has been latterly exploiting to the disadvantage of the Catholic education of our youth, are diametrically opposed to the teachings of the sovereign pontiffs. What does Miss Elder care for the teachings of the sovereign pontiffs? Her views are “very American,” you know, and they create a sensation, make her famous, don’t you see! And as Mr. Tardivel puts it—*cela suffit, sans doute.*



The *Northwestern Catholic* (of Sioux City, Ia., which town has just been raised to the dignity of a bishopric) has not been able to protract its miserable life long enough to hail the advent of the new bishop, Dr. Garrigan, of Washington, whom the newspapers have appointed a long time ago, but who still appears to be waiting anxiously for the bulls. Two years after the death of its former editor, John Brennan, the paper has given up the ghost. Its

publisher says in his valedictory that he will not discuss the *causa mortis*. Further down in the same article, however, he intimates that it was inanity. "We have demonstrated to our own satisfaction that a first-class Catholic weekly can not be published at less than \$2 per year." And the *N. W. Catholic*, since Brennan's demise at least, was not even a first-class weekly, but decidedly third or fourth rate. The few prepaid subscribers it had will receive the *Iowa Catholic Messenger*, which is goody-goody but spiritless, and the new see of Sioux City will have to get along without an "official organ."



The President's decision in the Schley appeal has been variously judged; it is to be hoped, however, that in his main purpose, to put an end to the Schley agitation, Mr. Roosevelt will be successful. Nothing is to be gained by anybody, politically or personally, by continued hallooing on this subject. Congress can do nothing, press and public can do nothing, except further to exacerbate the situation and further discredit the navy. Admiral Schley may continue in his travels, if his own sense of propriety does not restrain him; and grocery-store disputants may argue the wearisome old case over again till their teeth fall out; but, for the rest of us, let us decently inter the dead controversy and turn to living questions.



A wise Chicago writer finds the difference between biography and autobiography to consist in this: Biography shows a man as he is, while autobiography shows him as he thinks he is.



La Vérité, the leading Catholic journal of French-speaking Canada, devotes over a page of its No. 30 to a summary of our late article on the Knights of Columbus. Like the *Vera Roma*, our Quebec contemporary fully and entirely agrees with our own conclusion that this society is suspect and dangerous and ought to be combatted by every loyal Catholic.

"What legitimate object," asks Mr. Tardivel, "can this secret society hope to serve? Can it in any wise assist the Church in her essential work of saving souls? We do not believe it. The Church has never yet had recourse to such means or approved them. Whatever may be alleged to the contrary, the Knights of Columbus are not approved by the Church, and we do not think they ever will be. The approbation of a few isolated bishops does not constitute the approbation of the Church. The approbation of the Church is the approbation of the Pope or of a council whose decrees have received pontifical approval. A bishop at the most can approve an order within the limits of his diocese. But the Knights of Columbus, claiming to have the approbation of certain bishops (we have seen episcopal addresses delivered before lay meetings in which the order seemed to be approved; but if it enjoys episcopal approbations in canonical form, we are ignorant of the fact) appear to believe they can spread everywhere at will."

The Preventable War With Spain.

UNCLE SAM still appears to be most chucklingly complacent over the uncommon eagerness displayed by several foreign nations to claim his gratitude on the score of non-interference in the war with Spain. The recent diplomatic blabbing, however, has brought out the humiliating fact that all European nations were at the time, and are no doubt still, agreed that the Spanish concessions "had removed all legitimate cause for war." The important historical enquiry is continually brought back to us: Did the President have in his hands, in April, 1898, a basis for the relief of Cuba and peace with Spain—a basis which a resolute executive could have used in a way to avert war?

Our late articles on the subject have doubtless convinced the reader that Mr. McKinley did have such a basis. Let us now summarize the historical documents, not in words of our own, but in the language of a thoroughly independent and conscientious secular journal, the *New York Evening Post* [Feb. 18th]:

Looking first to the President's own message to Congress of April 11th, we find him describing his final demands of Spain as follows: 1. "the immediate revocation of the order of reconcentration;" 2. "an armistice until October 1st." The message went on to say that the reply of the Spanish cabinet was received on March 31st, and that it agreed to an armistice only as prepared by the Cuban parliament, which was not to meet till May 4th. This the President called a "disappointing reception" of his "last overture in the direction of immediate peace," and said that with it "the executive is brought to the end of his effort."

Now, we ask, what was lacking in the statements of this part of the President's message? In the first place, any intimation that Spain had agreed to his demand for the abolition of reconcentration. Yet there it lies in the very despatch of March 31st, to which he refers, but which he did not publish. "The reconcentration order has been entirely abrogated in the western provinces," wrote the Spanish Minister, and Gen. Woodford telegraphed the same day to the same effect, adding that Gen. Blanco had been given a special credit of 3,000,000 pesetas to help the people back to their farms. All this the President withheld from Congress. So he did also the definite offer of the Queen Regent, reported by Gen. Woodford on April 5th, to proclaim an "immediate and unconditional suspension of hostilities in the island of Cuba

.....for the space of six months, to the 5th of October, 1898." Further on in the message, the President referred to the later Spanish note of April 10th, with its offer of an armistice, though he said of this armistice that its "duration and details have not yet been communicated to me." They had been, however, in the Woodford despatch of April 5th. Of that he left Congress wholly in ignorance. It was, in fact, jealously guarded in the State Department for more than three years.

All through those later despatches the President showed a strange disinclination to alter his message to make it square with the new facts. When that moving and pious message of the Queen's was telegraphed him, he replied at once that he highly "appreciated" her "desire for peace," but that his "message will go to Congress to-morrow." The only reason that it did not go was to give Consul-General Lee time to leave Havana. Not even then was there any hint, that the message would be modified to fit the changed situation. Even the Spanish note of April 10th the President tucked away in a cold reference at the very end of his message. That note, he said, had been received "since the preparation of the foregoing message." It ought really to have made him throw away his message and write a new one. But he was so enamoured of it that he could not bear to change a word; and so laid it before Congress, with its unmistakable leaning toward war, although he had just received a communication from Spain which, in the opinion of all the foreign ministers in Washington, "removed all legitimate cause for war." We put aside all unofficial stories about the way in which Mr. McKinley came to do this. The official account is given in a despatch from Mr. Day to Gen. Woodford of March 30th, 1898. In that we read that there was "profound feeling in Congress," and that it was held in check "only by assurance from the President that . . . he will submit all the facts to Congress at a very early day"—that is, let the war party have its head.

Some people get angry when told that President McKinley, at that crisis, "abdicated." But he himself admitted it. In his answer, through Mr. Day, to Gen. Woodford's urgent appeal, he said, "The President can not assume to influence the action of the American Congress." But who said that? Why, the man who had in his own hands the entire negotiation. It was his sworn duty, his solemn obligation, to conduct the affair alone, and to report to Congress, if he could, a completed solution of the grave international problem. Yet, instead of seizing eagerly upon the great concession by Spain, and using it to build up an honorable peace, he turned politely away with the remark that he could not think of undertaking to influence Congress! There was the un-

mistakable surrender of the powers and duties of a great office. What we assert is that a determined executive, at once accepting and publishing Gen. Woodford's despatch, hailing it, as he well might, as a great triumph for American diplomacy, and throwing his superseded message into the waste-basket, where it belonged, could have rallied such a peace party throughout the country that a Congress mad for war would have been brought to a muttering submission. There was the great opportunity to prevent the war. It was an "inevitable" war only in the sense that the President of the day was one who would inevitably yield to the pressure of hotheaded Congressmen. "In war," said Napoleon, "*men* are nothing, and *a man* is everything." Unluckily, that man was wanting; in those critical days of April, 1898.

Municipal Support of Parochial Schools.

THE LOWELL PLAN AND WHAT KILLED IT.

(*Concluded From Last Week.*)

IV.

DID the system work? How was it developed? When and how did it cease? The authentic records will answer all these natural questions. "These schools have been in operation more than half a year, and your committee have the satisfaction of believing them to have been eminently successful, and that they are doing much good to this hitherto neglected portion of the community. Children brought under the influence of these schools during the year, numbered four hundred and sixty-nine; the average number attached to the school has been two hundred and eighty-two, of which the average daily attendance has been two hundred and eight, showing a punctuality and regularity of attendance fully equal to the other schools. The committee think the advantages of this arrangement must have been obvious to every observer in the improved condition of our streets, in their freedom from noisy, truant, and quarrelsome boys, and it is confidently hoped they will soon be equally obvious in the improved condition and respectability of these children, in their redemption from intellectual and moral degradation (familiar Yankee terms for poverty, untidiness, and lack of schooling). The committee was generous in appropriating money, and would earnestly recommend these schools to the continual fostering care of

their fellow-citizens. Nor can they refrain from expressing their obligations in the prosecution of this object to the benevolent and persevering efforts of Rev. Mr. Conelly, to whose zealous and efficient coöperation their success may be mainly attributed."

A similar report was made in 1838. "A general interest is manifested in the prosperous condition of our Irish schools. They now consist of three grammar and two primary schools, kept by four male and two female teachers. The whole number of "different pupils reported as having attended these schools more or less during the year, is seven hundred and fifty-two. Most of these pupils attended three months at least. The average number connected with these schools at once is four hundred and thirty-five; average daily attendance three hundred and forty-two; increase this year one hundred and twenty-two in average number, and eighty-three in daily attendance."

The same satisfactory report was made year after year. In 1842 the city even prided itself upon the great success. "From inquiries," the Report says, "informally made respecting the bearing of the common school system upon the Irish population in other cities and large towns, the committee have derived new evidence of the wisdom of the plan adopted in this city and which is believed to be peculiar to ourselves. No other place, it is supposed, can exhibit the same proportion of this class of children in the common schools. Their general attendance at school can scarcely be too highly appreciated even as a matter of policy and protection from juvenile delinquency. As these children are admitted to the Highschool, and to all other schools, when their parents desire it, on the same terms with other children, the system is chargeable, on our part, with no prejudice or exclusiveness. Nowhere has greater proficiency been witnessed than in these schools. Nor can any countervailing evils be apprehended from the concessions by which these benefits are secured, as long as the course of study and instruction is prescribed by the committee and is the same as in other schools. Grammar school No. 5 and primaries 11 [basement of Catholic church,] 15, 19, 21 are of this description. All the grammar school houses, but the building occupied by the Irish grammar No. 5, are owned by the city. A new house for the more perfect accommodation of that interesting school, in a more eligible situation, is much wanted. The Irish primaries 11, 15, 19, 21, 22, on Lowell, Fenwick, and Winter streets are all well conducted and better patronized than heretofore. They are quite too full; and it is very desirable that other rooms for one or two schools in or near the new Catholic church [St. Peter's] should be immediately furnished by the city."

V.

For eight years harmony prevailed, and good results were recognized on all sides. The agreement was carefully and faithfully carried out.

In June, 1844, there were one grammar and five primary schools, having Irish Catholic children exclusively, an average of about six hundred and thirty-eight, with daily attendance of four hundred and forty-three. At no time did the committee feel better satisfied with the attendance and proficiency in studies and deportment. There had been, however, rumors of trouble for some months, and a storm was evidently about to break.

The Catholic parents presented in June a petition, numerously signed, calling for the removal of seven teachers, and the principal of grammar school No. 5, Mr. Flynn, resigned at the end of the month.

The summer vacation followed, about two weeks, and on July 15th, at the reopening of school, only one hundred and thirty-two pupils appeared, to the surprise and regret of the committee. "The Irish schools were suddenly annihilated for nearly three weeks."

An investigation followed and the committee felt called upon to review the whole policy touching the special agreement for Irish Catholic schools. A sub-committee was appointed "to report the history of the practice and the arrangements which have been entered into in relation to this matter by the town and former committee."

After several secret hearings, and a full debate on the causes of the trouble and the report of the sub-committee, it was judged best not to provoke any useless quarrels by the publication of the charges, to accept the resignation of Mr. Flynn, to elect a new principal and to continue in force the agreement.

This episode, to superficial minds perhaps discreditable and to be cited as a fact and argument against the system, ought and would prove to more thoughtful people and practical educators that Catholics were not blind to faults of a serious kind in the teachers of their own race and religion, but had the good of the school always at heart, and would use every good and reasonable means to maintain a fair standard. Hence, on October 9th, 1844, the schools were again in good order. The name, however, of the new principal, Mr. Shattuck, already suggests what was to become eventually of the original contract, and foreboded danger of final disruption. In 1845 the committee reported of school No. 5: "Notwithstanding a year of many adverse influences and discouragements this was a quiet and pleasing school."

In 1847, the primary schools 15, 22, and 23, which had been for several years under the Catholic church at Fenwick Street, were removed to a new schoolhouse on Adams Street. An effort, too, was made to bring the pupils from the Irish schools into the High-school and many scholars were reported each year as well qualified, but the best pupils always "left school to go to work in the mills," and in 1848, out of seven presented from grammar school No. 5, not one consented to go.

The State Board of Education had made great progress in visiting the schools of the State, about this time, and already in 1850 the old No. 5 in Lowell was called the "Mann School," after the first secretary of the Board, Horace Mann, "the great American educational agitator."

When his successor, Secretary Sears, visited the school in 1850, he wrote: "I have seen no school of the kind to equal it in all my visits to schools;" and similar remarks were made after inspecting the primaries, thereby showing that Lowell had established a unique and successful system. The appointment of Catholic teachers had for one reason or other lapsed, for, in 1848, in nine schoolrooms there were only four Catholic teachers, and not any principals, hence a fundamental point had been suppressed or weakened, just at a time when new conditions were to test the fibre and strength of the whole civic organization.

VI.

The great waves of Irish immigration were rising fast and high in 1848 and 1849, and Lowell was one of the first places to feel the onward movement.

In the year 1851 the State authorities felt and openly showed anxiety, even to intense alarm, at the invasion of foreigners, a regular crusade was started to compel attendance of all children at school, quite in contrast to the sleepy indifference that characterized so many of the towns and cities previous to that year. The "non-attendance of foreign children at school is assuming a fearful importance," says the State Board's report of 1851, and the Lowell committee in citing this "cry of alarm" adds, "constituting, as they do, nearly two-fifths of our school children in Lowell, and inquiry is pertinent." "A generous and enlightened," a "wise and liberal policy was adopted in Lowell." "Of the few schools attended only by the Irish some are deserving of the highest praise in point of order, vivacity, and proficiency in study. The quickness, intelligence, and spirit of the Celtic race are easily excited by a teacher of an earnest, commanding, and enlightened nature."

At this time the "Mann" and "Franklin" schools were the Irish

schools of Lowell, and the Public Highschool was for a time in the old brick Catholic church on Suffolk Street, now the St. Patrick's boys' school, so cordial and intimate were the relations between the two peoples. In 1852 the Sisters of Notre Dame were introduced to teach a free school for girls in St. Patrick's parish, thus beginning, or better, reopening that great movement that places Lowell to-day with its four thousand five hundred Catholic children in its seven schools among the very first cities of the land in Catholic education.

At first this event did not stir more than the surface, so serene, of the committee, and the only question was, whether, in view of the opening of a Catholic parochial school, the distinctive feature of the Irish schools should not be changed.

This school, like the earlier parochial school, might have been taken under the supervision of the city authorities, the standards of city and State demanded, legitimate, reasonable inspection required, and thus, while giving all the education in mental and civic development that could justly be imposed by State or city, would have added, as it did add to this day, the higher religious virtue and Christian character; thus, too, exciting a wholesome competition with the merely secular or neutral schools. No good reason was alleged to disprove such a plan; it was simply a development, a perfecting of the happy compromise, already reached, and would have thus stood forth, if the "demon of bigotry" could only have been chained for a few years, and results awaited.

The teachers were ladies of good, gentle, refined manners and education. The garb they wore was simple, perhaps a little singular to some untrained eyes, but, rightly understood, only intended to symbolize the purity, Christian penance, devotion and self-sacrifice of a whole life in talent, time, and energy to the instruction of the young and the care of the poor.

Alas! no, it was not to be, and the Lowell system failed after sixteen years of trial, simply lapsed by the development of the parochial schools. The principle was correct in the main, though not applied with sufficient breadth of vision to a complete development of the physical and spiritual fibre of the growing child. It was based upon respect for natural differences and conscientious needs, and, as peculiar to Lowell, exemplified that sturdy old axiom of home rule, so much idolized in theory in early New England, and often lost sight of in practice since, when something else seems to promise more power, or ceters to selfish greed, or checks the inevitable slipping away of long, continued sway. Lowell, and in so far, Massachusetts, lost the golden opportunity of showing and perfecting a "just, wise, and liberal policy" in the most important matter of education.

Liberty, equality, respect, and consistency might, at least in Lowell, have swayed the committee, but in the next year, 1853, the "old Devil ran around in all his fury," and Lowell did not escape the widespread disease, "inflammatory and contagious," with which the public American spirit seemed to be inoculated.

VII.

When one reads in the present light of facts and of the history of the past forty or fifty years, the lurid prophesies of danger and disaster, that were belched forth from the pulpit and rostrum, governor's seat and judge's august tribunal, at the increasing waves of "illiterate foreigners" and "superstitious papists;" "how the ship of state was to be tossed and wrenched into destruction;" how the Catholic schools [otherwise called sectarian] were to be a danger to unity, liberty, knowledge, patriotism; how "darkness and ignorance greater than ever was to follow;" "how the great bulwark of our liberty and independence was to be undermined; how the sacred inheritance of civil and religious liberty [which never existed in early colonial Massachusetts] was to be stolen from the pious heirs;" "how our only hope lay in constitutional amendments, restricting for all time the influence and voting powers of the new comers from forefathers' lands; how the great, model Republic was doomed;" when we read all this in the official documents, in the press, and in the pulpits of the time, we are inclined, not indeed to anger, hatred or revenge, but rather to smile, even to have a hearty laugh, at the hysterical fear of the wise-acres, whose ears were truly to the ground, in the wake of diabolical echoes, instead of faces, minds, and hearts uplifted to catch the new light and hope and strength from the heaven's clear revelation.

This was the beginning of that shameful and shameless historical epoch, known as the Know-Nothing Movement. Hostile feeling inflamed the public mind of Lowell; a band of fanatics came to destroy the convent and drive out the Sisters; they threatened to burn the church; the mayor and his committee came to "smell around" the convent and school in search for secret cells and dungeons; the Sisters were in dread night after night; the Irish girls and women and men gathered regularly their heaps of stones as ammunition against the enemy; the brave Father O'Brien and Father McNulty withstood the mob; governor, judge, mayor, militia and all seemed banded together in one diabolical tie and one hellish purpose; the spirit was put into rules of voting, laws against bearing fire-arms, constitutional amendments against Catholics; but finally all this was in vain and passed away like a cloud, not to return, yet a warning to teach modern men and

women not to repeat a page of history that must ever be a stain and shame upon Massachusetts.

The early schools were called "Irish" for the very plain reason that there were no other Catholics. Now there are French and German and Italian and Polish Catholics, who will all be willingly Americans, proud of their adopted country, hopeful, courageous, patriotic, even optimistic as regards the destiny which God has in store for this great nation, but who ought not and will not sacrifice their God, their faith, their Church, which are one and inseparable.

Is it not time to come to a reasonable compromise? Is it not right to give to religion and God the place that belongs to them in the growing minds and hearts of children that are to be our future men and women?

The Rt. Rev. Bishop McQuaid of Rochester, N. Y., said in Boston in February, 1876, that Massachusetts or Boston would solve the complex school question and do justice finally to parent, child, city, State, and Church.

In the Lowell system he would have said that it was almost solved. Let Lowell or Boston have the honor of renewing and perfecting the compromise.



The "home companies" of Missouri and some other parts of the West are obtaining more publicity than seems to be quite welcome to certain officers of the concerns. A Kansas City newspaper has just been sued for half a million dollars damages in consequence of its endeavor to work out the ultimate results of the financial scheme adopted by practically all the twenty-odd enterprises which have been launched in the wake of the pioneer company, now some seven months old. This plan provides for payments of \$1.35 a month from each member until the contracts mature, and thereafter of \$5.35 a month, until the cost of the thousand-dollar home which the company undertakes to buy for the member is covered in full by his monthly instalments. Not all of the payments, however, are devoted to home-buying purposes. An entrance fee of \$3 is appropriated by the private partnership which constitutes the company. Ten cents a month goes to a reserve fund, twenty-five cents a month is used for "expenses" of management. A contract "matures" only so often as \$50 has accumulated in the "home fund," to which \$1 a month from each member with an unmatured contract is appropriated. Then the company buys a house, and undertakes to pay \$50 a month on it thereafter. From holders of matured contracts, the home fund receives \$5 a month.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Bishop Messmer vs. Rev. Th. McGrady.—Rt. Rev. Bishop Messmer of Green Bay deserves the thanks and applause of every right-minded Catholic for warning the people of his Diocese against the pernicious Socialistic propaganda of the Rev. Father Thomas McGrady, of Bellevue, Kentucky, Diocese of Covington, which has repeatedly been the subject of strenuous criticism and protest in this REVIEW (see vol. viii, Nos. 32, 34, and 36). In a letter to the Green Bay *Gazette*, His Lordship says:

"Kindly allow me a little space in your esteemed paper to warn the Catholics of the city of Green Bay against attending a lecture to be given here by Rev. Thomas McGrady of Bellevue, Ky., on Tuesday, March 11th. If the lecturer were not a Catholic priest, I would remain silent. But I consider it my duty toward the Catholic flock of the Diocese to protest against the appearance of this priest among them as a lecturer on Socialism. *He does so in defiance to the express wishes of his own Bishop.* But what is of more importance, according to creditable reports, he proclaims doctrines opposed to the official utterances of Pope Leo XIII., whose wonderful encyclicals on the social questions of the day, Rev. McGrady has publicly and contemptuously called 'the mere private opinions of Cardinal Pecci on economic questions.' He often lectures under the auspices of Socialistic concerns and publishes his later writings through a firm at Chicago, which acts as an agency of Socialist literature. His first book had to be withdrawn from the public market, at the request of Archbishop Elder of Cincinnati, until its contents would be corrected.

"For Catholics to countenance a Catholic priest playing such a doubtful role is, in my view, an insult not only to Our Holy Father Leo XIII., but also to the clergy and laity of the Church in general, who have with cheerful and proud submission accepted the teachings of our glorious Pontiff, who has repeatedly shown us, in the light of Christian truth, the real nature and true solution of the important social question, which so greatly affects the safety and happiness of modern society. I trust the Catholics of the city will show their loyalty to the Holy See by staying away from Rev. McGrady's lecture." (Italics ours.)

This is an episcopal act worthy of the highest commendation, and we sincerely hope the example of the courageous Bishop of Green Bay will be followed by every bishop into whose diocese Rev. McGrady undertakes to carry his deplorable and damnable propaganda in future. Why the misguided cleric's own ordinary, Msgr. Maes, has suffered the abuse to go on for so many months, why he has not issued a command when he saw that his "express wishes" were disregarded, is a question we are unable to answer, since an enquiry on our part to His Lordship of Covington last October elicited nought but a vague and evasive reply from a subordinate diocesan official.

The Catholic Federation Movement.—While the Secretary of the American Federation of Catholic Societies is endeavoring, by semi-

monthly letters to a portion of the Catholic press (*THE REVIEW* has not yet been honored with one of them) to work up interest for the movement, the German Catholic press, which was never very enthusiastic in the matter, is growing cold and suspicious. The *St. Paul Wanderer* (Feb. 20th) demands a complete reconstruction of the plan of organization adopted at Cincinnati, insuring absolute autonomy to the German State federations and the Central Verein, and the Milwaukee *Excelsior* (No. 965) declares that if the Federation at its coming Chicago congress does not take a decided stand with regard to the various questions that are just now agitating Catholic public opinion, such as the education of our Catholic Indians, the treatment of the Philippine friars, the school question, and the unjust discrimination practiced against Catholic benevolent institutions in our own country, it will have missed its purpose and have no longer a *raison d'être*. "If the Federation wants to accomplish its object, which is to champion the cause of the Church in this materialistic country, which, despite its religious indifference, continually prefers Protestantism; to conquer, defend, and preserve the equal rights which we Catholics can and must claim as full-blood citizens of this country: then it must not be afraid to precede its warriors with the banner of truly Christian principles, fearlessly, clearly, and distinctly expressed, and to lead them in the battle against injustice, bigotry, and intolerance. A Catholic federation which can not find it in its heart to do this, which does not even dare to call things by their true name, would be a still-born child and ought to get itself buried."

Bishop McFaul is aware of the difficulties of the situation, and we hope the Chicago convention will be guided by his spirit, as expressed in his recent letter to the Baltimore *Catholic Mirror* (Feb. 8th), in which he said:

"It will require great care and prudence to bring it (the Federation) to maturity. The next step after the new constitution has been published should be the federation of States. Ohio is already federated, and the Central-Verein has formed a federation of German Catholics in fifteen States. There is, therefore, a splendid basis upon which to build, provided we respect one another's rights and privileges. We must be careful to unite all, and to do nothing that may offend any nationality."

INSURANCE.

A Sad Tragedy.—We note from the *Independent* [No. 2778] that the Protected Knights of America, a fraternal organization operating in Louisiana, Texas, and Mississippi, has yielded to the inevitable consequence of attempting the impossible—namely, furnishing life insurance upon a scheme which does not provide the means. The Supreme Protector announces in a long communication to the Protected Knights that they are no longer protected. Since the order was chartered, he says, 7,800 benefit certificates have been issued, and there were 50 death losses. This means that the members refused to pay for protection, and the letter records that more than one-half lapsed "before the deputy received his full compensation," and did not pay a cent into the mortuary fund. In November-January last "mortality was appalling,"

chapter after chapter became suspended, until the membership was reduced below 2,000, and \$25,000 was due for death claims. An arrangement was made for transfer to the American Guild; this organization is twelve years old, and the late Supreme Protector appeals to all "to hold themselves in readiness to be transferred to the Guild," adding his own conviction that "all of our cheap fraternal orders must go down or raise their rates."

The Royal Arcanum in Need of New Blood.—The average age of the members of the Royal Arcanum is said to be about forty-one years. Fully convinced that only new blood can save the organization, the Supreme Secretary has asked the legislature of Massachusetts for an act to permit the admittance to membership of persons between the ages of eighteen and twenty-one years. The bill provides that the Supreme Council may issue benefit certificates and make contracts with such persons, and says further that "the statements, covenants, agreements, and warranties of such persons with said corporation shall be legal and binding upon them, notwithstanding their infancy."

Experienced insurance men say this is the most important step yet taken by this order. If permitted to insure "under age" risks, and enough young lives are secured, the order may gain each year in premium income a sum sufficient to offset much of the loss occasioned by the heavy mortality among older members. Respecting the proposal, an insurance expert is quoted as follows in the *N. Y. Evening Post* (Feb. 21st):

"I believe that the salvation of the order depends largely on its ability to attract young men. It can not get along without them. Old men are dying off rapidly, and each death means curtailment of income, besides the payment of a \$1,000 to \$3,000 claim. This can not go on for ever, and until rates are raised materially (which the membership would be loath to agree to) something must be done to protect the reserve fund. The order needs young blood and plenty of it."

LITERATURE.

The Dolphin.—We have received No. 2 of the *Dolphin*, "an ecclesiastical monthly for educated Catholics." It is the lay edition of the *American Ecclesiastical Review*, edited with the same consummate skill, and highly deserving of the support of the few hundred educated Catholic laymen of which this country can boast, —too few, we fear, to make a high-class ecclesiastical monthly at \$4 per annum a success.

EDUCATION.

The Protestant Bible in Public Schools.—We see from the *San Francisco Monitor* that the protests of the priests of Oakland, California, against the introduction of the notorious Bible Readings (repeatedly exposed in *THE REVIEW*) into the public high school, have proved effective. The *Observer* (No. 39) says that the same book is in use in the public schools of Pittsburg, and we sincerely trust that our valiant contemporary will succeed in its campaign against this injustice.

MISCELLANY.

Are Catholics Discriminated Against?—The Chicago *Western Catholic* (No. 9) sharply criticizes Archbishop Ireland's recent address before the Carroll Institute in that city. Our contemporary fails to see "why any cleric or layman should willfully blind himself to the glaring fact that Catholics are discriminated against on every occasion where opportunity for recognition is afforded the appointing power to show its distrust for those of that denomination,"—a fact which it says is evident in every walk of life. The very address of the Archbishop, it declares, admits that a strong belief in the existence of such discrimination prevails among American Catholics. We do not notice the clergymen of other denominations seizing opportunities to assure the world that their coreligionists are not discriminated against because of their faith. Perhaps the sly "Pauline Praelate" chose this method of calling public attention to a condition by denying its existence.

The *Western Catholic* concludes its article with this remarkable paragraph:

"The Archbishop probably is ignorant of the fact that, in communities outside of large cities in the East, the Masonic emblem is needed to secure nomination and election. It may be added regretfully that in some instances Catholics seeking office were so impressed with this knowledge that they actually became Masons and believe they owe their election to their perversion."

Spiritistic Jugglery.—Flammarion, the Barnum of astronomers, has been for years a staunch believer in Spiritism. Now it has come to pass that the prestidigitateur Cazaneuve, has got the better of Flammarion. Cazaneuve according to the *New York Journal*, quoted by the *Mirror* of Feb. 13th, offered to reproduce every phenomenon of the Spiritists before the scientist. The challenge was accepted. Flammarion, with the assistance of his Spiritistic associates, prepared a program embracing the most astounding of the manifestations of the disembodied with which they thought they had been in communication. Cazaneuve had studied these matters and had his apparatus ready. In the presence of Flammarion and others, it is said, he first performed all the suggested miracles. The Spiritists charged him with being a medium and employing occult means to get his results. His answer was to expose the mechanism he employed and, by repeating the tricks in the open, to demonstrate that only natural means had been employed in the performance of the prodigies. He capped this by offering a reward of 10,000 francs for a bona fide materialization, which reward was unclaimed. "Now," said Cazaneuve, "I hope my friend Flammarion will not again make a fool of himself."

Flammarion's recantation is complete. He and Bois express through *Le Matin* their conviction that the marvels that impressed them for years were deceptions and that skillful jugglers can duplicate them all.

Catholic Books for the Blind.—We see from the *Pittsburg Observer* (Nos. 39 and 40) that there has lately been established, by Rev. Joseph Stadelmann, S. J., at 27 West Sixteenth Street, New York City, a printery of Catholic books for the blind. With the

assistance of some charitable ladies, who have formed a Catholic Free Publication Society for the Blind, Fr. Stadelmann has already gotten out eleven different religious works of one hundred volumes to an edition, and placed them in various public libraries throughout the United States. According to librarians, the books have been eagerly sought. There are not now enough to supply the demand. They are not for sale, with the exception of the *Manual of Prayers* which is for personal use. All the other publications are meant for free and general circulation among the blind, and are placed free of charge in all public libraries applying for them and giving a guarantee that they will be placed in free circulation and catalogued with other books of the library. The Society also publishes a monthly magazine called the *Catholic Transcript for the Blind*, (subscription \$1.50.)

The Catholic Free Publication Society for the Blind, intending to benefit the blind throughout the whole country, naturally expects a little help from every quarter.

Potatoes and Priests.—In an old Philadelphia periodical called the *Reformer*, Mr. Martin I. J. Griffin has found (Vol. iii, 1822, page 192) the following curious note, signed "A. M.":

"The schemes for planting the United States with potatoes and that Christian parents should annually pay for each of their children a sum to the education societies for missionary purposes are additional disgusting proofs of the ingenuity of a mercenary priesthood, exerted to establish a system of finances that shall securely yield them the means to live in pomp and luxury, and to fasten from time to time more firmly the chains of prejudice and subordination to their plans, upon the necks of the people of these United States. Our country if thus duped will be overrun with priests and will be likely to resemble old Spain, sunk in poverty and wretchedness and blind servility to an overbearing, covetous priesthood."

Clergymen as Investors.—Rev. Dr. Northgraves writes in the *Catholic Record* (No. 24):

"There is, we understand, a scheme being evolved from the brains of altruistically inclined gentlemen for the purpose of benefiting the clergy. The details are simple—the soggarth pays so much cash for stock and will receive a respectable dividend sometime before his death, if not sooner. And, bear in mind, that it is merely for the purpose of enabling our reverend friends to amass a fortune. It is certainly consoling to know that such 18 karat unselfishness is lying around promiscuously. But we remember what Ruskin wrote to a promoter of railroads, who contended that he should be rewarded for having acted so benevolently towards the public. He said that if the British public were informed that they could make a railway to hell they would instantly invest in the concern to any amount and stop church-building all over the country, for fear of diminishing the dividends. If we desire to go a-journeying to the temple of Mammon let us avoid the short cuts which are dotted with swamps and pitfalls for the unwary and inexperienced."

NOTE-BOOK.

The lay President of the national Catholic Federation in a Protestant pulpit! That is the sight the citizens of Columbus, Ohio, will soon be able to witness if the *Catholic Columbian* (No. 9) is correctly informed. Says our contemporary:

"Rev. Washington Gladden has invited Hon. T. B. Minahan to give an address in the First Congregational Church, outlining the general plan of the anti-treating movement. Dr. Gladden has placed his pulpit at the disposal of Mr. Minahan, the regular Sunday evening services to be dispensed with for this purpose. Mr. Minahan has accepted the invitation and the address will be delivered in the near future."

☞ ☞ ☞

It may be of interest to any community inflicted with the presence of Margaret Shepherd, to know that the Catholic Truth Society has published a pamphlet exposing her unsavory record. Copies may be ordered by writing or wiring the Catholic Truth Society, room 87, Flood Building, San Francisco. One hundred copies cost only two dollars.

We know of no more effective way of counteracting the nefarious propaganda of this shameless creature than to distribute a few hundred copies of this Catholic Truth Society pamphlet gratis at the doors of the hall or room where she lectures. This method puts the information into the hands of those who are most in need of it and causes no sensation, such as an attack in the papers would. Sensation is what this woman battens on.

☞ ☞ ☞

At a masquerade ball, held near Omaha, Neb., by a lodge of Modern Woodmen which consists largely of Catholics, one of the members appeared in the garb of a bishop, another was dressed like a priest, still another wore the costume of a nun. The two representing the priest and the nun paraded around the hall arm in arm. Not one of the *soidisant* Catholic men who witnessed this scandalous scene raised his voice to protest. It goes to show once again how these semi-Masonic lodges tend to corrupt the faith and morals of our Catholic people.

☞ ☞ ☞

In connection with Fr. Walsh's paper on the Lowell plan, which we conclude in this number, the subjoined news item will be read with special interest:

Senator Martin has introduced in the senate of the New York legislature a bill which is designed to extend to all incorporated schools in New York City the privilege now accorded to a few, to participate in the distribution of school moneys. The bill provides that the representatives of all legally incorporated schools of New York City may appear before the Board of Education and make application for their share of the school moneys at a rate of \$15 a year for each pupil, provided that the teachers they employ shall meet the approval of the Board of School Superintendents.

The bill, according to Senator Martin, will permit parochial schools, by complying with the conditions required, to share in the public school moneys.



We are requested to appeal to the charity of our readers for the Alaska Mission of the Yukon, which is in sore need of outside help in consequence of a devastating plague which in a short time has carried off fully one-half of the native Esquimaux population. The missionaries exhausted their means in nursing the sick and have not now the wherewithal to support their orphans and carry on their other work. Contributions may be sent directly to Rev. J. L. Lucchesi, S. J., Koserefsky P. O., Alaska, or to Rev. J. M. Riet, S. J., Gonzaga College, Spokane, Wash. The Jesuits have sixteen priests in the Yukon Mission and mass intentions would be most welcome.



As we took notice of the press despatch stating that Blanche Walsh, the actress, had become a Buddhist (No. 5), we deem it our duty to record, from the *Intermountain Catholic* (No. 22), her emphatic denial of the news of her alleged change of faith. "I was born a Catholic," said Miss Walsh, "and I have never abandoned the Church. In the Catholic faith I hope to die." This declaration honors the bright young artist.



Governor Taft has recently repeated his injurious allegations against the Philippine friars before a committee of Congress. His statements stand unchallenged and undenied, though the Franciscans, the Dominicans, the Jesuits, and the Augustinians have brethren in this country. When the Pittsburg *Observer* some time ago wrote to a prelate formerly in high office in Manila for authentic information in the case, its request was ignored (v. *Observer*, No. 39), and the Philippine bishops are silent on the outrages committed against Catholics in the islands, of which we recently (No. 5) reported two instances. Thus the Catholic American press is left mute in the forum of public opinion against the enemies of the friars. It can not even find out if the friars are willing to be deprived of their lands, even for a price.



A young girl, according to the *Library Journal* came into a public library and asked for a book about worms, because she had to teach the subject next morning. It was duly handed to her. "I don't want these," she said, "I want the worms that turn into butterflies." Then she added quite solemnly: "I don't know anything about the subject, but I know the proper methods of teaching it. That is the important thing." And a few days afterward a little boy came into the same library with a penny picture of a cold, flabby, modern Madonna, and said to the librarian: "Will you please tell me if this is beautiful?" The librarian told him that she thought it hideous. "Oh, I'm so glad," said the child. "Teacher gave us each a picture, and told us to live with it until we could see all its beauty, and I've lived with this for three weeks, and the more I look at it the homelier it seems to get."

“Roman Ideas” vs. “Americanism.”



THE Quebec *Vérité* recently (No. 21) requested the opinion of THE REVIEW on this passage from an article of the *Ami du Clergé*, of Langres, France (Nov. 14th):

“In the United States the Germans constitute a very large proportion of the immigrant population; and wherever they feel themselves numerous enough, they strive to rule, and with their usual tact become an element of irreducible discord. We have already related how, four or five years ago, they barely failed to kindle a fire in the Catholic University of Washington and to confiscate the rectorship. In the dioceses where they form the majority they have moreover succeeded in obtaining from the Propaganda bishops of their nationality. But the American bishops, with Msgr. Ireland at their head, explained to the Roman authorities the danger which such a concession would create, inasmuch as it would perpetuate race antagonism in the American Republic and retard or blight the so desirable fusion between the immigrants and the native-born population. The Holy See has recognized the justice of this view, and to-day it is guided by the policy of appointing American bishops whenever possible.”

While we were prevented from taking up the matter, several of our German Catholic confrères reproduced the remark of the *Ami du Clergé*, together with *La Vérité's* own sane and correct observations thereon, which were to this effect:

The accusation made by the *Ami du Clergé* against the German Catholics of the United States is utterly unjust. While the Germans, like all other nationalities, have their faults, we are sure that without them the Church in the United States would be in an even more deplorable condition than she is now. It is notorious that the German Catholics of America are firmly attached to *Roman ideas*. It is not among them that Americanism, condemned by Leo XIII. in a celebrated Brief, manifested itself. They also understand better than many others the absolute necessity of supporting parochial schools and the grave danger of public State education. In a word, they are the most powerful factor of resistance against the encroachments of all the errors of modernism. The fuss in the Catholic University arose precisely from the attachment of the Germans to the truly Catholic idea of education.

So far as the fusion of the immigrant with the native-born population is concerned, what does the writer in the *Ami* understand by “population indigène”? Surely not the aboriginal Indians. If

(The Review, Vol. IX, No. 11. St. Louis, Mo., March 20, 1902.)

he means the Yankee element, he is strangely mistaken if he believes it very desirable that the Germans, the French, the Italians, etc., should become Americanized as rapidly as possible, that is to say, that they lose their distinctive stamp and become purely American in the abusive sense in which this term is usually applied. In matter of fact the Americanization, or, to speak more accurately, the Anglo-Americanization, of the German, the French, the Italian, and other Catholics, far from being "si désirable," is considered by those who have studied the question seriously and without prejudice, as a consummation, inevitable perhaps, but very much to be dreaded, and therefore to be retarded rather than advanced by coercive measures. For if it is to be accomplished without ruinous consequences, it must be brought about very slowly. And even under this condition, those who know what the Anglo-American spirit means, view the process of assimilation with considerable apprehension.

For these reasons, which we have summarized as briefly as we could, Mr. Tardivel is satisfied that the Holy See will continue to appoint for this country bishops who, while being loyal citizens of the Republic, are not altogether "American" in the sense in which this word is generally employed in the United States—a subtle sense which has probably escaped the writer in the *Ami du Clergé* of Langres.

"The fusion has not yet been accomplished in the United States by any means," concludes our esteemed Québec confrère, "and until it is accomplished, Rome will take into account the peculiar situation of the Church in that country and do nothing to hurry assimilation, at the risk of losing many souls. For certain people in the States the most important thing, no doubt, is the rapid Anglo-Americanization of the immigrants; Rome looks chiefly to the salvation of souls."

One of the German Catholic newspapers which reproduced Mr. Tardivel's article, the *St. Paul Wanderer* (No. 14), after emphasizing the obvious fact that the charges of the *Ami du Clergé* contain nothing new, but are the same venerable old chestnuts that have been served up time and again in the course of the last two decades, expressed the apprehension that their repetition at this time might possibly be the signal of a new press campaign against the German speaking Catholics of the United States. This fear has happily proved unfounded, as we expected it would, knowing the excellent character and good will of the reverend editor of the *Ami du Clergé*, which would be all the more effective in the service of Catholic truth if they were complemented by a more evenly balanced judgment and a more accurate knowledge of Catholic affairs in this country.

For the rest, we do not know what we could add to Mr. Tardivel's observations, which are trenchant and to the point, unless it were the remark that the largely German dioceses of the United States, which are now ruled by bishops of German blood, are likely to have German bishops so long as the German element is strong enough to assert itself in the traditional and well-defined process of drawing up the lists for new episcopal appointments. In a diocese where the great majority of the faithful and their pastors are German—either of German birth or descent—it is perfectly natural that, under a bishop of the same nationality, the diocesan consultors and irremovable rectors should be German, and when they meet after the death of the ordinary to draw up the usual terna, under the rules of the Third Council of Baltimore, that they should select the candidates from among their own number. And unless there are special and personal reasons to make an exception, the Propaganda will surely continue to respect the wishes of a diocese and select its bishop from such terna, as it has done in the past.

Would the French speaking priests of an American diocese in which French speaking people formed the majority of the faithful, act otherwise?

It is nowhere written that the bishops of the Catholic Church in America must be Yankees or Anglo-Americans or Irish-Americans, and it would be contrary to the spirit of the universal mother, who embraces all nationalities with an equal love, to reverse her traditional policy for the sake of a handful of noisy chauvinists and their misled journalistic allies.

The fundamental and essential fallacy which underlies the note of the *Ami du Clergé*, and which amounts to nothing more nor less than a calumny—that is, a false accusation knowingly and maliciously made, to the injury of another—in the mouths of those Americans with whom it has originated, is the insinuation that a naturalized citizen of German birth, or a man born in this country of German parents, is not an American in the true and full sense of the word. It is all the more unjust and inexplicable because it is fathered chiefly by men who have themselves immigrated to America from a foreign land and whose only claim of superiority—and a slim claim it is, indeed!—over the Germans, the French, the Italians, and other fellow immigrants, is their previous knowledge of the English language, which happens to be the official language of the government and the prevailing idiom of the majority of the present citizenship of these United States.

Mr. Tardivel has touched the secret spring of the whole difference when he mentioned "Roman ideas." They are the criterion of true Catholicity, and, fortunately, in this regard the German

Catholics of America are not found wanting, while some of their opponents, unhappily, are so impregnated with false Americanism as to make a proficiency in the English language and conformity to modern ideas ("conformari huic saeculo," in the words of St. Paul) the standard of faith and means of salvation.

The Bishop of Nancy and M. Leon Harmel.

THE clamor of certain lay Catholics for a larger share in the government of the Church was condemned by the last collective letter of the English bishops. In France the laymen are not clamoring for such a right, but *de facto* exercise it in an undue manner. Two of these laymen, L. Harmel and M. Fonsegrive, are treated by the Bishop of Nancy without kidgloves in his brochure already mentioned. And as both pass also in this country as leaders in the "broadminded" world, it may be well to place the documentary evidence of Bishop Turinaz before the eyes of our readers.

For the last twenty years M. Leon Harmel has pretended to teach all the world the true solution of the labor question, to expound the teaching of the Pope and the Gospel, to pose as the ideal Christian employer. He addresses himself preferably to seminarists and young priests, writing them letters and uniting them in congresses at Val-des-Bois, where he has his factory. One of these letters was published by *La Vie Sociale* in Aug. 1901. It reads :

"Dear Sirs, and allow me to say : Dearly beloved Friends :— Gladly would I have responded to your affectionate appeal, had I been able. Let me at least express to you the joy of my heart, in saluting you, young men, called by God, who answer that call with such generosity. In times of persecution such as we are entering, we need devoted priests, docile to the voice of Jesus Christ, echoed by His Vicar, Leo XIII.

"This noble, this venerable old man, our well-beloved father, has in his frail body a soul of fire, like that of St. Paul. He pushes you towards the people, who are as a Lazarus, covered with wounds, stripped of the essential goods of truth, lying at the door of the clergy to receive the alms of the body and of the blood, of the choice viands of which the priests live, the alms of virtue and love.

"Jesus Christ does not desire that Lazarus receive only the pity

of dogs,—of us laymen who can only ease, but not cure his wounds. He wants Dives, dressed in purple and linen (the sacerdotal and royal dress) step forth from his mansion and consecrate himself to Lazarus. If he does not do it, he incurs the malediction of God; and then will be realized the word of St. John Chrysostom : ‘Pavimenta infernorum, capita sacerdotum.’

“Our French people has fallen to its present depth, because Dives stayed in his mansion, gorging himself with the body and the blood, unmindful of Lazarus. In the world such a one is called a saint. The Gospel speaks differently.

“Yes, my dearly beloved friends, you are right in despising the critics, those who blame the Christian Democrats, those who revenge themselves by doing nothing, by casting evil-minded suspicions on them that act. When we shall have everywhere a young priesthood formed for the apostolate such as Jesus Christ in the Gospel wants it, and as Leo XIII. interprets it, the people of France will receive the truth of life ; Lazarus will rise from his couch of misery and humiliation and become the soldier of Christ, the Savior of the Church.”

From such a bragging letter, one naturally would infer that Val-des-Bois was the place for young priests to learn practically the direction of workmen in a big factory. Indeed, in France and Rome it is believed that M. Leon Harmel employs at least from 8-10,000 men. In matter of fact, however, he employs only 400 laborers over, and some 200 under, 18 years of age. One-third of that number are women and girls. For these 600 employés M. Harmel has established no less than seven confraternities : a conference of St. Vincent de Paul, a confraternity of the Blessed Sacrament, a branch of the Third Order of St. Francis, one of the Living Rosary, a confraternity of St. Joseph, a confraternity of Our Lady of the Factory, and a branch of the Apostolate of Prayer. What Christian employer has ever thought of imitating such zeal ?

May not the seminarians and young priests learn a practical lesson from that “Bon Père” about the proper wages which he pays according to the teachings of Leo XIII. and about charity towards the laboringmen and especially towards the married women ? From the noisy protestations of Leon Harmel and the Christian Democrats one should surely expect it. But it is not so. The employers of the North, repeatedly accused by Leon Harmel of having failed in that regard, in 1894 published a brochure under the title, ‘Leon Harmel at the Congress of Mouveaux,’ in which they say :

“If we take as a point of comparison the factory at Val-des-Bois, we find that, in the same industry, the wages are from 10 to 15

per cent. higher at Fourmies, and from 20 to 30 per cent. at Roubaix-Tourcoing. If M. Leon Harmel is rightly considered as a model employer, who fulfills all the duties of justice, equity, and charity towards his employés, it can not be said that our employers are inferior to him or that on this capital point they do not obey the teaching of the Encyclical. Moreover, at Val-des-Bois, the woolen mills run day and night. No doubt, reasons of exceptional gravity must have moved M. Harmel thus to split up the families and contribute to the downfall of the race and of morals, whilst our weavers resist such an odious practice. On this point too, then, we can not be blamed for misinterpreting the thought of Leo XIII. Still, in the sale of the products of our industries, we have no greater competitor than Val; and if you estimate the enormous advantage which that firm derives from lower wages and nightwork, you have the measure for the sacrifices which our employers make in order to make their conduct tally with their belief."

That is enough to characterize Leon Harmel in his rôle of a "model Christian employer." How about M. Harmel the gentleman? The following epistolary extracts will tell us. M. Harmel, accused of having attacked the employers of the North and their Congress at Mouveaux, wrote in a letter dated July 30th, 1894:

"I have never occupied myself with newspaper articles, whether they blame or praise me. I wish to march with you and care not for journalists."

"I was firmly resolved not to interfere in the debate, for it is altogether contrary to my principles to enter into newspaper polemics."

These letters are quoted in the brochure published by the employers of the North, pages 17 and 25, with this remark:

"And yet we read in a letter written by him (Leon Harmel) to several persons, and quoted in the *Semaine Religieuse* of Cambrai of Aug. 18th: "Every day I write letters to the newspapers."

Is this the conduct of a gentleman?

In conclusion let us look at M. Harmel as the Christian layman, respectful of authority. When, three years ago, *La France Libre* had attacked several bishops, Cardinal Couillé remonstrated repeatedly. The editor replied by filling the first page of his journal, on three consecutive days, with wild attacks and by opening a subscription list in order to provoke a manifestation in his favor. He at once received a despatch, saying: "Leon Harmel and his sons subscribe 500 francs."



For a Catholic Social Movement.

As the direct outcome of a war that has lately been waged between the Socialistic *Arbeiterzeitung* and our courageous Catholic daily contemporary, the *Buffalo Volksfreund*, Rt. Rev. Bishop Quigley has issued an open letter, addressed to the priests of the German parishes of his episcopal city, in which he scores in no uncertain terms the doctrines of the Social Democratic party. As the *Catholic Union and Times* rightly observes, in printing this letter (No. 47), its "effects will be felt not only in Buffalo, but in every Catholic community in the country, for the statements set forth are not merely Bishop Quigley's ideas, but the accepted interpretation of the attitude of the Catholic Church on the subject." The salient passages of the letter are as follows :

"Practical militant Social Democracy exhibits itself in outspoken contradiction to the teachings of Christianity and particularly to those of the Catholic Church. Social Democracy denies the existence of God, the immortality of the soul, eternal punishment, the right of private ownership, the rightful existence of our present social organization, and the independence of the Church as a society complete in itself and founded by God. Therefore, no Catholic can become a Social Democrat. Therefore no Catholic can become a member of a Social Democratic organization or subscribe for or in any way contribute to the support of a Social Democratic newspaper organ."

The practical conclusions are :

"FIRST :—Catholics who obstinately refuse to renounce the principles of Social Democracy make themselves liable to be deprived of the sacraments and ministrations of the Church.

"SECOND :—Catholics who belong to a union which has become imbued with the poisonous doctrines of Social Democracy are in duty bound, in the interest of the working classes as well as of religion, to make every effort to expel all trace of Social Democracy and its doctrines from the constitution and laws of their union. Let every workingman clearly understand, that the Church does not condemn labor unions, but only condemns the doctrines of Social Democracy wherever found. A workingman may be a union man and a good Catholic, but he can not be both a Social Democrat and a Catholic.

"THIRD :—Catholics are strictly forbidden to contribute to the extension of Social Democracy directly by word or writing, or indirectly through financial or moral support given to a party newspaper organ advocating its principles."

In conclusion the Bishop requests the clergy to whom the letter

is addressed to instruct their people in the teachings of our Holy Father on the rights and duties of employers and employed, as the only Christian solution of the labor question.

We are glad to see the German Catholic workingmen of Buffalo promptly rally round their chief pastor in his crusade against Social Democracy. At a meeting held on Sunday, Feb. 23rd, it was unanimously decided to recommend the union of the Staatsverband and the Reform Association, under the name of Catholic Federation, with the constitution of the Reform Association, warmly approved by the Bishop, for a basis. Resolutions were adopted, thanking His Lordship for his letter and receiving the same as a true and lucid explanation of Catholic doctrine; condemning Social Democracy and declaring the determination of the Catholic workingmen of Buffalo to support every Catholic paper which is boycotted by Social Democracy and to patronize all businessmen boycotted because of their advertising in such papers.

This preliminary meeting was followed, on the subsequent Sunday, by a mass meeting in St. Ann's Hall, attended, in spite of snow and sleet, by over three thousand Catholic laboringmen from all parts of the city. Bishop Quigley was present, together with a large number of the local clergy, and was given a rousing ovation. In a brilliant address he unfolded the fallacies of Socialism more at length than he had been able to do in his pastoral letter. There were also addresses by Father Pfluger, P. Rockliff, S. J., Rev. Dr. Heiter, and a layman, Mr. A. Kurz. The stirring resolutions adopted by the meeting contained a number of opportune and practical recommendations, e. g., the holding, in the various parishes, of frequent conferences, for the purpose of making known to every Catholic of Buffalo the stand taken and always held by the Catholic Church on Socialism, and particularly on the rights and duties of both capital and labor, as expounded in the instruction given by His Holiness Pope Leo XIII. in his memorable encyclical on the Condition of Labor.

It is sincerely to be hoped that the lectures of Archbishop Corrigan, the pastoral letter of Bishop Quigley, and the warning of Bishop Messmer against the Socialist propaganda of the Rev. Thomas McGrady (Cfr. our No. 10, page 154) will prove to be the harbingers of a movement all along the line for the extirpation of the pernicious Socialistic errors that have been spread among, and threaten to corrupt, Catholic laboringmen all over the country.

The social question is not as important yet in these United States as in the older and more densely populated countries of Europe; but with the growth of trusts and the development of new and less favorable industrial conditions it is assuming a more threatening aspect, and Socialist agitators find the field better pre-

pared from year to year. What we need is a strong Catholic social movement, based on the principles so luminously stated in the encyclicals "Rerum novarum" (1891) and "Graves de communi" (1901). Buffalo German Catholics have taken the initiative; let the Catholic Federation inaugurate a national campaign along the lines of Bishop Quigley's pastoral and Archbishop Corrigan's recent pulpit expositions.

If we do not in a measure anticipate the social movement that is steadily developing, and guide it into the right channels, there is no telling what harm it may cause when it breaks the dikes.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Trouble at North Brookfield, Mass., and its Probable Outcome.—It is a long time since we have printed anything about the trouble at North Brookfield, Mass.—so long in fact that we shall have to review the case briefly in order that our readers may understand the latest developments. Some three or four years ago, the French-Canadian Catholics of North Brookfield, feeling that they were numerous and strong enough to support a parish of their own, incorporated as a religious society and petitioned the Bishop of Springfield for a pastor of their nationality. For some reason or other they were refused. The newspaper took a hand in the matter and serious difficulties arose. Msgr. Beaven sent Fr. Wren, an Irish-American priest who had received his education in Canada and speaks French perfectly, to North Brookfield, to take the place of the then rector, Father Tuit. About the same time the Abbé Berger, a French priest without canonical standing, came to North Brookfield and prevailed upon the dissatisfied Canadians to employ him as their pastor, making a written contract for five years. Subsequently, after a mission held by Père Emdar, M. Berger and the recalcitrant Canadian families were excommunicated. They had meanwhile built a little church of their own, St. Ann's, in which M. Berger officiated regularly. When the sentence of excommunication had been pronounced, the majority of the Canadians cut loose from Berger and attended religious services held for them by Fr. Wren in a public hall. The minority continuing to stick to Berger, who held regular services as before, in St. Ann's, the majority elected new trustees, who voted to close the church. The dissidents got an injunction, and the other day it was decided by the Massachusetts Supreme Court that the church could not be closed except by unanimous vote of all the members of the congregation, or, to be more precise, of the religious association as incorporated under the State laws, which comprises practically all the French speaking Canadians of the town. The religious situation at North Brookfield at the present moment,

therefore, is this: There is first St. Ann's Church, in which M. Berger gathers his handful of adherents about him every Sunday; there is secondly St. Joseph's Church, of which Fr. Wren is pastor, for the English speaking Catholics; there is in the third place the majority of the Canadians, for whom Fr. Wren or his assistant holds services in a public hall, and fourthly a small portion of Canadians who, disgusted and sick at heart, no longer attend Mass at all. If we may believe a representative of *La Presse*, of Montreal, who recently examined the situation on the spot and reported it to his newspaper (we read his report in the *Fall River Indépendant* of March 6th), Father Wren has announced that Bishop Beaven would soon send the French-Canadians of North Brookfield a pastor of their own nationality. To the outsider it seems that the whole trouble, with all the terrible consequences it has already had, and will still have, in the loss of souls and the embitterment of many, young and old alike, would have been avoided, had the ordinary complied with the reasonable and legitimate petition of this French-Canadian parish in the very beginning. Not knowing all the circumstances, however, we can not, of course, pretend to pronounce any sort of judgment in the premises, but must content ourselves with deploring, once again, that such serious difficulties so often arise without apparent reason or justification.

Catholic Federation.—The German Catholic press is growing more and more pessimistic with regard to the success of the Catholic society federation movement, and, to tell the truth, our own hopes are less buoyant to-day than ever before. President Minahan, who has so far forgot himself as to accept the invitation of a Protestant preacher to address a Protestant congregation on an ethical subject (see our last issue, page 159), in a paper which we find in No. 9 of the *Catholic Mirror*, not only reiterates the ludicrous and fatal error that politics must remain forbidden ground for a federation whose chief aim is to defend the civil rights of Catholics, but insists that the right to take the initiative in county, State, and national matters be in every case reserved to the national officers, thus denying the principle of autonomy which was a condition of the German State federations joining the national body. Moreover, the tendency of the central officers is to sink nationalities. This is a splendid idea in theory, but utterly infeasible in praxi. We hold with the *Wanderer* (March 5th) that the only way, under present conditions, to bring about permanent successful national federation, is to organize the Catholic men of the country (not the women) according to nationalities, on the strategic principle to march separately and to fight united. Only if this principle is consistently followed out will it be possible to avoid collisions between the various nationalities that make up the great body of the faithful in this country. The German Catholic State federations have shown by their past activity in various instances (let us mention only the fight of the Wisconsin and Illinois federations against unjust school laws) that they are well able to take care of their local and State interests, and while they could easily be induced to consult and coöperate with Irish, French-Canadian, Polish, Bohemian, etc., brother federations in each State, they would never consent to have their local policy, which they, being at home, can

judge best themselves, dictated by a set of far-away national officers. There has been, we sincerely regret to say, little wisdom of late in the utterances of leading federation advocates (we except Bishops McFaul and Messmer) and unless a ringing platform is adopted, a rational constitution drawn up, and a moderate and practical policy mapped out in the forthcoming Chicago convention, the whole movement, so auspiciously inaugurated and so pregnant with good promises, will, we fear, turn out a fizzle.

SCIENCE AND INDUSTRY.

Science and the Hexaëmeron.—Desperate, not to say violent, efforts are made by the so-called "concordists" to show that the hexaëmeron of Genesis agrees on all points with the *placita* of science. The history of these successive efforts is interesting; but the result does not recommend the system itself. One may ask whether all these "conciliations" do not rest on a false supposition. Do science and the Bible look upon the origin and formation of the world from the same view-point? If yes, then "concordism" is right; we have but to seek the best form under which it can be proposed. If no, it is useless to harmonize statements which, while they no doubt concern the same object, refer to it from quite different points of view. In this case there need be neither harmony nor discord between the Bible and science. You may describe a city in two ways: either by following up the progressive development of its wards—that is the order of time,—or by dividing it up into certain sections of equal surface—that would be an artificial or purely graphic order. Ward 1 and section A would have nothing in common; if perchance they coincided, it would be a mere accident. This comparison may be applied to the six days of the hexaëmeron compared to the astronomic and geologic phases through which the world has passed in its formation. (Cfr. *Études*, vol. 90, page 338.)

MUSIC.

Trashy Church Music.—Rev. P. Barnabas Held, O. S. B., writes us from Munster, Texas:

The Berge Music Co. of New York is sending out circulars and sample copies of "Church music" to pastors and choir-leaders. It has received endorsements from Sisters of the Good Shepherd, Sisters of Mercy, Bro. Henry Austin, Sacred Heart Convent, East Camden, etc., and by one of these endorsers Mr. Louis Berge's St. Hubert's Mass is put down as "unquestionably his ablest effort, and worthy of all the praise that can be given it."

We also received a sample copy of the Kyrie of St. Hubert's Mass and several samples of Ave Marias and O Salutaris. It is nothing but trash, and trash of the worst kind, poor music in a general sense, full of mistakes against the rules of good composition, totally devoid of originality, in short, bag-pipe music, love-song style, not even good enough for a variety show. And such rot is called "Church music" and recommended by our pious Sisters and Brothers and taught in our schools! No wonder the reform of Church music is making such slow progress.

MISCELLANY.

Practical Results of the Zionist Movement.—According to recent mail advices from Jerusalem, the establishment of Jewish colonies in Palestine to provide for destitute immigrant Jews, has brought about a great change in the aspect of the country, and an example is now given to the rural population of how the best results may be obtained from an intelligent cultivation of the soil with modern implements.

One of the colonies known as "First in Zion" has become the centre of a very considerable wine industry, with a large establishment for storing wine as well as a depot for the sale of the product in Hamburg. Another known as the "Gate of Hope" grows oranges, largely export; a third, at El Ekron, grows fruit, which is preserved and sent to Europe.

The changes in the country around Jaffa, in consequence of these colonies, is said to be remarkable. The cultivation of fruit, chiefly oranges, is extending over Jaffa plain, where an area of more than a thousand acres is covered by orange plantations, the profits from which have been considerable, owing mainly to direct and rapid steam communication with Liverpool. The Jaffa orange is said to be superior to the Spanish fruit, and gets a higher price, but last year the market was overstocked. A German colony also produces wine; the Palestine wines generally compare favorably with the common French and Italian wines, and, as increased care is being taken in their production, the demand for them in the European market will improve. In a short time it is expected that Jaffa will be exporting 500,000 boxes of oranges; last year this fruit formed more than a fourth of the total export trade of Jaffa; (soap, and sesame, also, which are grown near Jaffa, form an important article of export.) They are esteemed because of their size and flavor, and go in large quantities to Constantinople and the towns along the Syrian coast.

A Masonic Apron Made by Nuns For Gen. Washington.—In his *Researches* Mr. Griffin brings out the curious fact that a Masonic apron, wrought with gold and silver, hand made by nuns of Nantes, was, on August 10th, 1782, presented to General Washington by Watson & Cassoul, a French-American firm doing business in France. It is now in possession of the Alexandria-Washington Lodge of Alexandria, Va. (Cfr. Hayden's 'Washington and His Masonic Compeers.')

Surely the good Sisters of Nantes did not know what they made when they stitched that Masonic apron for Gen. Washington.

By the way, will Mr. Griffin kindly inform THE REVIEW whether there is positive and reliable evidence that Washington was a Freemason?

Father Hogan's 'Clerical Studies' in French.—Clerical Studies, by the late Father Hogan, S. S., to some of whose views on Holy Scripture we objected at the time of the book's publication, has now been translated into French. From a lengthy article on the work in the *Catholic World* (March, 1902) we learn that although for diverse reasons it had no large success in the U. S., it is expected that its sale in France will be immense, something similar to that of the French Life of Father Hecker. The same apparatus is again put in motion; the book is prefaced by the

Archbishop of Albi, Msgr. Mignot, and the entire Catholic press, except that portion of it which fought Americanism, is booming it. The question may be asked, Will this new work share the fate of the Life of Father Hecker? It almost looks like it. The Archbishop chosen to write the preface, Msgr. Mignot, wrote also a pastoral letter on the study of Holy Scripture, which, though destined exclusively for his diocesans, made such a stir outside the Diocese of Albi, that the Archbishop was called to Rome. "I do not know," writes the Roman correspondent of the *Semaine Religieuse* of Montreal (Jan. 20th), "what took place between the Archbishop and the Holy Father; but I believe that, after this audience, Msgr. Mignot will not be tempted again to write a pastoral letter in the same strain on the same subject."

En passant be it said that, shortly after Christmas, the news was spread that a special commission on the study of Holy Scripture had been appointed by the Pope. The London *Tablet* even published a list of members and consultors. We now learn that the commission has not yet been appointed, and it looks as if the list of the *Tablet* had been fathered by the desiderium of its editors or correspondents.

Bogus Catholic History.—At a "successful public session" of the Knights of Columbus at Hartford, Conn., Rev. Walter J. Shanley, Rector of St. Joseph's Cathedral, declared in an address on "the Chief and Governing Functions of the Knights of Columbus," according to the daily *Courant* (Feb. 24th), that "the independence of the United States would not have been obtained if it had not been for the aid of the Catholics. He declared that it was the influence of the Papal Nuncio at the French court that caused the King of France to send troops to America to assist it in the war for independence of England. This was done after Benjamin Franklin had failed in his mission to France. The speaker said that both Washington and Franklin had recognized this service of Rome, the favor being brought about by Bishop Carroll of Baltimore, who persuaded the Pope to send his nuncio to France to urge her to give assistance to America."

Father Shanley, whose only sources of historic knowledge are evidently the newspapers, ought to have added to this fairy story the further detail that Benjamin Franklin humbly knelt before the Papal Nuncio at the court of Louis XV., because that posture alone could express the gratitude of the American people to the Nuncio for persuading the King to come to the support of Washington.

In matter of fact, as Mr. Griffin has shown time and again in his *American Catholic Historical Researches*, the whole story is fictitious. There is no mention of the incident in history. Nor is there anything to bear out the statement that the Papal Nuncio was alone responsible for the success of Franklin's mission at the French court, or that he had anything whatever to do with the negotiations.

It is worse than silly, as the *Intermountain Catholic* has lately remarked with great justice and pertinency, for Catholics to parade fables as examples of exalted patriotism, because along with inviting denial and criticism, they give rise to the conviction that we must go outside of truth and fact to establish our part in our country's history.

NOTE-BOOK.

"The Schoolmaster of Sadowa" is famous the world over and still bids fair to grow in fame. The State Superintendent of Schools of Pennsylvania adduces him in support of his theory that the State should develop its elementary school system by the highschool. (*Philadelphia Record*, Feb. 22nd.) The supposition is, of course, that the better education received by the German soldiers was the cause of Prussia's victory over Austria, while in matter of fact the "Schoolmaster of Sadowa" was quoted originally in a ludicrous way as the cause of Prussian success because he made his pupils pray for the victory of the Prussian arms.

Pennsylvanians who are posted on this matter, will have a good laugh at their sage Superintendent of Schools.



"Why does not THE REVIEW support the *Catholic Columbian* in its plea to have Corpus Christi raised to a holyday of obligation in this country? We have too few holydays and the consummation of the *Columbian's* wish, which is shared by many pious Catholics, would redound greatly to the honor of our Eucharistic Lord."

While we would be glad to see Corpus Christi made a holyday of obligation and generally observed as such throughout the country, we believe with the Fathers of the Third Plenary Council of Baltimore (v. Acta et Decreta, No. 109) that "it is not advisable for the present to multiply the holydays of obligation," for the reason that "it is the sad experience of pastors that few even of the small number of such holydays we now have, are rightly observed, as many of the faithful do not attend Mass on them, and a still greater number fail to abstain from servile labor; indeed the great majority of our people can not keep these holydays properly without endangering their only means of support."



The Catholics of France did not join in the homage that was paid to the memory of Victor Hugo on the occasion of the recent centenary of his birth. Not because they do not recognize his excellence as a writer, which on the contrary they cheerfully acknowledge;—witness P. Suau's article, *L'Idole*, in the second February number of the *Etudes*;—but for this reason expressed by the same writer in the same article: As a poet they would gladly have honored him; but they must refuse to adore him as a popular idol. For it was the glory and the misfortune of Victor Hugo—glory in his own eyes, a misfortune in ours—that by constant design and obstinate endeavor, he became *l'idole*—the idol.



A good friend in the Northwest recently mailed us several newspapers in which a great fuss was made by and in behalf of Mr. James Neill, the actor, because, while being initiated into the Elks at Spokane, he received a blow from a stuffed club. Mr. Neill seems to resent this indignity very strongly, though he pro-

tests in the same breath that he was ready to take any obligation that would have made an Elk of him. The *Northwest Review* (No. 18) points out the curious perversion of the moral sense displayed by Mr. Neill. "He sees no dishonor," justly remarks our worthy contemporary, "in binding himself by oath to unknown obligations, though this means an immoral submission to the worst kind of tyranny; but his pride revolts at a piece of boyish tomfoolery, which, although somewhat degrading to a grown man, is after all not in itself a breach of the moral law or an attack on the liberty of the individual, who ought to expect such asinine proceedings in all secret society initiations. Mr. Neill is like the olden Pharisee, straining out gnats and swallowing camels, a very common failing among non-Catholics, a consequence of the loss of mental balance following fast on the loss of Catholic faith."



Our esteemed neighbor, the *Herold des Glaubens*, has gotten out a Catholic Guide of the City of St. Louis, containing, besides an alphabetical street directory, a directory of the municipal government, a list of the large office buildings, railroad ticket offices, banks and trust companies, clubs, hotels, theatres, express companies, public parks, dispensaries, etc., valuable statistical information regarding the Archdiocese of St. Louis, a complete directory of all the Catholic churches, with the street-cars that lead to them, a list of Catholic educational institutions, hospitals, asylums, homes, religious communities, and cemeteries, together with a directory of various Catholic societies. The useful booklet can be purchased at B. Herder, 17 S. Broadway.



Messrs. F. J. Lange and M. J. Costello, President and Secretary-Treasurer, respectively, of the Catholic Settlement Society, No. 530 Globe Building, St. Paul, Minn., write to THE REVIEW to say that the clerical contributor who wrote the note on page 127, No. 8, had evidently received one of their circulars by mistake, and that his insinuation that their undertaking is fraudulent rests on no solid foundation. Their aim is to "direct to established Catholic parishes Catholics who contemplate migration to Minnesota or either of the two Dakotas."

Our reverend correspondent had not mentioned the Catholic Settlement Society of St. Paul, therefore Messrs. Lange and Costello can not truly claim that THE REVIEW has "assaulted" their undertaking, which it can neither commend nor condemn, because it knows nothing about it.



A reader in Philadelphia sends us a cutting from the *North American* of March 6th, in which it is announced that General Smith has issued vigorous orders to his brigade and the real war against the Filipinos is only about to commence.

"Is it not about time," comments our correspondent, "that the local authorities of our Church in those islands let the world know how the war is conducted and how their poor people are maltreated? The testimony of Governor Taft and sundry army

officers before the Congressional Committee discloses a terrible state of affairs in 'our new possessions,' and it is highly desirable that the American people get reliable and accurate information about the actual conditions there."



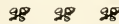
Miss Alice T. P. Keary, President of the Catholic Woman's National League, 428 E. 41st Street, Chicago, asks us to publish in THE REVIEW an invitation to all clubs of Catholic women in the country to unite in forming a general federation of Catholic women's clubs, to be known as the Catholic Woman's National League. A convention is to meet in Chicago, April 5th, 1902, to which each club is invited to send three delegates.

Outside of considerations of space, we fear our circulation among Catholic club-women is altogether too limited to make it worth while to print Miss Keary's circular; but to show our good will, which extends to every Catholic movement, we have inserted this brief note.



"There is a growing custom in our churches about this season of the year," says the New York *Independent* (No. 2779), "to set apart a day, called Decision Sunday, at which time the youth in the Sunday-school and in the Christian Endeavor societies shall be urged to make the decision to begin a Christian life. Inasmuch as decision of character is of prime importance for success in any phase of life, and not least in religion, such a provision to encourage the decision to live a Christian life is commendable."

Not to speak of the purpose of amendment, which is essential to the validity of every confession, the inauguration of Decision Sunday confirms that ancient and useful Catholic practice of renewing the baptismal vow at first communion and confirmation.



The *Iowa Catholic Messenger*, having swallowed the *Northwestern Catholic*, now appears with the cumbersome heading: *The Iowa Catholic Messenger and Northwestern Catholic*. The editor says (No. 9) that he will try to make it "a paper worthy of the Dubuque Archdiocese." But the *Messenger-Catholic* is not published in the Dubuque Archdiocese; it hails from the episcopal city of the Diocese of Davenport. Dubuque has a Catholic paper of its own, the *Catholic Tribune*. Why not let it thrive on its own ground? Davenport and the new Diocese of Sioux City would seem to be sufficiently large territory for the little consolidated paper with the big name.



The Boston *Republic*, once a fairly well-conducted Catholic weekly, but latterly on the verge of inanition, has passed into the hands of Congressman Fitzgerald, who has shown himself a strong, unquailing Catholic in public life. We hope Mr. Fitzgerald will succeed in reviving the decrepit old sheet. It will not be an easy thing, for Boston has two other Catholic weeklies besides the *Republic*—the *Pilot* and the *Sacred Heart Review*, both of the first rank.

The Clergy in Politics.



WE have received the following communication from an old friend, whom we know to be a practical Catholic and a good citizen :

"On the day before the Democratic primaries for the aldermanic election I received by mail two circular letters, exact duplicates except the signature, of which I enclose a copy. One was signed by Rev. Father X. as 'Rector of St. N's Church,' the other by Father Y. as 'Rector of St. N.'s Church.' There was up for renomination Alderman Z., conceded to be one of the most (if not *the* most) capable and honest members of our present Common Council, who has served as such for four years. The other candidate, W., was a new man. After receiving the above-mentioned circulars, I for the first time in my life, went to the primary and voted for Z. and urged all I could reach to do the same. He was renominated by acclamation. W. was not in it. I have lived in this city for nearly forty years and never before heard of Catholic priests mixing up in ward politics in this way. What do you think of it? Have they a right to use their holy office in this way?"

The circular to which our correspondent refers reads thus :

"It is especially desirable this year, that safe, reliable Aldermen be selected. I have reason to believe, and special assurances, that Mr. W. is such a man. He possesses qualifications which make him a very desirable man to represent us people of the Xth ward in the City Council. He is a man of rectitude and a fearless defender of the people's rights.

"He will be a candidate for nomination at the primaries of the political party with which he affiliates. To elect him, we must remember to vote for him primary day, as well as on election day.

"The primaries are held on Saturday, March 8th, between the hours of twelve and seven o'clock in the afternoon, and the day of election is April 1st.

"I trust you will give Mr. W. your support on both dates, confident that his election will be an advantage to us all. N. N., RECTOR OF ST. N.'S CHURCH."

As a citizen, the pastor of a Catholic congregation undoubtedly has the right, like any fellow-citizen, to give his vote to, or use his personal influence in behalf of, any candidate for public office whom he may deem worthy and fit.

As a priest and shepherd of his people, however, he must be guided by the ecclesiastical law, which for reasons easy to understand, circumscribes this right to a degree.

(The Review, Vol. IX, No. 12. St. Louis, Mo., March 27, 1902.)

"Saluberrima Patrum Baltimorensium *) monita de rebus politicis a clero arcendis nostris praesertim diebus iterum iterumque urgenda censemus"—thus the Fathers of the Third Plenary Council.—" 'Clerus noster,' ita loquuntur, 'prudenter cavit, ne se omnino fidelium iudiciis interponeret; quae quidem in omnibus quaestionibus, quae ad civilem socialemque rationem pertinent, intra fines doctrinae et legis Christianae, libera esse oportet. Vos igitur, venerabiles fratres, hortamur, ut eandem persequamini viam, sicut decet ministros Christi et dispensatores mysteriorum Dei. . . . Relinquitte mundanis curas et sollicitudines civilium factionum, contentiones potestatis, delusae ambitionis aegritudines. Videte ne ullo pacto res sanctae fidei nostrae ad cuiusquam factionis fortunam applicetis.' Itaque a discutiendis publice rebus politicis aut mere saecularibus, tum extra ecclesiam tum multo magis in ipsa, sacerdotes sedulo abstineant. Quae tamen ita intelligenda non sunt, quasi omnino silendum esse de gravissima obligatione, qua cives tenentur etiam in rebus publicis semper et ubique juxta conscientiae dictamen, coram Deo, pro majori bono tum religionis tum reipublicae patriaeque suae adlaborare."

Anglice :

"We deem it well to emphasize again and again, especially in our day, the most wholesome admonitions of the Fathers of the Ninth Provincial Council of Baltimore with regard to keeping the clergy out of politics. 'Our clergy,' they say, 'have prudently abstained from any interference with the opinions of the faithful, which must be free, within the limits of doctrine and Christian law, in all those things which pertain to civil and social institutions. We therefore exhort you, venerable brethren, to follow in the same path, as it behooves ministers of Christ and dispensers of His mysteries. . . . Leave the cares and and solitudes of civil factions, the struggles for power, and the disappointments of deceived ambition to those who live in the world. Be careful that you never pin the holy things of our faith to the fortunes of any political faction.' Hence priests must sedulously abstain from publicly discussing politics or purely secular affairs outside of, and still more in, their churches. This does not mean, however, that the clergy must be absolutely silent on the subject of the grave obligation by which every citizen is held, also in public affairs, always and everywhere to labor for the greater good of religion, the State, and his fatherland, according to the dictates of his conscience before God."

While THE REVIEW is not, of course, in any sense an official interpreter of the law, we think we can boldly assert that, while it may become a sacred duty for a pastor, as the shepherd of his

*) Conc. Prov. IX, litt. pastor.

people, to use his political rights to the fullest extent, with all the weight of his pastoral office, when important church interests or high moral issues are involved *); for a priest to attempt to influence the voters of his parish by signing political circulars evidently dictated by one aldermanic candidate against another in the mad struggle for spoils, where none of the higher interests of the faith or of morality are involved, †) is clearly against the spirit of the above quoted decree (No. 83) of the Third Plenary Council, and any such practice on the part of a considerable portion of our clergy would inevitably result in serious injury to the true interests of religion and of our Catholic people.

*) Such as was the case, for instance, in Illinois and Wisconsin, a few years ago, in the famous fight against unjust and tyrannical compulsory education laws, which threatened to subvert the Catholic parochial schools.

†) Clearly, no such higher interests were involved in the aldermanic campaign under review here, else the two pastors would have so stated in their circular.

About Vaccination.

[THE Secretary of the Anti-Vaccination Society of America, and editor of the monthly journal *Vaccination*, Mr. Frank D. Blue, of Terre Haute, Ind., has prepared for THE REVIEW a few brief papers on the subject of vaccination, of which we print the first today, by way of an opening. We earnestly request those who take the opposing view to put their position and their arguments into as concise and strong a shape as possible and mail them directly to Mr. Blue, 1320 N. 12th Street, Terre Haute, Ind., who will take them up in THE REVIEW.]

At the present time, more than for many years past, the question of vaccination is being agitated.

Yet there is no proof offered to establish the worth of vaccination, save statistics—absolutely none. Now I claim that vaccination can be shown to be right or wrong regardless of any and all statistics. If a man will but use his own good common sense, and exercise the faculties he possesses, and not take it for granted that the doctors know what they assert so confidently, he will soon reach the truth about vaccination and discover a key to fit every fetterlock that a mistaken medical clique has forged about our liberties.

I assert, being fully able to prove :

1. Vaccination has no scientific basis ;
2. Vaccine virus is at best pure disease ;
3. Vaccination does not prevent smallpox ;
4. Vaccine virus is of necessity dangerous ;
5. No one knows what proper vaccination is ;
6. Scientific medicine openly confesses it does not know

the specific cause of smallpox.

TERRE HAUTE, IND.

FRANK D. BLUE.

Some Results of State Workingmen's Insurance.

I.

IN 1883 Germany passed a law providing for insurance against sickness; in the following year another, providing insurance for accidents, and five years later, in 1889, a third, providing old age insurance. When, a few years ago, we made a study of their workings, we found that all three worked smoothly, though each increased both outlay and income from year to year. However, our statistics reached only till 1894 inclusive.

From European journals we now learn more of the recent development. According to figures taken from the *Lorrain* of Metz by the *Courrier de Bruxelles* (March 1st) there have been collected and paid out in favor of the insured workingmen in Germany, up to the year 1898:

Contributions by the employers	1,337,741,176	marks.
“ “ “ employés	1,173,449,805	“

Total,	- - -	2,511,190,981	“
			(\$620,000,000.)

The indemnities paid to the assured amounted to 1,702,184,100 marks, or 528,000,000 marks more than they had paid in.

Already in 1897 the amount of indemnities had reached 233,700,000 marks. It increases annually about 15,000,000 marks. To meet the increase there is a reserve fund of 850,000,000 marks.

In 1900, 125,821 pensions were paid to invalids, 6,677 to sick people, and 19,867 old age pensions, in all 152,365 pensions. Assessments were paid back in 156,229 cases of marriage, 235 cases of accident, and 34,197 cases of death.

Since 1900, the sum total of indemnities has been more than 300,000,000 marks, or a million a day, counting 300 workdays in the year. Many tears have been dried, much misery has been alleviated by such generous distribution. That is the bright side of compulsory State insurance. But it has also its dark side.

II.

On Jan. 9th last the German Minister of Finance declared in the Reichstag that new resources were needed for the imperial treasury, giving as one of the reasons that the diverse insurance branches owed in all 140,000,000 marks. Assuming out of it the legal share which the State was bound to contribute, there would

be still a debt of 108,000,000 marks, with a prospect of increase during the coming year.

As the State does not contribute except to the old age pensions, there must have been considerable miscalculation. For it was expected that by 1900 the number of deaths and new pensioners would be about equal, burdening the State with a contribution of from \$5,236,000 to \$5,474,000, whilst actually the State has to pay \$8,000,000 and the total contributions fall short by \$27,000,000.

Similar experiences have been made in Australia, as we learn from the Sydney correspondent of the *N. Y. Evening Post* (Jan. 25th.)

Varying systems of old age pensions have been for three years in force in New Zealand, for more than a year in Victoria, and have lately been brought into operation in New South Wales. The New Zealand system has on the whole worked smoothly. There the maximum pension has been fixed at the very moderate sum of £18 yearly, and though a clamor has arisen to have it raised, the government has successfully resisted the augmentation, on the ground that the colony, which is yet the most prosperous of all these colonies, can not afford it. In impecunious Victoria the amount was liberally fixed at ten shillings weekly, but was cut down by the local magistrates, in the exercise of the discretion allowed them by the statute, to an average of little over seven shillings. A great outcry ensued. The Victorian government stood firm, and proposed to reduce the statutory sum to seven shillings, but was compelled by the legislature to raise it to eight. In New South Wales the pension was also fixed at ten shillings, and there the statute has been so sympathetically administered by local boards that practically no reductions have been made.

Is the pension a right or a dole? Different views are taken. The democratic Minister of Works in New South Wales declares that it is a right, and there are some persons who are proud of being pensioners. But that is not the general view.

The New Zealand government refuses to make the pension universal, and confines it to the necessitous. There the pensioners resent the publication of their names by the newspapers. In Victoria the posting up of their names is forbidden. In New South Wales the local boards enquire into the ability of sons or daughters of applicants to support them, and sometimes reject an application if these are found to be well-to-do. In New Zealand, on the other hand, the legislature has just refused to allow such enquiries to be made. Frauds and evasions are common. The Premier of Victoria admits that there have been "some shocking cases of imposition." Some of the applicants look young for their certified years. Others are evidently able-bodied. Some would-be pen-

sioners commit the Lear-like folly of making over their property to their children, in order to evade the clause which requires that a proportionate deduction shall be made from the amount of their pension.

The Premier of New Zealand describes a "new profession" that has arisen in connection with the Maoris, to whom the statute has been generously extended. Colonists "go round hunting up applicants" for pensions, and then charge a high fee for their services. The practice may partly account for the large number of pensions granted to Maoris—1,098, or more than 1 in 40, as compared with 11,308 granted to the whites, or about 1 in 80. The New Zealand statute stipulates that pensions shall be paid only if there is a sufficient surplus revenue, and the Victoria Act requires that payments shall not exceed \$150,000 annually. These are mere breakwaters against an ever-rising tide. "Democracy is like death," said Disraeli; "it gives back nothing." The pensions will be paid out of a loan, if there is no surplus, and the estimates have been greatly exceeded in all three colonies. The amount is rising year by year, and still it will be paid. The system has proved the best bower-anchor of the New Zealand government. Dreading the repeal of the statute, not only actual and prospective pensioners, but all those on whom they would have become dependent, crowded to the polls at the last general elections and returned the ministry by an overwhelming majority. The actual working of the act in the three colonies is still contested. A Victorian legislator asserts that the only class that has hitherto benefitted by the pensions is that of publicans, and the same thing is alleged in Sydney.



Model Saloons.

THERE is in England a society, called the English Association, or Central Public House Trust. It is a business organization, conducted on business lines, with a sharp eye to a 5 per cent. return on its capital, and as such it has been a great success. Most of its public houses are in rural districts, but it has gone into larger and larger towns, and may eventually extend its activity into parts of London. It now controls twenty-two houses, each in charge of a manager who receives a salary and a commission only on the sale of non-alcoholic drinks. Each house is prepared to supply food at short notice, and each is kept scrupulously clean, and made just as attractive as possible. There is no enticing display of liquors, or manufacturers' placards, while articles of food, coffee, tea, etc., are conspicuously displayed. The profits of the bar have never been allowed to lower the rates charged for liquors, lest this prove a stimulus to liquor-drinking, and signs urging moderation are to be found in each barroom. While there is thus a discrimination against the sale of liquors as such, there is none against any particular brewers, or distillers, all of whom have an equal chance to dispose of their goods. But the Association insists upon having liquors of a high standard, as one of the motives which led to its foundation was the desire to supply the workingman with pure drinks. No liquor is sold to children, and all excise laws are strictly enforced, managers being held to account for this by frequent and rigid inspections. It is interesting to note that only four managers have failed to carry out their instructions, and that, as a body, they have worked earnestly and successfully to decrease drunkenness, the forbidding of credit being a particularly useful measure for this purpose.

By means of reading-rooms, billiard-rooms, bowling-alleys, etc., the public houses are made as attractive as possible. The English Association uses for this purpose all profits above the 5 per cent. on the capital, and so attractive has it made its houses that wealthy land-owners offer it the most advantageous terms to take over the management of public houses on their estates. Until the Association entered the field there was but one public house in Newcastle-on-Tyne, all applications for the privilege of conducting others being refused. The remarkable work of the Association's house in the way of reducing drunkenness and encouraging temperance in this town is one of the most striking examples of what has been accomplished.

From the American point of view the English movement has

made its way under far more favorable auspices than would prevail here, particularly in our chief cities. In England there is no large license fee, and the number of saloons is restricted so as to limit competition. The lack of these conditions would make very much against the financial success of a similar undertaking in New York, for instance, particularly if the reformed or model saloon should undertake to live up to the requirements of the Raines law.

In consequence of Earl Grey's explanation of the work of this English society in New York, a movement has been started there to try the plan in this country. An organization called "The Social Halls Association," with a capital of \$100,000, has already been formed to undertake work of a similar character.

The N. Y. *Evening Post* (March 14th), while not very sanguine as to the success of the experiment, hopes that it will be tried on a scale large enough to show whether it is feasible in this country, and if it should be deemed inadvisable to undertake it in New York City under existing laws, our contemporary suggests that the villages and towns along the Hudson, the Harlem, or the Sound offer a great field. Most of them are afflicted with the drinking saloon in its worst form, and are unable to offer their young men any place of recreation, barring an occasional library, to keep them from temptation at home or from wandering off to the great city so near at hand.

Anything which will throw light on the saloon problem is to be welcomed. And so well has the "Gothenburg" system of making the leading citizens of a town responsible for its liquor traffic, worked in Sweden and Norway, as to make it altogether desirable that a movement in a similar direction should be begun in this country at an early date. Out of it there might at least come that restriction of the number of saloons which is so greatly needed in most of our towns and villages.



We hear much about the stupendous extent of the British Empire, upon which "the sun never sets." W. W. Deatrick points out to the N. Y. *Tribune* that if its figures of 64 degrees 34 minutes west for Santa Cruz, and 117 degrees 3 minutes east for Balabac are correct, the sun shines every day at all times upon United States territory. In fact, we have three minutes to spare. This is because, contrary to common opinion, the sun, owing to its greater size than the earth and to refraction, actually illumines 181 degrees 40 minutes of arc in longitude. As the span eastward from Santa Cruz to Balabac is 181 degrees 37 minutes, it is evident that we have three minutes of arc to spare, or, in other words, for twelve seconds of time the sun shines on Santa Cruz before it has set on Balabac.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Archbishop Keane and the German Catholics of Williams, Ia.—We learn from the *Western Watchman* (No. 16) that Mt. Rev. Archbishop Keane has won his case against the German Catholics of Williams, Iowa. The case is of long standing and had its beginning under the regime of the late Archbishop Hennessy. "In 1895," according to the *Watchman*, "the Catholic Church of Williams was blown down by a tornado and the Catholics were left without a church. The Catholic population of Williams is composed of a large number of German-speaking persons, and twenty-nine of these wrote a letter to Archbishop Hennessy, promising to subscribe liberally for the building of a new church, providing a priest would be sent to them who could speak the German and the English languages fluently. In accordance with their promise these German Catholics subscribed about \$3,000 for the new church which was soon after built. But for some reason or other, no dual-language-speaking priest was sent to take charge. This raised a protest from those Germans who had subscribed and they began suit to have the church sold and recover the money. Before proceedings were commenced in court Archbishop Hennessy died and the trouble devolved on Archbishop Keane for settlement. He laid the matter before his council and that body decided that the Catholic population of Williams was not altogether composed of German-speaking persons and that a majority could understand the English language. Other reasons were advanced as to why the plaintiffs had no grounds for a case—one being that as head of the Diocese of Dubuque Archbishop Keane has a right to send whatever kind of priest he deems best to any and all parishes."

We have heard it said, and it would seem to be a natural conclusion from the facts as stated above, that the late Archbishop Hennessy had promised the German Catholics of Williams a German speaking priest, and that they subscribed the money for the new church on the strength of this episcopal promise. If this be true, we must say, that while the decision of the District Court in favor of Msgr. Keane may be in accordance with the law, it does not seem to square fully with the dictates of justice.

The Threatening Schism in France.—The *Western Watchman* scouted the idea that France was facing a schism. We quoted against him the very words in which Leo XIII. uttered his apprehension of such a danger. Now the Bishop of Nancy, Msgr. Turinaz, has published a brochure full of documentary evidence. In eight chapters the Bishop treats of the different sources whence he sees the danger come. Although his language is very calm, pepper and salt are not wanting in places. Thus in the chapter on the famous "Ecclesiastical Congress" at Bourges he says in part:

"Formerly there were no congresses. To-day they are numerous. After the congress of priests came the congress of seminarians. Why not to-morrow a congress of highschool pupils for the purpose of determining the courses and methods of their studies and moderating the discipline? Why not a congress of

soldiers and conscripts to have their resolutions transmitted to their generals and staff officers? Why not a congress of sacristans to regulate divine worship in the churches and the administration of the parish finances? Why not a congress of house-keepers to regulate the domestic affairs of the clergy?"

Again, answering the objection that bishops preside at such congresses, he quotes the words of the Bishop of Dijon, saying:

"But on the part of these venerable presidents, may we not wish for a more visible and efficacious direction, for a better control of, and larger participation in, the preparation, guidance, and conclusion of the debates? Has the direction of the enterprise really been put into their hands? Do they really elect those who assume charge in their stead? Are matters conducted under their eyes and inspiration? In short, does not the alleged direction of the bishops frequently remind one of the saying applied to kings: kings reign but do not rule?"

Things must be pretty bad when a bishop in France uses such language.

EDUCATION.

Catholic Universities for Austria and Holland.—The Catholics of Austria are steadily pressing forward their plan of establishing a Catholic university at Salzburg. At the last meeting of the society formed to advance this undertaking it was reported that the sum of \$210,000 is already available. In Holland, the question of the necessity of a purely Catholic university is being ventilated in the Catholic press. While the general sentiment seems to be favorable to the project, a few prominent men take the view that the Catholics ought rather to strive at obtaining Catholic professors and tutors in the universities already existing. It is said that at present there are only two Catholic professors in the four State universities, Fr. de Groot, O. P., at Amsterdam, and Dr. Spronck at Utrecht.

THE CATHOLIC PRESS.

The Catholic Press of Holland.—Rev. P. G. Rybrook, O. Praem., of St. Norbert's College, West De Pere, Wisconsin, furnishes us the following statistics of the Catholic press of his native country, Holland: Catholic daily newspapers, 13; semi-weeklies and tri-weeklies, 27; weeklies, 51; semi-monthlies and quarterlies, 39. This makes a total of 130 Catholic newspapers and other periodicals for a population of less than two millions. Some are, of course, weak, but many are high-class, and the general average is very fair.

An Appeal With Regard to a Catholic Daily Newspaper for the U. S.—We are asked to give space to the subjoined appeal:

The necessity and usefulness of Catholic dailies has been much discussed of late years and almost generally admitted. The ability of the American Catholics to publish and keep up one or several dailies has not been denied. Some writers on the subject have advanced discouraging figures in regard to the expense connected with a venture of the kind. The expense will, however,

depend a great deal on the manner in which the daily will be issued and on the management of the enterprise. It is well known that many of our Catholic institutions, as also our parochial schools, are conducted and kept up at one-third less expense than others. I know of a wealthy non-Catholic in Ohio who, when asked why he contributed more liberally to Catholic institutions than to others, gave this answer: Because I know that the dollar I give to a Catholic institution will go twice as far as the one I put elsewhere; and it was always my aim to put my money where it will do the largest amount of charity.

My own experience as well as personal observation has shown me that a number of very difficult undertakings have proved successful, though many persons had predicted that they would be complete failures. Those who wish to see a Catholic daily started in this wealthy country of ours should not be so easily intimidated; on the contrary, the greater the opposition the livelier should our efforts be. The cause is too important to be dropped so quickly.

The first Catholic daily should be started in a city like Chicago, and, of course, on sound business principles. Within a radius of from two to three hundred miles from Chicago an immense number of Catholic homes can be reached within twenty-four hours.

Let us choose one or more centres of correspondence, to which the friends and advocates of the project can send their encouraging letters, and thus pave the way for getting in touch with those of the same disposition and tendency.

We may thus also find out where those are who wish to make special donations and subscriptions. It is possible that we will meet with sufficient encouragement to make the expected daily soon forthcoming.

Who is willing to make a special donation of \$25 or more to start a Catholic daily? (The undersigned is willing to give \$100.) Who is willing to subscribe for three years and pay in advance \$6 a year, or twice that amount, for the contemplated Catholic daily? (The undersigned is willing to pay \$12 a year for three years.)

After favorable answers shall have been obtained, a place will be appointed where those interested in this matter can meet and consider what practical steps should be taken for future proceeding in the direction towards a lively and wide-awake Catholic daily.

Correspondents may address their letters to (Rev.) M. ARNOLDI, Ft. Jennings, Ohio.

LITERATURE.

An Estimate of Huysmans as a Writer.—P. Jean Noury, in an appreciative review of Huysman's latest book, *De Tout*, (Paris, Stock, 1901), in the *Etudes* of Feb. 20th, gives the following fine and judicious estimate of this sensational convert as a writer:

"Huysmans is a poet, whether he is aware of the fact or no; he sees the soul of things, very frequently at least, and only a poet could write the descriptions which fill his books. He is a painter, though he may never have even touched a brush; the ideal attracts and charms him. Poetic and artistic traits are spread over all the pages he has written. But we find there also, in an almost equal dose, a taste for the extraordinary, the bizarre, frequently even the grotesque. He loves stupefying, monstrous, improb-

able things. . . . Huysmans is a painter, we repeat it; but he prefers caricature to portrait painting. Everywhere he forces his colors, whether it is the good or the bad he depicts. It is claimed that he is not commonplace; I readily grant it; he is excessive in everything, and this feature, no doubt, is one of the attractions of his books. We sincerely believe that he owes his vogue and success as a writer to his faults at least just as much as to his good qualities. . . . From the religious view-point the present work is unobjectionable. It shows profound respect for the faith, for piety, for the Church. But no more than his other writings can we recommend *De Tout* to the young as a medium for cultivating their taste. He has in him the stuff for a *littérateur*, but he will never be one. He deviates too far from the sound traditions of the masters of our tongue. In becoming an apostle of the realistic and impressionist school, he has closed for himself the portals of the future. Had he become a disciple of Louis Veillot, instead of swimming in the wake of Zola, he might have been able to take an honorable place in the literary gallery of our time."

A New Edition of Kaulen's Translation of Josephus' Antiquities.—We have received from B. Herder, 17 S. Broadway, *Flavius Josephus' Jüdische Alterthümer. Uebersetzt von Dr. F. Kaulen. Dritte Auflage. Druck und Verlag von J. P. Bachem, Köln am Rhein.* This is the third revised and corrected edition of the excellent German version of Josephus' Antiquities of the Jews, begun in the early fifties by Professor, later Bishop, Conrad Martin, continued by Velten, completed, and now entirely overhauled, by Rev. Dr. Kaulen. It is destined chiefly for educated people who aspire to a scientific knowledge of our religion, and must prove especially useful to those who teach Bible history. The notes are few and brief, but to the point, and some rather irrelevant chapters spun out by Josephus (such as the dialogue between Joseph and Putiphar's wife) have been shortened, which does not detract from the value of the work, as the professional scholar will refer to the original anyhow in his studies and quotations. (For sale by B. Herder, 17 S. Broadway, St. Louis. Price, net \$3.15).

Revue des Questions Scientifiques.—Published quarterly at Louvain, Rue des Récollets 11, by the Société Scientifique of Bruxelles. 320 pages, large 8°. Price per annum, 20 francs.

The January number, before us is very interesting even to those who cannot soar to the full height of the learned scientists whose essays fill these pages. It has long articles on the plurality of inhabited worlds, sanatoria for consumptives, the diverse expeditions to the North Pole, electric furnaces, etc.

We recommend it to all who understand French and wish to keep well posted on scientific questions.

Religious Education and Its Failures. By the Rt. Rev. J. Bellord. Ave Maria Press. 10 cts.

Msgr. Bellord declares himself a decided opponent of learning catechism by rote. He wants the teacher to interest his pupils by the living word. We agree with him in full and recommend his little essay to all teachers and catechists. But his views on memory we do not approve, nor can we concede that learning by rote is as universal as he would have us believe.

MISCELLANY.

A Practice Which Ought to be Discouraged.—In connection with the note in No. 5 of *THE REVIEW*, Why Bishop Matz Refused a Purse, a reverend subscriber writes us:

The Bishop of Denver has set an excellent example in refusing a purse from his clergy. His excuse was plausible and his manner of declination in keeping with good taste and decorum. A few more examples of the kind will do much toward discouraging the abominable purse fad. He who busies himself about getting others interested in making up a purse, to be given to somebody who is not on the verge of poverty, lays himself open to the suspicion that his main object is not so much to help and honor the recipient of the purse, than to ingratiate himself with the same, at the expense of all those who are called upon to contribute. Getting up a purse for somebody who is not greatly in need of help, is putting him so to say on the poor list, most likely against his will, if there is some principle and self-respect about the man.

How Bishop Glennon Would Celebrate St. Patrick's Day.—Rt. Rev. John J. Glennon, Coadjutor Bishop of Kansas City, in an address delivered in this city (St. Louis) on St. Patrick's Day, said, among other things, according to the report of the daily *Globe-Democrat* (March 18):

"It appears to me that properly to celebrate the feast (St. Patrick's) one mass is not sufficient. Did the liturgy of the Church permit, I would gladly see three solemn masses said this morning. The first should be for St. Patrick. In white vestments with joyous music—with pomp and ceremony—would we honor St. Patrick. And then at its conclusion we would lay aside our vestments of white to put on the red vestments that symbolize martyrdom, we would celebrate another mass in honor of the Irish martyrs, the men and women who in all these hundreds of years, died for Erin and for God. Then, again, I would change these vestments. I would wear the color of sorrow. I would set the black pall before the altar and I would chant a requiem for the thousands and millions of Ireland's children who went down to death—victims of starvation; who filled ditches or nameless graves in the old land, or, driven into exile, found resting-places in the watery deep or the fever camp on some foreign shore. Thus would I celebrate St. Patrick's Day, and in this threnody would I represent the history of Ireland."

Ping-Pong.—This new game has suddenly become "the rage," and there are reasons for believing that it is a real addition to our enduring games. The *Independent* publishes the best description of ping-pong we have yet seen:

"Ping-pong is nothing else than lawn tennis reduced to the dining-room table. The rackets, ball, and net are miniatures of its grass court parent. The rackets are little battledores, and the ball is of white celluloid and of such egg-shell weight that it will not scratch the most polished table or break the *bric-a-brac*. The scoring is the same as in lawn tennis. The only difference between the two games is that in ping-pong but one ball is allowed for the service, and no ball can be hit on the volley—that is, every

stroke must be returned on the first bounce. One might imagine that this would make the game monotonous and unskilful, but, like golf, its virtues only reveal themselves to the devotee. There is a great deal more exercise in ping-pong than in billiards, though one does not have to play in flannels."

As the game does not demand unusual strength, endurance, or any running, but only a quick eye and wrist, a woman can play it about as well as a man. Our contemporary recommends ping-pong, therefore, as an ideal social sport for evenings and rainy days, and especially for those persons who lead sedentary lives and who cannot enjoy sunshine athletics.

Although ping-pong does not afford so much variety or such opportunities for the display of delicate skill as billiards, it has the great advantage of being within the means of the slenderest purse and of furnishing a greater amount of exercise.

The new fad, by the way, already has its new book: 'Ping-Pong (Table-Tennis): The Game and How to Play It,' by Arnold Parker, winner of the Queen's Hall open ping-pong tournament. There are numerous illustrations, and the little book is likely to be servicable to what it calls "intending pongists." The author magnifies his office, exhorting "ladies who intend to take up this charming and fascinating pastime to give it the serious attention it merits. For," he concludes, apparently without irony, "there is no other game which offers so many possibilities to excel and play on equal terms with men." The little manual bears the Putnams' imprint.

A Modern Historian's View of the "Cogent Parallels" Between Buddhism and Christianity.—In his *India Old and New* (New York: Scribner's Sons), just published, Professor E. Washburn Hopkins, of Yale University, devotes a chapter under the caption: *Christ in India*, to the much mooted question as to the possibility of direct or indirect connection between Buddhism and Christianity historically. He carefully weighs the so-called "cogent parallels" between the two religions and shows that most of the Buddhistic resemblances can actually be proved to be later than Christianity, and concludes:

"We may, I think, as open-minded historical students, safely assert that the Christian religion, according to all the evidence, was not plagiarized but original. At the same time we must admit that there is historical possibility in the view that the Christian narrative may have been affected by Buddhistic tales, but we must just as decidedly maintain that no cogent proof of this view has yet been furnished."

The much exploited resemblances between Krishnaism and Christianity are similarly discussed. Strong enough evidence is brought forward to show that, instead of being influenced, Christianity must itself have exercised an influence at least upon the later developments of this great religious rival of Buddhism in India. On the whole question of presumed Indian influence on Christianity, the author concludes that the historical data furnish "no base for the belief that the original narrative of Christ's birth and teaching derives from Hindu sources."

NOTE-BOOK.

Editorial Letter-Box.—G. A. Sch.—1. THE REVIEW will probably treat the question of Christian labor unions at some length in the near future, and then your note will find proper consideration. 2. *Public Opinion*, New York, is a journal along the lines you indicate.



Speaking of the several new Catholic journals that have lately sprung up, the *Catholic Telegraph* (No. 9) expresses the opinion that "the result, for most of them, will be the expenditure of hard-earned cash, and, finally, disastrous acquaintance with the sheriff."

It is an easy thing to start a Catholic newspaper—as easy as falling off a barkless log with no knots on it; but an infinitely laborious and thankless task to keep it alive for any length of time, except at the cost of prostituting especially its advertising columns to all sorts of base uses. *Crede Roberto experto!*



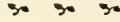
Since it has developed into "the model Catholic weekly of the United States," the *Church News*, now the *New Century*, of Washington, D. C., no longer reaches us as an exchange. The other day a reader sent us three clippings from the issue of that paper dated February 15th, which afford food for thought. The first is a letter of approbation by Cardinal Gibbons, in which His Eminence expresses his "heartily approbation of the *New Century* and the work it has undertaken." Of the nature of this work we get a startling idea from the second cutting, taken from the same issue, in which J. William Lee, undertaker, is permitted to advertise that he has a "crematory on the premises," and from the third, apparently an editorial expression in the same number, in which we are assured that "the only government in nineteen hundred years that has treated the Church fairly," is our American government.

If such a newspaper "answers a need in the presentation of Catholic thought and sentiment," as the Cardinal says in his letter of approbation, Catholic thought and sentiment in the Archdiocese of Baltimore, and particularly in the capital city of the nation, must have sunk to a deplorable ebb, and we are no longer surprised that we have been stricken from the *New Century's* exchange list, for with "Catholic" periodicals of this kidney THE REVIEW has notoriously neither patience nor mercy.



In various parts of the country there has been inaugurated a new movement for the taxation of Catholic church and school property. In Chicago, the Turners and Labor federationists, together with a few German infidel lodges, have begun a public agitation for the taxation of all church property, that funds may be obtained for the free distribution of text-books in the public schools, a proceeding which the Catholics of that city have recently prevented by a mandamus against the School Board. In Wil-

ington, Delaware, the attorney for the Levy Court (some Masonic or semi-Masonic lodge, we presume) has filed a suit against St. Patrick's Catholic congregation to compel payment of taxes on their parochial school buildings, which, under the State law, are exempt from taxation. It will be well for Catholics everywhere to watch these spasmodic resuscitations of A. P. A.-ism and nip them in the bud. Vigilance is the price of liberty.



With the January issue, the *American Catholic Historical Researches*, published by Mr. Martin I. J. Griffin, at 2009 N. 12th St., Philadelphia, began its nineteenth volume. As the editor rightly observes, "That's la flog time for a publication not appealing to popular tastes, passions or whims to live." The *Researches*, which aim to open up to the general public the original sources of information on the history of the Catholic Church in this country, has lived so long because it had a useful purpose, and fulfilled this purpose. We trust it will live for many years more to expose fables and fakes and to bring out the truth, which Leo XIII. has declared to be the chief object of history. Being published quarterly at one dollar a year, it deserves much wider and more enthusiastic support than it has yet received, and we write these lines, dictated by personal gratitude to the labors of Mr. Griffin, in order make his *Researches* known to all our readers and to procure for them at least a few new subscribers. Mr. Griffin as a temperance reformer we have often opposed; but Mr. Griffin as a historical researcher has always had our sympathy and support, and now that he has given up his polemical *Journal* and is devoting all his time to historical work, we consider it a duty and a privilege to advertise him and to further his work to the best of our ability.



The felicitous coinage of "morganeer" suggests that our vocabulary might be still further expanded on the same principle and incidentally serve to perpetuate historic names. Why in time to come should we not say that our universities have been "rockefellerized" rather than endowed? That our public libraries have been "carnegied," our literary fields "howelized," and our rum shops "nationed?" There are no plainer ways than these of preserving and popularizing the large facts of history while we talk.



We are glad to see at least one of our more widely circulated popular Catholic weeklies take up the "endless chain prayer" humbug. The *Catholic Columbian* says in its No. 9:

"An 'endless chain' prayer in honor of St. Joseph is being widely circulated through the mails. Its origin is shrouded in mystery, and owing to the numerous times it has been copied and re-copied, it has become incoherent, absurd, and scandalous. It is a species of pious fraud, the work of a crank, and does considerable mischief."

We hope all the other Catholic papers will lend their aid in its suppression.

Education in the Philippines.



ONE of the most interesting articles in the March number of the *North American Review* is entitled "The Philippines—After an Earthquake," by Stephen Bonsal. Speaking from an intimate knowledge of the Malay character, derived from extensive travel in Malay countries, Mr. Bonsal says: "The thinking Filipinos are traitors from the highest to the lowest, and the great majority who do not think at all follow their leaders blindly." What American officials themselves sincerely think on this point, the writer learned the day of the earthquake at Manila—December 15th last.

After the vibrations were over, Mr. Bonsal joined a launch party on Manila Bay, when some of the government officials spoke for the first time with extraordinary frankness concerning the situation. One of them, "a well known pacificator of provinces," confessed that, though not a cruel man, "if a tidal wave had to follow upon the earthquake, he hoped it would sweep with overwhelming force over a certain district where despite frequent announcements of peace rebellion rages." We might drown them out, he said, but "this rubbing out process is too expensive."

Not to be outdone in candor, a certain civil administrator confessed for his part that civil governments of provinces of which we have heard so much in the United States Senate, rest only "upon the bayonets of our soldiers;" that the decrees of civil administration, "despite the roaring of the typewriters that fill the palaces and the subtle agency of card catalogues, are not honored beyond the range of our rifles," and that every Filipino in government employ, either out of misguided patriotism or from fear of assassination, contributes part of his salary to the insurgent treasury. This official declared in conclusion that the only change he had observed in the situation during the last year was "that the rebellion has become chronic, and that through the treason of native civil servants our government has become saddled with the support of the insurrection as well as with the expense of combating it."

But what is of special interest in this paper, is Mr. Bonsal's account of the educational experiment of our government among the Filipinos. When glowing descriptions were given of the success of this experiment, many American people became somewhat reconciled to untoward conditions in the archipelago, in the hope that the educational process would attain what neither the army nor the political government could accomplish. During the de-

bate on the Philippine tariff bill, Senator Platt, of Connecticut, drawing upon reports of the War Department, spoke with great unctiousness of the eagerness with which Filipino children flocked to the schools; of their remarkable aptitude in learning, and of the good effect the schools were already producing in removing native distrust of the honorable intentions of this government. He said that American teachers, women as well as men, had opened schools in perfect security in villages far beyond the protection of the army. Instead of being molested, the teacher has been welcomed with enthusiasm.

As for the great majority of the teachers sent out, Mr. Bonsal admits their fitness for the task. Some, he says, are of "exceptional capacity." He visited twenty of them in their schools, but "all the teachers seemed discouraged, and not a few frankly admitted it." This discouragement was not wholly due to their novel and undesirable surroundings, but "also in a measure to the rapidity with which the Filipino's thirst for knowledge is assuaged." Two weeks after the schools were opened, many of the teachers told him, the attendance dropped off as much as thirty or forty per cent. Some of the teachers "were living—and with good reason—in daily fear of being killed," and a considerable number had already resigned, some to engage in business pursuits. One of the young school mistresses said: "Well, I wrote to Manila yesterday asking for transportation home immediately, and if I can only get a boat via Suez I will have girdled the globe, anyway." But the experiences of the American teachers in the Philippines do not find their way, as a rule, into the reports of the War Department and thence into the speeches of administration senators.

One passage of Mr. Bonsal's article deserves to be quoted in full:

"One day I was brought into the great nipa schoolhouse at the history hour, when the Malay children are inoculated with the virus of American history and American ideals. The lady teacher was recounting to the rows of stolid little boys (with the low foreheads and shifty roving eyes of their race) the immortal story of George Washington and the cherry tree. For a moment I succumbed to my surroundings, and a pleasurable chill ran through me. After all, this was the real thing. It might not go down very far, or stay very long, but this is what we came to the Philippines for.

"Behind the bench of stolid looking boys sat three mothers, all dressed in starched camisetas, come to see how their offspring progressed.

" 'Who cut down the cherry tree?' read the teacher, while her

Visayan assistant put it as best she could into that poverty stricken Malay dialect, and the boys began to show signs of interest.

“I can not tell a lie, father ; I did it with my little hatchet.”

“As the Visayan interpreter worked away on the idea, brighter and brighter rays of intelligence shone from the faces of the little Malay boys; and one of them shouted out : ‘Chunkoi ! The booby ! He could not tell a lie !’ and all the others chorused their contempt, while one of the mothers leaned over to me to show that she had not missed the point of the story, and said : ‘Poor mother ! To bring into the world such a booby son !’ There are certainly not many Visayan mothers who have to bear this cross.”

It is indeed refreshing to read of attempts to teach the Filipinos “history” by telling them the silly story of George Washington’s hatchet. To make George answer : “I can not tell a lie, instead of : I will not tell a lie,” must certainly fail to impress the average boy with the honesty of the “Father of His Country,” and it is no wonder that the children there did not understand the point, but laughed at the young hero’s stupidity.

By the way, the American system there must be interesting for the natives, since the “teacher” needs an interpreter to make the pupils understand the lessons. Does the teacher comprehend the translations made by the interpreter ? And if not, why not engage the interpreter to teach ?

Such a system seems a regular farce, introduced simply to find good paying positions for a number of favorites of the administration at public expense.

Could not the Philippine clergy let the world know what is really being done there ? The great mass of the American people would soon see to it that the natives get justice. As a matter of course, the Catholic population of the U. S. would have to assert itself, since our political leaders fear nothing but votes.



The President of the Catholic Federation and The Review.

I.



NUMBER 10 of THE REVIEW contained, on page 159, this *entrefilet*:

"The lay President of the national Catholic Federation in a Protestant pulpit! That is the sight the citizens of Columbus, Ohio, will soon be able to witness if the *Catholic Columbian* [No. 9] is correctly informed. Says our contemporary :

"Rev. Washington Gladden has invited Hon. T. B. Minahan to give an address in the First Congregational Church, outlining the general plan of the anti-treating movement. Dr. Gladden has placed his pulpit at the disposal of Mr. Minahan, the regular Sunday evening services to be dispensed with for this purpose. Mr. Minahan has accepted the invitation and the address will be delivered in the near future."

This little news note, reproduced from the *Catholic Columbian* with a cautious, doubting *if*, without a syllable of unfavorable comment, has brought forth from the Honorable Mr. Minahan an open letter to the Editor of THE REVIEW, which reached us in the shape of a galley-proof last week Monday, too late for consideration in No. 12.

Since Mr. Minahan has seen fit to communicate his epistle to the *Catholic Columbian*, which journal printed it prominently in its edition of March 29th, and evidently also to several, if not all, other Catholic newspapers of the land,*⁾ we are compelled to take up the cudgels in self-defence.

We do it reluctantly, because the Catholic Federation movement, its organizers and officers have from the very beginning, as our files bear witness, had our unstinted sympathy and support, †) and because we believe that, instead of sharpening and broadening the lines of division, we ought all of us to endeavor to wipe them out as far as possible, since the Federation can not accomplish its noble ends unless it become truly national, comprising in its ranks the Catholics of every State, tongue, and nationality, who, despite their little differences, have so many interests in common.

*⁾ See e. g. the *Catholic Citizen*, March 29th, the *Catholic Union and Times*, March 27th, the *Pittsburg Observer*, March 27th.

†⁾ The *Catholic Columbian* (March 29th) in alleging the contrary, deliberately lies!

II.

The first part of Mr. Minahan's letter is as follows :

Columbus, Ohio, March 22nd, 1902.

Editor THE REVIEW, St. Louis, Mo.:

To-day a marked copy of THE REVIEW came to me. I am indebted to the editor, I take it, for the kindness. In your "Note-Book" department you say: "The lay president of the National Catholic Federation in a Protestant pulpit!" That is the sight the citizens of Columbus, Ohio, will soon be able to witness if the *Catholic Columbian* is correctly informed, etc. A word on this subject. The *Columbian* spoke of the invitation as being extended to Mr. Minahan as an individual—not in his representative capacity. Why does THE REVIEW lug into the incident the President of the Federation? Must the Federation necessarily sneeze every time its president takes snuff? Even though the president of the Federation were to accept such an invitation, why the horrified exclamation point? At least four priests, two of them eminent Jesuits, said of the invitation: "By all means accept it." Bishop England once accepted from a Methodist minister an invitation to fill his pulpit on a Sunday evening, and not only preached in the meeting house of this sect but took his text, I believe, from the Protestant Bible that happened to be in the pulpit.

If an address aimed at the senseless custom and curse of saloon treating by a layman from a Protestant pulpit gives THE REVIEW the black vomit, what have you, Mr. Editor, to say to the precedent of Bishop England? Bishop Moeller, of this diocese, certainly is sound enough in his judgment of proprieties as well as orthodox enough in his Catholicity to direct in the city of his own residence. His approval shows your carping criticism in its real light. Does not your holy horror over the incident give to your over-sensitive conscience the coloring of "*Honi soit qui mal y pense*"? Or better, is not the matter much of pharasaical ado about nothing—especially as it was not at all certain, until now, that the address would be delivered? Mr. Editor, to be broad—where nothing is sacrificed—is to be American—but by no means a "liberal Catholic."

We pause and marvel at this "fine derangement of epitaphs"—as Mrs. Malaprop would say—which an innocent exclamation point has caused.

Father Coppens, in his excellent handbook of rhetoric, calls the ephoneme or note of exclamation "a wonder mark," and our standard grammarians tell us that it denotes a pause with some strong emotion of admiration, joy, grief or other feeling. But we have nowhere learned that it is a symptom of "the black vomit," a sign of "carping criticism" or "holy horror," an indication of an "over-sensitive conscience" or a marking-iron for branding "liberal Catholics."

Mr. Minahan would like to know why we "lugged into the incident the President of the Federation," which, to judge from the way he winces, seems to have been gall and wormwood to him. As an individual, Mr. Minahan, at least outside of the city of Colum-

bus, is a nobody : only as President of the "American Federation of Catholic Societies" is he known to THE REVIEW and the public at large. As the President of the Federation he is a representative Catholic, whose utterances and acts are subject to public criticism, carefully watched by friend and foe alike. If he gives public scandal (of which we have not accused him) the Federation and the Catholic cause generally suffer. Mr. Minahan can not ascend a Presbyterian dominie's pulpit to address a Protestant congregation, and then say that he did it in his individual capacity, and not as the President of the Catholic Federation. Logicians make such fine distinctions, but in practical life they will not hold.

Had we censured Mr. Minahan for accepting Dr. Gladden's invitation, we would have had sound objective reasons for such censure, and his lugging in Bishop England would have elicited no other reply but the old saw : "*Quod licet Jovi, non licet bovi.*"

But despite our "native disposition to carp," we have *not* censured Mr. Minahan ; we have not spit "black vomit" nor given vent to "carping criticism" or "holy horror." We have simply, by quoting a curious news item from the *Columbian* with a little ecphoneme, informed our readers of a fact which we thought they would be interested to know and at which we opined they would be slightly surprised. Even if it be true that Msgr. Moeller and four priests have advised Mr. Minahan to accept Dr. Gladden's invitation, the prospective sight of the President of the Catholic Federation addressing a Protestant audience from a heretical pulpit is nevertheless sufficiently novel to make many an old foggy gasp with astonishment. Why will Mr. Minahan deny us plain unlettered people out here on the edge of creation this innocent wonderment ?

III.

The second part of Mr. Minahan's letter is much more extensive and so utterly irrelevant that we would fain spare our valuable space for better reading matter. We will reproduce it, however—first, to give Mr. Minahan a much-needed lesson in polemics, viz., always quote your opponent in full when attacking him in a paper whose readers can not be supposed to be conversant with the matter you criticize ; and secondly, because it is in itself a sort of character sketch of the President of the Federation. As for the possible consequences, it is better surely that the Honorable Mr. Minahan lose his position as presiding officer of the Catholic Federation, than that the whole movement go to the demnition bowows ; for we are certain that it can not survive without the hearty coöperation of the numerous and strong local and State federations of the German speaking Catholics of the land, which thrived

and scored glorious triumphs years before the body now headed by Mr. Minahan was conceived.

We proceed with the quotation of this extraordinary document, verbatim et literatim :

You had an item in THE REVIEW under the head of "The Catholic Federation Movement." This subject is of far more consequence and interest. Since you invite the opportunity, permit me to say something upon the subject. How much of carefully studied misunderstanding there is in some quarters about the Federation movement! It brings to mind, "There are none so blind as those who will not see." Some people there be who are never at heart's ease unless when misconstruing others or carping at something or somebody. Dyspepsia in many men interferes with their usefully employing what little brains God endowed them with.

I think it was Tennyson who wrote : "A lie that is half a truth is ever the blackest of lies." The Cincinnati Federation convention did not blatantly announce that it was out for blood ; that it could discount the Archbishops of America in its Catholicity and the proper method of defending the same. It did not do this, therefore it "ought to get itself buried." This is the insidious summarizing of THE REVIEW from the *Wanderer* of St. Paul and the *Excelsior* of Milwaukee. I know nothing of the *Wanderer*. It may or may not be a "tramp" at the back door of Catholic journalism. One thing is certainly true, there is much excellent information the *Excelsior* has overlooked upon the Catholicity of Federation. Federation is not quite *Catholic* enough! Well, Archbishop Elder, Bishops Maes, Horstmann, McFaul, and Messmer appeared quite well satisfied that the Cincinnati convention was not weak-kneed in its Catholicity.

"But there isn't enough fight in Federation," they complain. Well, one of the most valiant of warriors of old modestly said : "Let not the soldier who putteth on his armor but rather the one laying it aside boast himself."

"Large professions and little deeds" will not be one of the sins of Federation. The leaders in the forefront of Federation knows full well the facts as to Catholic grievance. It knows too, however, that the tooting of tin horns did not cause the walls of Jericho to be breached. It does not by any means follow that one is made of milk and water, amiable stuff, because he is not loud mouthed. The greatest exemplar of intellectual power in the world to-day—the incomparable Leo—has been as gentle as he is firm. What a change has come about since he took the reins from the enfeebled grasp of Pio Nono! Leo's power has been that of the Almighty inspiring his tactful, diplomatic, intellectual grasp. The results of his great pontificate have been *felt*—they were not heralded. Cardinal Gibbons' influence and achievements are surpassed by no other churchman in America. The bells throughout the country, though, do not ring in every church-tower before he "touchè the button." No, no; Federation did well to make no loud, high-sounding professions or threats. As a matter of fact the only fear of the really masterful leaders—the Archbishops—their fear in connection with Federation seems to have been that it might mistake bluster for force. Dreading blatant impru-

dence, they feared Federation might become a curse rather than a blessing. No man honestly interested in Federation need worry about the stanchness of its Catholicity; need doubt its full and keen realization of unfair discrimination, or question its absolute fearlessness by proper methods to battle "against injustice, bigotry and intolerance." Help, Mr. Editor, to cement just a single stone in the great arch of Catholic unity Federation is striving to build. Do this and THE REVIEW will have done work exceedingly more to its lasting influence and credit than by indulging what appears to be a native disposition on its part to carp and tear down in the general work of Catholic unification.

Federation is a stern, earnest necessity. Catholics, of all nationalities, realize this wherever they give the subject consideration. They are too intelligent to be long misled by half-baked specimens who think an instant and prate an hour. The scare-crow of national differences will not, either, serve the purpose. As Bishop McFaul, voicing his own and Bishop Messmer's sentiments, wisely and truthfully says: "Federation will do nothing that may offend any nationality."

The effort is being made, we are advised, through the German papers, to cause the Germans to grow "cold and suspicious" towards Federation. Knowing this fact, we are glad of the occasion to counteract the pernicious influence of misrepresentation. The autonomy of no society can, in any particular, be possibly affected by coming into the Federation. The Federation, when its constitution is properly interpreted, says to all Catholic societies: Keep your separate aims and distinct objects; cling to your customs and traditions; retain your languages; all this is the business of each society, it is not the business or concern of Federation; whether doing these things be wise, is not within the jurisdiction of Federation. It has no disposition to become a meddler. What Federation aims at is to fashion one grand, homogeneous unit that will stand for all Catholic societies and protect their common interests. Under the constitution, as adopted in Cincinnati, all Catholic societies and branches thereof, are entitled to full and complete recognition in the Chicago convention. The policy, however, of permanent organization in the Federation is along the lines of local or county, then state and finally National Federation. This was the judgment of the Federation as clearly indicated by the constitution adopted at Cincinnati.

Is there an American of any nationality who will repudiate being an American? He is a bold man who will dare to challenge the Americanism of any Catholic. The American government interferes with no man's nationality, language or customs. It protects them all. It wisely aims to amalgamate them all. God Himself it would seem, in His beneficent dispensation, to have intended that here the tangled and bloody skein of national hatreds and jealousies should be forever unraveled (!). That in America there should be, because of nationality, no

"Separate heart-beat among all the races of men."

While our government meddles with no man's nationality, tastes or customs, it aims to assimilate and *protect* them all. In its courts, legislative halls and public offices it speaks a common

language. The general trend in everything is towards the American idea—amalgamation, unification. This largely from necessity. Our children are bound to become American in everything pertaining to custom and language, whether we wish it or not. Another fifty years will blot out by intermarriage and association, for the most part, all differences. Be this as it may. Under the present conditions in American life there is no strife. Our cosmopolitanism cuts no practical figure. We follow what customs we please, we speak whatever language suits us, and above all is the shield of the power of American unity. Federation can, as it seems to me, follow in this regard no better or wiser model than our own American idea of organization. This, too, I think, from the necessity of our environment. Suppose we aim to build permanently along other lines. Suppose a national convention of Federation so constituted that it be made up of the great national organizations with their human nature of striving for precedence and control, jealousies and contentions(?). Suppose to this is added component parts made up of a German Federation, a Bohemian Federation, an Irish Federation and a Polish Federation—each distinct and supreme—might it not tax the genius of a Mr. "Dooley" to describe the scene and sum up the general catastrophe?

The only serious difficulty about pursuing the American plan of organization is this exceptional instance. The German societies in very large numbers and in many states had already federated before the idea of the present movement came in vogue. They say, must we after long years of organizing and the sacrifices we have made in the struggle to do this very work of getting together, must we now tear down and begin over? This very question was discussed at Cincinnati. It was at least partially solved there. There was no dissatisfaction taken away, on the score of organization as being followed now, from that convention. Why should meddlers exert themselves to muddy the stream? Because the problems of Federation are difficult, so much the greater necessity for all to exercise good common sense.

One thing is settled; no matter who tries to prevent it, Federation is with us to stay. It is gaining ground every day in all sections where the Catholic people come to understand its real aims and appreciate the conditions that make it a necessity. Of course it is, it will be, attended with great difficulties. Carping and misrepresenting will untie no knots. Everybody's views can not be adopted. The constitution stands for what is authority to-day in the matter or organization. Let us drop quibbling and discussing and go to work *organizing* (!). Our dearest interests invite to unity of action; our children's interests demand that we unite and act.

T. B. MINAHAN,

President American Federation
of Catholic Societies.

IV.

Those who will turn back to our note in No. 10 (page 154-5) which Mr. Minahan denounces so vehemently without communicating its text to the readers of the newspapers for whom this "open letter" appears to have been primarily in-

tended, will find that, like the [other *entrefilet* which aroused his ire, it is nothing but a quotation, or rather three quotations;—one from the St. Paul *Wanderer*, which, by the way, is not "a 'tramp' at the back door of Catholic journalism," but one of the oldest, most widely circulated and most respected newspaper organs of the German speaking Catholics of this country;—the second from the Milwaukee *Excelsior*, practically, if not formally, the organ of the bishops of the ecclesiastical province of Milwaukee, a journal than which there is none more ably edited and more staunchly Catholic in all the wide world;—and the third from a letter of Rt. Rev. Bishop McFaul in the Baltimore *Catholic Mirror*. As is our wont, we conscientiously gave the exact source of the citation in each particular instance.

There was not one word of comment added to these quotations except the very obvious, not to say superfluous remark, that the German Catholic press are "growing cold and suspicious" in regard to the Federation movement.

Mr. Minahan essays a refutation of some of their arguments and observations, and we might have refused to print the second portion of his epistle on the simple ground that the blunderbuss of his invective is clearly aimed at the editors of the two German papers whom we quoted. We shall leave him and his expectorations to their tender mercy and content ourselves with one or two necessary observations.

With respect to Mr. Minahan's sneering appeal to THE REVIEW to aid in cementing together the great arch of Catholic unity by advancing the cause of federation, we believe we can truthfully say that we have done our full share towards bringing about this end among our numerous and truly national clientele, in the face of fierce opposition, long before the melodious name of T. B. Minahan was ever heard outside the limits of Columbus city.


And with regard to Mr. Minahan's acrimonious slurs against the German Catholic newspapers of the country, which, both daily and weekly, are generally far superior in ability and soundness of doctrine to the Catholic weekly press published in English, to charge them wholesale with "carefully studied misunderstanding" and willful blindness is not only absolutely and criminally unjust, but highly temerarious and impolitic on the part of the President of an organization professing such tender love and profound respect for all nationalities. The French-Canadian Catholics have roundly refused the cold, clammy, dead-fish-like hand of fellowship proffered by the Honorable Mr. Minahan. Can he expect the Germans to do otherwise after this unprovoked and vicious assault upon their representative newspaper organs?

We are sorry for Mr. Minahan; but we are infinitely sorrier for

the cause of Catholic Federation—a cause we have so dearly at heart and have done so much to further, and which is bound to suffer serious harm from all this unwisdom and mistaken zeal—“unless,” as we said in our No. 11, “a ringing platform is adopted, a rational constitution drawn up, and a moderate and practical policy mapped out in the forthcoming Chicago convention”; and unless—we deliberately add to-day—a prudent, self-possessed, and level-headed leader is chosen in the place of this raw and thin-skinned Columbus epistler, who sees fit to preach temperance reform from a heretical pulpit and to cover those of his Catholic brethren who venture to differ with him on the subject of ways and means for a common end, with billingsgate and slanderous abuse.

About Vaccination.

II.—WHAT SMALLPOX IS.

MALLPOX is primarily a disease due to unsanitary conditions. An aggregation of persons seems to favor it, thus it is very frequently said to be a disease, and it does always follow war, as in the United States and England at the present time.

Still, smallpox is unlike some other diseases of the zymotic or filth class. It may exist to a certain extent where sanitation appears to be excellent.

It is owing to this fact that so many doctors, who see only results, fail to analyze the question. They argue: Surely, one who lives in a big house, large airy rooms, with excellent drainage and sewerage, can not take smallpox, if it be purely a filth disease. But I ask, why not? Smallpox is one of the vultures of nature. It eats up the carrion and cleans out the diseased body. Now what reason is there for supposing that clearly and comfortably housed persons should be exempt? How do they live? What do they eat and how is it prepared? Filth may be outside or inside the body, and it is more likely to be inside than outside. How many of us can pass muster upon correct living? Not a great many know how to live, and I am sorry to say only too many of this few do not live as they know they should. This information is never learned in a medical college, therefore we say, with truth, doctors are simply blind leaders of the blind.

TERRE HAUTE, IND.

FRANK D. BLUE.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Taxation of Church Property.—We are informed that the movement in Chicago to which we have referred in our last number, aims at the taxation of such church property only as is not directly used for church or school purposes, but is leased with a view to profits. By the revised code of the State of Illinois, church property used for worship when the land is owned by the congregation, and the property of institutions of learning "not leased by such institutions or otherwise used with a view to profits," is exempt from taxation. But in what is locally known as the "South Town," two institutions alone are said have \$2,500,000 of productive, income-bearing property on which they pay no taxes, and the total for the whole city is estimated at something like \$20,000,000. It is true, to be sure, that some of the institutions claiming exemption appear to have been freed of taxes by their charters, but in most cases these charters antedate, and by that reason, it is claimed, are modified by the new constitution since adopted.

This may be the position of the moderates, but unless we have read the papers all wrong, the Turners and other infidel German societies want all church property without exception taxed, and their agitation is receiving wide support. This movement we must oppose with all our might for reasons we have repeatedly set forth in this journal. Whether productive property owned by churches should be exempt from taxation is an open question. It has been decided negatively in New York and elsewhere and will probably be disposed of in the same way in Illinois, especially in view of the surprising fact that the amount of such property is so large, and that some denominations traditionally opposed to the sale of strong drink own and lease saloon property.

SCIENCE AND INDUSTRY.

Theology and Science.—Tombs are the resting-places of history. Before the coffin, the genius of humanity halts, as if musing on the plan of eternal wisdom which he is called to execute upon and with us mortals. Yet the plan itself is not revealed on monuments, but in the temples. There we receive the impulse to meditate on the most awful questions which no one is able to slight or to stave off. They are the questions: Whence!—Whither?—the questions of theology. Theology has two allies, in whose unshakeable earnestness and invincible power she trusts: the logic of numbers that encompasses all life, and the logic of death that puts the terrible final question.

The question has been and is still discussed: What is the right and the character of theological faculties? Is the higher scientific instruction in universities to be organized with or without theology?

Substantially the discussion is ended. If once we learn to get along without tombs, we can hope to close the temples too. Once we succeed in suppressing the questions which death puts to the

living, we may also pass the answers which the science of theology gives to these questions. But as long as there are tombs, temples will rise on, and at the side of, them. And as long as the natural and mental sciences, comprised in the old term of 'world-wisdom,' are unable to give a final answer to the final questions which the created spirit can not by any manner of means escape, so long theology will have to be the crowning spire of the edifice of human knowledge.—Rev. Dr. Karl Braig, *Zur Erinnerung an Franz Xaver Kraus*, p. 58.

Spirit Photographs.—As a result of a profound study of so-called spirit photographs, in the current fascicle (No. 2) of the *Stimmen aus Maria-Laach*, Rev. Jul. Bessmer, S. J., formulates the subjoined conclusions :

Spirit photography has not proved that dead persons have manifested themselves. It has not demonstrated to a certainty that spirits really materialize. It has not even established it as a fact that there is such a thing as materializations unconsciously produced by a medium. Hence if Spiritists appeal to alleged photographs of deceased persons, they are guilty of charlatanry ; to make such photographs the basis of any inferences with regard to the most important questions of life, would be inexcusable folly.

POLITICS AND SOCIOLOGY.

The Coming Childless Age.—The Harpers have just published *Anticipations of the Reaction of Mechanical and Scientific Progress Upon Human Life and Thought*, by that eminent twentieth-century student of social, economic, and scientific problems, H. G. Wells. Mr. Wells declares that "it is impossible to ignore the forces making for a considerable relaxation of permanent monogamous marriage in the coming years, and of a much greater variety of establishments than is suggested by these possibilities within the pale. Our present society must show a quite unprecedented and increasing number of male and female celibates. The institution of permanent monogamous marriage, except in the ideal Roman Catholic community, is sustained at present entirely by the inertia of custom and by a number of sentimental and practical considerations." He admits that the monogamous family has indisputably been the civilizing unit of the pre-mechanical civilized state, but he remarks that it involves an element of sacrifice both for husband and wife, "is an institution of late appearance in history, and does not completely fit the psychology or physiology of any but very exceptional characters in either sex." And he concludes by asking : "How does it fit into the childless, disunited, and probably shifting menage of our second picture?" Evidently Mr. Wells' coming century will be the end of the world, since it is to be childless.

THE CATHOLIC PRESS.

The Catholic Press of Germany.—From Keiters *Handbuch der katholischen deutschen Presse* we cull these statistics :

In 1900 there were 200 Catholic dailies in the German language. Of these in Germany itself 171, in "Catholic" Austria only 8 ; in Switzerland 7 ; Luxemburg 1 ; North America 3 (?).

Of the 171 Catholic dailies in Germany, 157 have one issue daily; 11 have 12 issues weekly; 2 have 13, and 1 (the *Kölnische Volkszeitung*) 19 issues a week. The *Kölnische Volkszeitung* has 16,000 subscribers; at least 10 have more than 20,000; 1 has 35,000 and 1 has 37,000. Besides the dailies there are 7 with 4 weekly issues, 92 with 3, 57 with 2, and 86 political weeklies—all in Germany; Austria has 19 that appear 2 to 4 times a week, Switzerland 30 with 2 to 5 weekly issues.

Forty-two weeklies are semi-political and semi-religious; 7 have between 24,000 and 35,000; 1 has 62,000; 2 have 72,000; 1 has 150,000 subscribers.

The three leading illustrated magazines are: the *Alte und Neue Welt* with 37,000; the *Deutscher Hausschatz* with 38,000; the *Stadt Gottes* with 64,000.

Exclusively religious	65	periodicals.
Devoted to Theology (<i>Zeitschriften, Pastoral-Blätter, etc.</i>)	58	"
Political Economy, Social Question, etc.	34	"
Pedagogy	34	"
Natural Sciences	3	"
History	4	"
Philosophy	2	"
Christian Art	10	"
Music	11	"
Literary Criticism	16	"
For Children	21	"
Catholic Missions	3	"

The Catholic almanacs (*Kalender*), 175 in number, show a great variety. Besides those of a general character—of which several have an edition of 40,000 to 60,000, one 100,000, one 200,000—there are:

3 for Workingmen.	7 for Teachers.
4 " Farmers.	1 " Mothers.
1 " Servants.	1 " Soldiers.
2 " Girls.	4 " Clergymen.
2 " Children.	1 " Students.

What have we American Catholics to compare with this superb showing?

LITERATURE.

Textbooks of Religion. Fourth Grade. By the Rev. P. C. Yorke. 304 pages 12°. The Textbook Publishing Company, San Francisco.

The Fourth Grade contains mainly the history of the Old Testament, each chapter accompanied by a lesson from the Baltimore Catechism, a hymn, and a usually appropriate illustration. We say *usually*, for not all the pictures are what they should be in a Catholic manual. There was no need of nudities, as in the picture of Pharaoh's daughter in the bullrushes, or as in one of the previous manuals in a picture of the Deluge. What we have said of the first three manuals, we can repeat here of the fourth: it is couched in splendid diction, contains choice selections and illustrations, and is of beautiful workmanship. How a teacher is to get through such a large Bible history penum, is another question.

NOTE-BOOK.

A reader in Philadelphia sends us the subjoined clipping from the *Sunday Record*, March 23rd, page 7 :

"Chicago, Ill., March 22.—The Catholic Laymen's Association of Chicago is to develop into a national organization. At a secret session of the executive committee resolutions were adopted requiring all Catholics in this Diocese to join the ranks in the promotion of purity and good government in the Church.

"Many replies have been received, and communications have come from persons outside of the Chicago district, especially from Washington, D. C., and this has prompted the national movement. The organization in this city has a membership of 10,000."

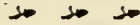
Our correspondent asks: "Do you know anything about this new movement?"

We do not. But we have a considerable number of subscribers among the reverend clergy and educated laity of Chicago. Perhaps one of them can give us some information about the Catholic Laymen's Association, its character and purposes. Possibly the whole thing is a myth.



We are glad to notice that our esteemed and solidly orthodox contemporary, the *Southern Messenger*, of San Antonio, Texas, approves our position with regard to the Knights of Columbus. After quoting the *Vera Roma*, it says in a note in its No. 1: "The aping of Masonry and other kindred secret organizations by so-called Catholic societies has become too prevalent of late in this country. Sensible people look upon it as a nuisance that should be abated."

Unfortunately, all our Catholic people are not *sensible*. We even read of a clergyman the other day in Milwaukee thanking God publicly that He has given His Church in twentieth-century America that wonderful and blessed institution yclept Knights of Columbus! How are we to characterize such bombastic fold-erol?



While the immigration laws should be amended so as to keep out paupers, criminals, and insane, it should not be forgotten that a man or woman of healthful body and sound mind but unpossessed of cash is not a pauper in the true sense under our constitution. Ability and will to labor constitute all the capital required to begin life successfully in this country.



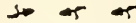
According to a note in the *Philadelphia Record* (March 14th), Rupert Fritz, the New York caterer, who, as steward of the Liederkranz, contracted to furnish the luncheon to Prince Henry and his suite and the guests invited to the launching of the "Meteor," was forced to make an assignment, because souvenir fiends had stolen so much of the valuable silver-ware he had borrowed for the occasion, that he was unable to make good the loss. He says

that the souvenir fiends can treasure their loot not only as mementoes of Prince Henry, but as a token of the absolute ruin they have brought upon a poor man.

"If the report is true," comments one of our friends in Philadelphia, who sends us the clipping, "it is high time to teach in the public schools at least the ten commandments."



As our readers may imagine, we printed Miss Blanche Walsh's indignant denial of being a Buddhist and her declaration that she was brought up and intended to die as a Catholic, not without an *arrière-pensée*. When her admirers in the Catholic press, on the strength of this denial and declaration, call her "a model Catholic lady," it is well to remember, as the *Catholic Citizen* reminds us, that she "is the leading exponent on the American stage of the erotic French dramas of Sardou." The *Northwestern Review* (No. 22) even says that "an actress whose reputation rests on La Tosca, Gismonda, and Cleopatra can not be a good woman, much less a model Catholic," but it adds: "However, it is some comfort to know that 'Fatty' Walsh's daughter still holds to her father's faith. It is easier for a bad Catholic than for an apostate to turn to God."



We see from the daily papers that Judge Magee in Minneapolis, Minn., has dissolved the Tontine Savings Association, which, organized in 1898, had done a tremendous business by means of "endless chain" features and other tricks. It was a get-rich-quick concern, which netted its five directors, on a capital of \$2,750, during 1901 alone, \$89,000 in dividends, leaving for its depositors and investors a deficit of \$1,292.290. *Ex uno disce omnes!*



It makes one's heart ache to see American Catholic papers reproduce the fake story of infidel German publications on the "greatest house-cleaning on record in the Vatican, the first in four hundred years," with all its repugnant and slanderous insinuations against the papacy. The Catholic press of Europe nailed this lie as soon as it started. The San Francisco *Monitor* (No. 23) and the Salt Lake City *Intermountain Catholic* (No. 22) reproduced it as news without a word of comment!



It is pleasing to learn, from the N. Y. *Evening Post* (March 13th), that the New York Board of Health has officially declared against compulsory vaccination.

By the way, the believers in and the opponents of vaccination as a preventive for smallpox are to have a chance to demonstrate their views, if a bill introduced in the New York legislature by Assemblyman Cadin becomes a law. The bill provides for the creation of a State commission, to investigate into and report on the history, nature, and pathology of smallpox and also of vaccination as a preventive of the disease. The members must devote their entire time to the work of investigation, and their salary is to be \$500 a year each.

For the Freedom of the Press.

WE do not recollect whether we have ever told our readers about Mr. H. Gaylord Wilshire, the millionaire Socialist, his paper the *Challenge*, and his trouble with Third Assistant Postmaster General Madden. Wilshire started his magazine in Los Angeles and later moved it to New York, where it was denied the second-class privilege (one cent a pound) on the ground that it advertised its publisher. Mr. Wilshire took his tabooed publication to Canada, where he got it admitted without question to second-class privileges, and it is now going through the mails of the United States, as *Wilshire's Magazine*, under the protection of the British government, paying less than half the revenue it would otherwise pay, as the postal rates for newspapers are lower in the Dominion than here.

Mr. Wilshire is also sending out some remarkable advertising. His return envelopes are printed in red and black ink. The black ink gives the name of his magazine, his own name and his old address in New York. But the red ink gives the interesting information. In the upper left-hand corner we read: "Now published under protection King Edward." The next line is startling: "Banished to Canada." Next comes ("Suppressed by the U. S. Post Office"), and then the new address, "74 Wellesley St., Toronto, Canada."

There is something so remarkable in this banishment of an American periodical that we have followed the matter closely and perused the last few issues of the *Magazine* with particular interest. Mr. Wilshire's doctrines are those of radical Socialism, and we can not, of course, approve them. But it seems to us the Post Office Department has transcended its powers by denying him the second-class rate upon such a flimsy pretext. Is liberty and equality of the press become an iridescent dream in these United States?

In the words of Mr. Bryan: "Whether the editor conducted his paper in a modest way or whether he unduly injected himself into his paper, is not a question with which the Post Office Department has anything to do."

The action taken against Wilshire has been followed up by action against the *Appeal to Reason*, a Socialist paper published in Girard, Kansas, which, on the strength of a test which was evi-

(The Review, Vol. IX, No. 14. St. Louis, Mo., April 10, 1902.)

dently not a fair one,*) was denied the 'second-class' privilege until it could show that approximately half of its readers were bona fide subscribers.

The *Farmer's Advocate*, of Topeka, Kansas, and the *Pawnee Chief*, of Pawnee City, Nebraska, have recently been asked to show cause why they should not be denied second-class rates, the first on the charge that it did not comply with the law requiring that a majority of the circulation be composed of bona fide subscriptions, the second because it was accused of being conducted primarily for advertising purposes.

Finally Mr. Bryan himself was tackled by the Post Office Department because he mailed some copies of his *Commoner* regularly to members of the House of Representatives and Senators who were not regular subscribers. The copies which he thus sent out complimentary do not amount to one-half of one per cent. of the total circulation. Moreover, a ruling made by the Third Assistant Postmaster General in this case takes out of the legitimate list of subscriptions those made by one person for another, when the person subscribing for the other does so because of "the principles advocated." This ruling, we agree with the editor of the *Commoner* (for whom we have otherwise very little sympathy), ought to be corrected by act of Congress.

The whole controversy is not without a degree of interest for the Catholic press. To-day certain rules are used to discriminate against certain political papers; under an anti-Catholic administration the same rules might be used to discriminate against Catholic papers. While it is perfectly proper that there should be a reasonable proportion between the number of actual subscribers and the total circulation, the Department ought to be held by law to treat all newspapers alike without political or other prejudice.

No matter what our differences on various topics may be, we American editors are all believers in the freedom and equality of the press. Hence while we may be antagonists upon this ground or that, we are comrades on the broad field of the battle for liberty. Therefore THE REVIEW extends its sympathy to Mr. Wilshire, Mr. Bryan, and the rest of them and promises to use its mite of public influence towards the end that equal justice be meted out to all.

*) The Department sent out enquiries to one hundred of the readers asking whether they were bona fide subscribers, and received answers from sixty-six. Out of sixty-six, thirty-seven claimed that they were subscribers, while twenty-nine denied that they were subscribers. Thirty-four did not answer at all.



A Heathen Protest Against Cremation.

Right Rev. Bishop Hurth writes to us from Dacca (Bengal), under date of Feb. 17th, 1902 :

MY DEAR MR. PREUSS :—

When Christians become weak-kneed in defending their time-honored positions it seems that the good God raises up pagans to chide them. This thought made me cut the enclosed letter from the principal daily paper of the Indian Capital and lay it aside for you. The writer is a Kulin (Noble) Brahmin and he writes from a government educational institution. It is well known that in India cremation is the ordinary mode of disposing of the dead, and only people of low caste and outcasts are buried. Nor has the Brahmin written this letter to ingratiate himself with his so-called Christian superiors, for the bulk of British officials are Freemasons and in favor of cremation.

With best wishes to yourself and family I remain

Sincerely yours in Christ,

† P. J. HURTH,

BISHOP OF DACCA.

The clipping referred to is a letter by Mr. Nitya Gopal Mukerji, of Libpur, to the Bombay *Englishman*, and reads thus:

I presume the advocates of cremation prefer science to religion, and reason to sentiment, and that such arguments as the adoption of the rite of burial by races when they became Christians and the greater tenderness and reverence attached to the custom, would have no effect on them. I also presume the advocates of cremation will allow me to regard the dead body of a human being as being of equal value or of equal nuisance, weight for weight, to that of any other animal, and that if cremation is to be regarded as the best form of disposal of the dead bodies of human beings, it is also the best form of disposal of all carcasses. Let me assume, for the sake of argument, that the whole world is converted to this cremation principle, and that sanitary science wins the day. Let us look at the consequences of this principle being acted on universally. So long as the cremation fad is carried on by a small section of the human race, and so long as the bodies of the majority of animals of all grades get disposed of in a manner repugnant to the ideas of the followers of sanitary science, so long no great harm is done. But let us imagine the consequences of the universal adoption of crematoriums and incinerators for the disposal of all animal matter. Perhaps the sanitarians will not stop at animal matter only, they would consign to the

flames whatever they could get in the way of vegetable and animal refuse—sewage, town refuse, etc. Nature intends that the soil should be gradually enriched by the products of the soil. The animal products enrich the soil far more than the vegetable products, but the vegetable products are also richer than the native soil. The laboratory of nature is at work day and night, that this very end may be accomplished. The minute bacteria are utilising the free nitrogen of the atmosphere and helping the growth of higher vegetation. Animals feeding on this vegetation, and their bodies afterwards getting mixed up with the soil, add to the fertility, and the capability of the soil to accumulate fertility. There is no substance in the world, which is so rich in plant-food as the carcass of an animal. When it is burned and converted into ashes, all the work accomplished by nature in her laboratory, is wasted, the nitrogen is dispersed in the air. At 8d. a pound the nitrogen in flesh and bones in each human carcass is worth about Rs. 2. It is worth while stowing it away at the roots of plants, instead of allowing it to disperse in the air. Of course, this can be done in the most sanitary manner practicable, but the most rational way of disposing of the bodies of all animals is that indicated by nature herself. Cremation can do little harm so long as it is practised by few, but universally adopted, it will only mean a few million tons of food less per annum, and a gradually diminishing supply of food for the existing races of animals. I know of no other place in the whole world, where scientific precision is so scrupulously observed as in the Pasteur laboratory in Paris. There all the carcasses of animals that die in connection with the various experiments, are put in vats containing a solution of sulphate of copper, and 24 hours later, farmers are allowed to take them away and to utilise them as manure. I would rather imagine my body slowly passing into the substances of mangoes and “gold mohurs” planted in cemeteries, than that it should be resolved into its native elements by a violent process in the course of an hour, and I would be the last person to will away my body to the crematorium for the sanitary benefit of the starving generation that is to follow if crematoriums and incinerators are to have their way.—Nitya Gopal Mukerji.



Hypnotism.

UNDER the title *Der Hypnotismus, seine Entwicklung und seine Bedeutung in der Gegenwart*, P. Rissart has lately published at Paderborn, Germany, (Jungfermannsche Buchhandlung) a study of hypnotism, its development and import, in the light of present-day research. We shall in a few brief paragraphs acquaint our readers with his principal conclusions, interposing here and there a remark of our own.

I.

What is hypnotism?

The term is used to signify an entire group of artificially producible conditions or phenomena, which closely resemble and are connected with, the conditions of natural sleep.

Its manifold phenomena may be divided into two principal categories. Those of the first category, which must be considered as the fundamental condition of all the rest, form a condition similar to that of sleep, called hypnosis, brought about in a person by continued and gentle passes which cause fatigue of certain sense organs (sight, hearing, and feeling). The second category comprises all those phenomena which can be produced in a person in the hypnotic state.

We do not know wherein the essence of hypnosis consists. Charcot et al. believe it to be an artificially produced neurosis or nerve disease. Meinert and Rieger think it is an artificially produced and transient psychosis or mind derangement. The Nancy school*) hold it to be a species of ordinary sleep, with this difference mainly, that in ordinary sleep man with his dreams and actions stands in a certain relation to himself, while in the hypnotic state he depends more or less from the hypnotizer and is influenced by him.

II.

The hypnotic sleep can be induced by *two means*: somatic or psychic. The old magnetic theory, that an invisible fluid passes from the operator to the subject, is no longer held by scientists.

The somatic method consists in passes which the hypnotizer makes with his hands over the subject's head and other parts of the body, down to the knees or the feet. The hypnogenia or sleep-generating points of the body differ in different subjects, and the operator must ascertain them in each case by experimentation.

The psychic method is by suggestion (*suggérer*, to suggest, to talk into, to put into one's mind, to create a conception.) The

*) Prof. Bernheim, Dr. Liébault, and others.

suggestion may come from the patient's own mind (auto-suggestion) or from the mind of another. The idea suggested is always that of sleep. It may sometimes be made at long distance, e. g., by letter. The possibility, alleged by some, of purely mental suggestion, by a simple interior act of the will without outward command or sign, has not been surely established. The characteristic symptom of the beginning of hypnosis is suggestibility with a cessation of the will power and the faculty of judgment.

The awakening from the hypnotic sleep is spontaneous and takes place after a short or long interval, according as the hypnosis was slight or profound. In the latter case it is not considered safe to await the natural awakening, but somatic or psychic means are used to hasten it, such as laying the hand on the forehead, breathing the subject in the face or letting a cool draught pass over his head. Violent means are strictly to be eschewed.

III.

Who can be hypnotized? Nearly all persons, particularly the young and ignorant, except those who are incapable, for some reason or other (insanity, hysteria, drunkenness, etc.), of concentrating their attention sufficiently, and those who firmly refuse to become subject to the spell. It seems that some animals, too, are capable of hypnotization, but this is not yet absolutely proven. Those interested in this particular branch of the subject are referred to Max Verworn, *Die sogt. Hypnose der Thiere*. (Jena 1898.)

IV.

By *hypnotic phenomena* we understand those phenomena and processes which not only accompany, but are produced under the influence of, hypnosis. Their proper cause is suggestion, inspiring the subject with the idea of that which he is to perform. This kind of suggestion does not differ essentially from that by which the hypnotic sleep is superinduced; for the sake of clearness, however, it is termed *intra-hypnotic*, to distinguish it from the former, which is called *ante-hypnotic*.

So long as the question regarding the essence of the hypnotic state is unsolved, nothing certain can be known with respect to the essence of the hypnotic phenomena, and they can not be divided off with metaphysical accuracy. Charcot distinguishes three different kinds of hypnotic phenomena; Liégeois, six; Bernheim, nine, etc. The best division probably is that made by Dessoir, the well-known Berlin psychologist, who distributes the hypnotic phenomena into two groups, those consisting in changes of the vol-

untary movements, the others manifesting themselves in changes of sense perception.

Regarding the hypnotic phenomena in the vegetative life, it is to be remarked that a variety of disturbances have been cured by hypnotic suggestion, such as digestive troubles, constipation, (when there was no inflammation), etc. Moll, Forel, and others succeeded in producing a swelling, and even blisters, in certain parts of the body of a patient, some of which broke out into sores and festered for several days. These cases are well authenticated.

In regard to the motory powers, these phenomena have been produced by hypnotic suggestion: Aphasia, inability to answer a well understood question in articulate words; agraphia, absolute inability to write even one single letter; ataxia, inability to walk straight and safely; amimia, utter absence of face expression; catalepsy, inability to move any limb of the body; lethargy, a profound sleep connected with insensibility and forgetfulness; automatic obedience to commands, and an almost automatic imitation of various motions made by the operator (dancing, running, jumping, etc.)

In this connection it may be remarked that the widely received opinion, that hypnotized persons can see with their eyes closed or tied, is incorrect.

The phenomena that entail a change in sense perception are likewise manifold; but no case of sense transposition (enabling the subject, e. g., to see with his ears) has ever been proven. Prof. Preyer is probably right in his theory that all hypnotic changes in sensation are due not to changes in the different organs, but in the brain. Hearing, it appears, is the least susceptible of all the senses to hypnotic influence. The *sensus communis* is susceptible to a high degree in some subjects, in which hypnotic suggestion is capable of producing anaesthesia as well as hyperaesthesia. Leading scientists like Liébault, Bernheim, et al., have employed hypnotic suggestion in surgical operations, but they agree in giving chloroform the preference.

V.

For its *proper domain* hypnotic suggestion has, of course, the imagination. Its peculiar effects on this faculty are hallucinations and fictitious representations. Such hallucinations may be either positive, i. e., the fancied perception of a thing which in reality does not exist; or negative, i. e., the fancied non-perception of a thing which has objective reality. They comprise the entire field of sense perception.

The memory, too, is susceptible to hypnosis, though not in the same degree as the senses. It may be affected in a threefold way:

its activity may become weakened (amnesia), or it may be enhanced to an extraordinary degree (hypermnese), or it may be deceived (paramnesia.)

Nor are the intellectual faculties exempt. While it seems to be certain that the intellect can not be entirely reduced to inactivity, it can be influenced and deceived in various ways. The will can be strengthened, or weakened to a degree of total subversion, so that the subject becomes an automatic tool in the hands of the operator.

VI.

The *actions induced by suggestion* may be intra- or post-hypnotic. Intra-hypnotic actions are those which are performed in the same hypnosis in which they are suggested; post-hypnotic, those performed after the sleep is over. The intervening period may comprise weeks or even months; one case is on record where it lasted a full year. It has been established that a hypnotized subject can not only be made to perform some deed which he would never commit under ordinary conditions, but can be made to harbor the firm belief that he has done such deed spontaneously, of his own accord. The alleged long-distance effects of medicinal drugs in consequence of hypnotic suggestion, are now generally considered fictitious.

VII.

Clearly the spread of hypnotism gives rise to a number of highly important *medico-legal problems*. Rissart asks and answers these five questions:

1. Can a hypnotized subject be injured by hypnotism?
2. Can he be made the victim of a crime?
3. Can he be made the will-less tool of a criminal?
4. Is a hypnotized person to be considered responsible?
5. Ought hypnotism to be forbidden?

The first question is to be answered in the affirmative. Even Wundt, who is very liberal in his views, demands that only scientifically trained physicians be permitted to practice hypnotism.

That a hypnotic subject can be made the victim of a crime, is conceded by all authorities. When a person is a helpless automaton in the hands of another, he can easily be imposed upon in different ways, robbed, be induced to will his property away, etc.

The third question must also be answered affirmatively. A clever operator could not only induce a subject to commit theft or murder or any other crime, but he could get others to bear false witness, thus endangering the welfare of society.

The question whether a hypnotized subject is responsible, must be answered negatively, both from the legal point of view and

from that of Christian morals. There can be no responsibility where the will is not free.

Should the practice of hypnotism be forbidden?

Rissart agrees with Schultze, Wundt, Schütz, and a number of other authorities that it should. He goes so far as to advocate the absolute prohibition of hypnotic experiments, even scientific, except where an experienced and conscientious physician has good reasons to think that he can by means of suggestion thoroughly and permanently cure a disease which causes the patient greater suffering and injury than would probably result from the application of hypnotism as a remedy.

VIII.

Of the *dangers of hypnotism*, as now freely taught and practiced in this country, we have an example in a widely circulated book, entitled *A Course of Instruction in Personal Magnetism*. There L. B. Hawley, M. D., of the New York Polyclinic College, tells how to hypnotize difficult subjects. The quintessence of his teaching is :

“You should have the subject lying down on a couch or bed or in a physician’s chair. Tell the subject to close his eyes and think determinedly of sleep. Give him suggestions for fifteen minutes.” . . . “While giving these suggestions, stand facing the top part of the subject’s head and make passes with both hands, commencing with the three fingers of each hand in the center of the forehead, passing over the temples, leaving the subject’s face at the cheekbones. Repeat these passes slowly and lightly during the time the suggestions are being given. You should have a bottle of chloroform and a handkerchief handy so that you can get it quickly. After making the passes and giving the suggestions, sprinkle a little chloroform on the handkerchief and hold it so the subject will inhale the vapor. As he is doing this, say to him, ‘You can smell chloroform—it is making you sleepy and drowsy—you are becoming sleepy—you are breathing heavier—you can not resist its effects—it will soon put you asleep—it will have no bad effect upon your system in any way—you will not be sick at your stomach in the least—after you awaken you will feel splendidly.’ Repeat these suggestions until the subject becomes unconscious.

“Another plan I have often used with good success is to sprinkle a little alcohol or anything else with a pungent odor on a handkerchief and impress upon the subject’s mind before attempting to put him to sleep that it is a special preparation composed principally of chloroform. Give him the same suggestions you would were you using chloroform. In giving the suggestions, it should be called chloroform, as it will have a much stronger mental effect. By using the latter method, it will prevent any possible chance of

sickness, which often follows the use of chloroform. Keep suggesting, 'You will not feel sick after you awaken.' This method will have a much stronger effect than if chloroform or ether were really used, without the suggestions. I advise every physician in placing anyone under the influence of an anaesthetic to give suggestions of sleep, telling the patient to be operated upon that he is getting drowsy; he is so sleepy; he must breathe deeply and concentrate his mind upon sleep; that if he will, no sickness will follow. Less anaesthetic is then required. You should continue giving the sleep suggestions until the patient is thoroughly under the influence of the anaesthetic."

These suggestions are found in a widely advertised popular handbook, which any one can purchase for a pittance. Is it not time that a law be made against such a dangerous propaganda?

CONTEMPORARY CHRONICLE.

LITERATURE.

Catholicism in the Middle Ages. By the Rev. Thomas J. Shahan, D. D., San Francisco, Catholic Truth Society. Price 10 cts.

Dr. Shahan draws a beautiful picture of the Church's activity during the "dark" ages. Forgetting, for once, "modern aspirations," he tells us that the cultivation of personality was one of the main aims of the Church even at that time; that her missionaries had to learn the languages of the peoples to which they were sent; that "it has always been her policy to respect the natural and traditional in every people so far as they have not gotten utterly corrupted."

When Dr. Shahan compares the *Vehmgerichte* with our lynching bees he is decidedly off. (Cfr. article "Vehme" in the *Kirchenlexikon*.)

A French History of Philosophy.—We have received for review and read with great interest the *Histoire de la Philosophie par l'Abbé H. Dagncaux, Professeur de Philosophie à l'École Sainte-Marie de Candéran près Bordeaux. Paris, Victor Reteaux, 1901.* It is a well-written book, clear in style and faultless in method, especially adapted, by its lucidity and good resumés after each chapter, for an introductory purpose. Though we do not find ourselves in full accord with the reverend author on all points (the characterization of Roger Bacon, for instance, as "un rebelle doublé d'un fanfaron" is clearly strained), and consider the chapter on contemporary philosophy as altogether too meagre, particularly in its utter neglect of modern English philosophic thought, (a fault which would

have to be supplied (in a possible English translation), we do not hesitate to recommend the Abbé Dagneaux's manual to all who desire a readable and trustworthy handbook of the history of philosophy in the French language.

THE RELIGIOUS WORLD.

In Re Catholic Federation.—Mr. John B. Oelkers, one of the most representative German Catholics of the East and co-founder of the German Catholic State Federation of New Jersey, writes to us from his home in Newark :

"I believe that we must have a federation of all Catholics in the U. S., for the purpose, pure and simple, to protect the rights of the Church and of our Catholic citizens. Therefore, at the wishes of my esteemed friend Rt. Rev. Bishop McFaul, I have attended conventions and done my best to help organize a Catholic Federation 'through societies of Catholics,' though I was satisfied, and am now more satisfied than ever, that a Catholic Federation can only be effective if organized through the congregations, by dioceses and States, all finally coalescing into a national union. A Federation so formed would not interfere with State unions or with societies of Catholics of different nationalities, who could maintain their own separate unions and collaborate with the national union wherever necessary. We have the idea in an army of soldiers, made up of artillery, cavalry, infantry, pioneers, engineers, who all unite to beat the enemy. When at the Cincinnati convention it was voted to admit women delegates, we saw that most of the delegates present did not understand the object of Catholic Federation. The convention elected its officers and disbanded. In the near future the first attempt to form a federation will be dead. They tried to erect a house and built the roof first. The foundation of the Catholic Church is not the benevolent society but the congregation. Some of these benevolent societies are anything but Catholic, except in name.

"It is a good thing that the end of this so-called Federation is bound to come so quick. The first symptom of decay is that the supreme officers want to dictate in all matters, both local and national. The fatal climax will be President Minahan preaching temperance from a Protestant pulpit."

At the present writing we have not yet the comments of the German Catholic press on Mr. Minahan's open letter to THE REVIEW, which is bound to prove a boomerang. But the *St. Paul Wanderer* says, in its edition of March 26th, that "the Federation has fallen among the robbers." It was Mr. Minahan, that paper points out—the same Mr. Minahan who now cries himself hoarse to "keep the Federation out of politics," who inspired the telegram which the Cincinnati Convention sent to President Roosevelt.

The circulars of the Federation officers seek to create the impression that the Central Verein, which has united a number of the German State unions, has joined the Federation. This is not true. And as far as these State unions are concerned, "few of them," says the *Wanderer*, "will be ready to buy the favor of sending two delegates to the national meetings and receiving rules

of conduct from the central officers, by a per capita tax of three cents a member, and moreover allow the Federation to organize their local branches into county federations at the price of another per capita tax. The State Union of Minnesota at least, of this we are quite positive, will not join the Federation. Nor can any one blame it for this, seeing that even 'the best Catholics'—bless the mark!—namely the Knights of Columbus, are simply ignoring the Federation."

THE CATHOLIC PRESS.

Planning a Catholic Daily for India.—If we do not look to our laurels, our Catholic brethren in far-away India may yet reap the honor of getting out the first and only Catholic English daily newspaper in the world. At a recent meeting of the Old Boys (alumni) of St. Benedict's, at Colombo, an interesting discussion arose in consequence of a lecture on "The Newspaper" by Mr. T. E. de Sampayo, barrister-at-law. Mr. Advocate C. Brito said he remembered the suggestion made to the Archbishop of Colombo to make the *Catholic Messenger* a daily paper, a suggestion which His Grace had not carried out because he did not believe the Catholics were prepared to support him in the undertaking.

Mr. de Sampayo said there had been a desire shown for the possession of a first-class newspaper among the Catholics of Ceylon, but the idea did not come into fruition owing to the financial difficulty. He thought the highest sum required for a paper of that sort would be about Rs. 100,000, and the collection of this sum, he ventured to say, would be an easy task among the Catholics. There was a Catholic population of about 300,000, and he thought one-third of these would be newspaper-reading Catholics, and a subscription of a rupee from each of them would give the amount required. Somebody ought to begin, and he thought they must begin. If persons like Mr. Brito came forward, they would not only have commenced, but would have practically accomplished their object.

The *Bombay Catholic Examiner* (No. 8), from whose columns we have condensed the above report, adds this editorial note in comment:

"Well, if the 300,000 Catholics of Ceylon could succeed in making their deserving organ, the *Ceylon Catholic Messenger*, a daily paper, which, with their marked prosperity, can not be too difficult, they would not only secure to themselves a much more important part in the administration of their Island than they possess now, they would also achieve immortal renown as being the first in the Catholic world to establish a daily English Catholic paper. There are hundreds of daily Catholic papers in other languages, but there is none in the English language, neither in England, nor in Australia, nor in America. In the United States there are several daily German Catholic papers, but there is none in English. Whatever may be the reasons for it, this is a fact. Efforts or at least suggestions have been made from time to time to start Catholic English dailies, but nothing came of it. We hope Ceylon will rise to the opportunity and take the lead among the English-speaking Catholics of the world."

MISCELLANY.

The "Continental Bible House" and 'The Devil in Robes.'—The San Francisco *Monitor* has heard of 'The Devil in Robes' and the "Continental Bible House" in this city and indignantly demands (No. 23) that the attention of the Post Office authorities be directed to both.

If the editor of the *Monitor* would read the St. Louis Catholic papers, he would know that his suggestion has been carried out several months ago both by THE REVIEW, the *Church Progress*, and the *Western Watchman*, and, if we are rightly informed, by several private parties besides; that the Postmaster promised to do what lay in his power to stop the nefarious propaganda, and that according to last accounts the matter was in the hands of the United States secret service.

Hence, what could possibly be done in this regrettable affair has been conscientiously and promptly done, and we now have simply to wait whether our Uncle Sam will deem it worth while to interfere.

For the rest, we do not believe that the vile publication referred to is doing nearly as much harm as some of our contemporaries seem to think. How it strikes the average fair-minded Protestant may be seen from the subjoined quotation from *Watson's Illuminator*, which we reproduce from the *Pilot* (No. 11):

"A good Catholic friend has handed me a circular advertising a book purporting to be published by the 'Continental Bible House' of St. Louis. It is printed largely in red, and it is indeed a sanguinary affair. As I read the tale unfolded there it made my knotted and combined locks to part, and each particular hair to stand on end, like quills upon the fretful porcupine. I was informed that all of us devout Protestants are to be hung, burned, boiled in oil, flayed, strangled, poisoned, and buried alive; for every priest has registered an oath in Heaven to visit this miscellaneous assortment of vengeance on all 'heretics.'

"Now, that's a good outlook, isn't it? And subscriptions to the *Illuminator* coming in by the hundreds every week, too! But either the holy fathers are more utterly regardless of their oaths than some of our Protestant liquor officers are, or else this fiery, untamed circular writer has skipped his trolley, for I haven't heard of a man being boiled in oil in Maine for more than three weeks! The publication which this circular describes has a Devil of a title and must be a lead pipe cinch for agents, as the veracious—or voracious—advertiser says that 'every Protestant buys this book.' I am already curious to see if I shall buy it. I have an abiding conviction that this 'Continental Bible House' is a Continental humbug. I don't suppose I could ever become a first-class Catholic; but it is my impression that if the writers of such idiotic rubbish as constitutes the circular in question, were either sent to an asylum for the feeble-minded or to a penitentiary—according to their moral responsibility—the public good would be greatly subserved."

The Co-operative "Home Companies" in a Bad Way.—We have recently printed some information on the coöperative "home companies" (No. 10, page 153). With the criticism of actuaries, ex-

postures of lawyers, and relentless, persistent ventilation in the press, these companies have passed a bad month. Their plan of action has been condemned by half-a-dozen different States, California and Indiana included, and their agents forbidden to do business by those entrusted with the execution of statutes regulating building and loan associations. In Kansas City, where the scheme was first started, and where imitators became most plentiful by reason of the original company's tremendous popularity, the number of active companies has dwindled from twenty-four to fifteen, and most of the latter, it is said, are preparing to go out of business. The winding up of the newer concerns is easy, as they had few, if any, contracts for home purchase matured. As they work without reserve funds, and the continued prosperity and even solvency of such associations can be shown to be dependent upon constant and considerable accessions to their membership of contributors, few observers in Missouri expect the order organizations to run very long courses.

Penalty for Observing Christmas in Massachusetts in 1670.—

"For preventing disorders arising in several places within this jurisdiction, by reason of some still observing such Festivals, as were Superstitiously kept in other Countries, to the great Dishonor of God and offense of others :

□ "It is therefore ordered by this Court and the authority thereof, that whosoever shall be found observing any such day as Christmas or the like, either by forbearing labor, feasting, or any other way upon any such account as aforesaid, every such person so offending, shall pay for every such offense five shillings as a fine to the Country."

This law was passed in 1670, in a bill also prohibiting gambling, dancing in public houses, card and dice playing, and it is found on page 57 of the General Laws and Liberties of the Massachusetts Colony ; it was repealed in 1680.

Mr. James F. Brennan, of Peterborough, N. H., who prints it in No. 2 of the current volume of the *American Catholic Historical Researches*, adds an extract from Bradford's History of the Plymouth Plantation, illustrating the aversion the inhabitants had as early as 1621 for the celebration of Christmas.

Friday Abstinence in Spanish Countries.—It is often stated that in Spanish countries the people have been dispensed from observing the Friday abstinence since 1509, when this permission was granted them by Pope Julius II. on account of the help they gave in the wars against the Moorish infidels. Pope Gregory XIII., so it is said, "confirmed and still further extended this concession"; and, according to one account, "although the reasons for which the privilege was first granted no longer obtain, the exemption continues in force; and the alms which are still contributed by the people are expended in charity."

A correspondent of the *Sacred Heart Review* recently asked for reliable information on this interesting subject, especially whether the dispensation extends to all Spanish dependencies, including Cuba and the Philippines. We have seen no reply to these queries. Can any of our readers throw light on the matter?

NOTE-BOOK.

On Tuesday, February 23rd, 1802, one hundred years ago, the New York *Evening Post* printed the following editorial note :

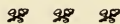
"The person, who this morning paid for three insertions of an advertisement, is desired to call at the office, and receive his money back. It was not discovered till he had gone the length of the street, that this advertisement was intended to aid the newspaper called, *The Temple of Reason*. Without intending to bestow a censure on those who may think that payment should insure insertion to every advertisement, we entertain a different opinion. Believing, as the editor does, that the object of this paper, called the Temple of Reason, is to propagate principles hostile to established religion, subversive of good morals, and levelled at the happiness of society ; he should feel conscious of meriting the reproaches of every man of a correct mind and virtuous habits, were he directly or indirectly to give it the most remote encouragement, or to lend the aid of his press to extend its circulation."

Where are the American daily newspapers to-day that would refuse hard cash for an advertisement, even if it directly antagonized religion, good morals, and the happiness of society? You can count them on the fingers of your right hand. Even in the religious press—so-called—such honest integrity is a *rara avis*. If the public press is the thermometer of public opinion and public morals, how our country must have degenerated since 1802!



A reverend contributor writes :

Sacerdotal and episcopal recommendations are seen in the public press for pianos and pianolas, for seeds and patent insoles, for Keeley cures and kill-em-quick-nostrums ; the other day the name of a Southern priest even figured as a drawing-card among the directors of a Texas oil company. The next thing on the program, we fear, will be a recommendation from some priest or prelate for one of the many bucket shops, wheat pools, etc., as the quickest means of shearing the innumerable "lambs" bent on getting rich before the month is over.



A German American Catholic writes us :

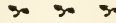
Have our Irish Catholic brethren a different catechism? In a sample copy of the Chicago *New World*, March 22nd, 1902, I read the following :

"A minstrel show arranged by St. Thomas Court, Catholic Order of Foresters, was followed by a dance at Rosalie hall, Fifty-seventh street and Jefferson avenue. Among other balls was one at Apollo hall given by the Irish-American Boer ambulance corps for the purpose of raising funds to help the Americans who are British prisoners of war at St. Helena, and another at the North Side Turner hall given by Company C, Seventh Regiment, I. N. G. Dances were given near by at the same time at a ball given in Brand's hall by Cathedral Court, Catholic Order of Foresters."

We are forbidden by our priests to dance and are admonished to stay way from public entertainments during the lenten season. Who, is right? What about the forbidden time? Is it a dead letter?



"A little the smoothest thing Kansas has ever known in the way of a 'card of thanks,'" says the *Kansas City Journal*, "recently appeared in a Topeka paper. "We extend our heartfelt thanks," said the sorrowing family, "to the pastor who officiated, to the choir which sang, to the friends who sent flowers, to the undertaker who so delicately performed his sad mission, to the friends and relatives who mingled their tears with ours above the bier." Yet, as nearly perfect as this is, it is convicted of a fatal omission. The colored man who drove the one-eyed mule which hauled the coffin box ahead of the hearse to the cemetery seems to have been entirely forgotten.



Our readers know how strongly we have always opposed mixed marriages. If this evil continues unchecked, we shall soon have many instances of the kind which a writer in the *Catholic Columbian* reports in No. 9 of that worthy journal:

"Forty years ago, in the fertile and beautiful Frederick valley, the garden spot of Maryland, there was a Catholic church which was filled on Sundays and feast-days with Catholic families. Gradually the congregation dwindled, and in recent years virtually was extinguished. So the church building has been sold to the Lutherans. The only explanation given was mixed marriages." The writer (Mr. James R. Randall) adds the significant remark: "We congratulate ourselves upon conversions, but how many are lost to us by such nuptials?"



In reply to a query in No 11 of THE REVIEW, Mr. Martin I. J. Griffin writes us:


"Washington was a Free-Mason. The records of the Fredericksburg, Va., Lodge show: 'Nov. 6th, 1752. Received of Mr. George Washington for his entrance fee £ 2, 3. March 3d, 1753. George Washington passed Fellow Craft. August 4th, 1753. George Washington raised Master Mason.' Many records attest his continued fellowship with the Order. At his death the funeral arrangements were in charge of the Alexander (Va.) Lodge.

"There is no more reason to doubt or deny his membership in the Order than there is with regard to his presidency. I may in the July *Researches* set forth the record more fully, as it is a question I have often been asked."



In discussing the origin of the Angelus, Father Thurston, S. J., comes to the conclusion that it was not the Angelus which grew out of the curfew, but rather the curfew which developed out of that triple monastic bell peal, which seems to him to be the true germ and origin of our present Angelus.

Some American Catholic "Geschichtsliegen."

 IN the April number of his *American Catholic Historical Researches*, that indefatigable searcher after the truth and sham-killer Mr. Martin I. J. Griffin shows up a number of historical lies which have become current in the Catholic American press.

1. The first is that Washington, Rochambeau, Lafayette, and De Grasse were at a Te Deum in St. Joseph's Church, Philadelphia, on Nov. 4th, 1781, or at some other time, in commemoration of the victory of Yorktown.

No such Te Deum was chanted at St. Joseph's. It was in St. Mary's, by appointment of the French minister. Washington, Lafayette, and Rochambeau were then in Virginia.

2. It is not true that Father John Carroll got the Pope to use his influence to induce King Louis of France to aid America, and that it was through Father Carroll that the Catholic generals, Steuben, DeKalb, Kosciusko, and Pulaski, were inspired to link their fortunes with the revolutionists.

Steuben and DeKalb were not Catholics. Kosciusko and Pulaski may have been, but there is no record that they ever manifested any concern about the Church or Church matters.

3. There is not a word of truth in the fable that Washington said in New York to Lafayette, that of all men in America Archbishop Carroll's influence had been the most potent in securing the success of the Revolution, and that Lafayette answered, that only for Carroll the King of France would never have sent the French army.

4. It is a lie out of the whole cloth that Archbishop Carroll was appealed to by Jefferson to give his views on liberty; that he ordered a Jesuit to write down the Catholic principles in the matter; that this declaration was handed by its author to Mr. Jefferson, who copied therefrom the universal doctrines promulgated in the Declaration of Independence.

5. Nor is there the slightest foundation for the statement that King George of England refused to grant Catholic emancipation on account of the action taken by Bishop Carroll in favor of the Revolution and that Pitt resigned in consequence.

6. It is not true that the people of Boston turned out to receive the French army, led by a Catholic priest, through the streets of the city, or that the old English statutes against the Catholics

were repealed on that day. There was no Catholic church in Boston during the Revolution.

7. It is an error that Rev. Robert Harding, S. J., of St. Mary's Church, Philadelphia, was called "The Peter the Hermit of the American Revolution." Fr. Harding died Sept. 1st, 1772. There is no record of any word of his against "English tyranny."

8. It is not true that Francis Scott Key, who wrote "The Star-Spangled Banner," was "a Catholic, married into the family of Chief Justice Taney, another Catholic, whose descendants to-day in Maryland are all Catholics."

Key was an Episcopalian. Chief Justice Taney was not much of a Catholic, though our Catholic press loves to sing his praises loudly. He had no sons. His daughters were raised Protestants in accordance with an ante-nuptial agreement that the female offspring should be brought up in the faith of the mother.

9. The false allegation that a Catholic priest was a resident of Philadelphia in 1686 arises out of a mistake in Watson's Annals.

We publish this brief summary of Mr. Griffin's article to aid him in laying these lies for good. As he rightly observes, "There are others," and we hope he will succeed in killing them all. Let truth be the first law of history. We Catholics of the United States need no *Geschichtslügen* to bolster up the good name of our fathers.

The History of Religions.



THE first volume has just appeared of the Proceedings of the First International Congress on the History of Religions (*Actes du Premier Congrès International d'Histoire des Religions, Paris, 1900. Première partie: Séances générales.* Paris: Ernest Leroux, 1901.) We commented on this Congress at the time it met, but are surprised to learn (p. xiii), that among its members there was enrolled Mlle. (sic!) Rev. Mary Baker Eddy, the foundress of "Christian Science," so-called (lucus a non lucendo!) because it is neither science nor Christian.

The N. Y. *Evening Post*, in a review of these Proceedings (March 8th), rightly declares that this Paris Congress and the movement it has started are an indirect result of the Chicago Parliament of Religions. Only a few years ago the time would not have been ripe for such an enterprise. To-day we have university chairs in most countries for the study of comparative religion. The striking exceptions are Germany and England. And in this connection we note in the Mayence *Katholik* (vol. lxxxii, 1) that Dr. Adolph Harnack, Professor of Evangelical Theology in

the University of Berlin, in a recent lecture, declared against the evolution of the Protestant theological faculties of the German universities into chairs for the history of comparative religion, on the ground 1. that such an enlargement of these faculties would prove too burdensome, since the study of the history of religions presupposes an accurate knowledge of the history, civilization, and language of the various nations; 2. because for a faculty to confine itself to the study of Christianity is not tantamount to a narrowing-down, inasmuch as Christianity is the religion of the Bible, the Book of Books, whose singular position is undeniable; inasmuch as it comprises a period of nearly three thousand years and offers in its historical development the effectuation of all important religious phenomena in universal history; and inasmuch as it is a living religion, from which alone certain knowledge can be derived. Professor Harnack's third reason is that Christianity is the religion *par excellence*, and his fourth that the main object of the theological faculties is to train ministers for practical life.

Dr. Seydl shows in the same number of the *Katholik* that this view is inconsistent with the position of Harnack, who boasts of being a theologian outside of any symbolum or dogma, and who ought therefore, on the contrary, to work with all his might for the suggested development of the theological faculties, in order to bring them in line with the secular faculties which are continually expanding their scope.

Harnack's chief reason: that Christianity is *the* religion and should therefore be the only subject of study in the theological faculties, valid enough though it be *per se*, is futile in the mouth of the Berlin Professor. Granted that Christianity presents itself to Harnack, from his historical view-point, as the most eminent religious phenomenon in the world's history, this circumstance alone can not give to it that singular, overshadowing importance which he view claims for it. Christianity, if it be no more than humanity raised to the *x* or *y* power, is not *the* religion; it is not the religion *κατ' ἐξοχήν*, if its founder was a mere man and if it does not preserve the body of its adherents from slipping into dogmatic errors, as Harnack is known to hold (Cfr. his *Dogmengeschichte*, 3 vols. Freiburg i. B. 1894-1897, and *Das Wesen des Christenthums*, Leipsic 1900).

The objection that the theological university faculties are chiefly intended for the training of ministers of the Evangelical church, is quoted last by Harnack,—last but not least. In his address which we are here considering, Harnack offers to the rulers of the Evangelical church the free service of the university faculties, advises them not to attack the liberty of theological science, and

tells them very plainly, if delicately, that they stand face to face with an intellectual movement to which they will inevitably have to capitulate.

Capitulation and bankruptcy, this is the Hobson's choice before modern Protestant theology. Harnack himself will have to capitulate. His "free" position will be followed by one still freer and which, with radical consistency, which will demand the substitution in Germany, like elsewhere, of faculties for the history of comparative religion, for those now devoted to Evangelical theology.

That this revolution will make itself felt also in Catholic circles is not improbable; but the representatives of Catholic theological science, and especially those "quos Spiritus Sanctus posuit regere Ecclesiam Dei," will surely prevent it from doing overmuch harm. The argument based on the character of Christianity as *the religion κατ' ἐξοχὴν*, so lame and inconsistent in the mouth of Harnack et al., will prove a real and powerful weapon in the hands of Catholic theologians and bishops, who believe and teach that Catholic Christianity is supernaturally revealed and therefore the only true faith.

Some Things the Common School Should Do For the Child.



ON. W. W. STETSON, State Superintendent of Public Schools of Maine, has published a little brochure, treating of various educational subjects. The most interesting and important chapter it contains is entitled, "Some Things the Common School Should Do For the Child." It deserves the widest possible circulation and we therefore reproduce it here in toto.

I.

It would be better for our children, and hence best for all institutions with which they are, or may be, associated, if the school gave them better ideas of the relative value of facts. These stubborn things have always been with us and will remain to the end, but we should see clearly that isolated details are not only difficult to master, but when mastered, become burdens, increasing in weight, not only as they increase in number, but as we add to the length of time they are to be retained. When related and we see this relation, they are of service, because they give us an understanding of the principles underlying them, and a conception of the teachings they embody. Unless facts illuminate or stimulate

our investigations, it would be better to house them in books than in heads. If stored away in the mind, by a conscious effort, they tend to stupefy and paralyze. One's information becomes a means of grace only when he knows a thing so well that he is unconscious of his knowledge. We are learning the unwisdom of trying to become wise by making ourselves walking encyclopedias. We are beginning to discover that these labors not only sap the vitality out of life, but communicate to it a certain wooden quality which takes from living its warmth, richness, power. The man who is satisfied with details grows narrower with the years and leaner as his horde increases. The miserly spirit is as surely developed by this process as it is in the poor wretch who gloats over his shining accumulations. Such a one has reached his limit of usefulness when he has told the few things he thinks he knows.

The work of the public school develops keenness of observation and skill in handling material in its student force, and hence the children come to have an unusual facility in doing things, but the development of these powers without the safeguard of a high moral sense tends to produce rebels instead of safe citizens.

Pedagogical vagaries have taken on many forms, but perhaps the least excusable is found in the so-called enrichment of our courses of study. These additions have given us many new subjects and an almost unending list of new topics to be strained through the sieves in the tops of the children's heads. The result has been that children have come to place a higher estimate on the form than on the life it shelters, or may give to the seeker for its blessing. They have developed great capacity for absorbing, but have not the power of digesting the facts devoured; hence, they have become the least interesting and the most hopeless of intellectual and moral dyspeptics. They suffer from all the evils incident to an excessive and intoxicating diet. They have but little of that staying quality, or love for work which results from wholesome conditions. Even the physical food of the child is stimulating and irritating rather than satisfying and nourishing, while his clothing is designed to attract the attention of others and cultivate the vanity of the wearer.

Our teachers are coming to see that all questions are, in their ultimate analysis, moral questions. The age at which the child should enter school, the length of time he should remain therein, the studies he should pursue, the manner in which he should do his work, the spirit which should control him, the purpose he should have in life and his willingness to serve, are among the things which should receive the first consideration but which are too often left to the decision of accident. The child can never be well taught until those having the direction of his training come

to see that they are responsible for fitting a human being to become a worthy citizen of the State. Physical surroundings, mental drill, moral nurture are only useful so far as they contribute to this end.

The schools have gone much too far in directing physical action and in limiting the moral judgment of the child. His first and greatest right is the right to grow, physically and morally. The former depends upon proper and sufficient food and exercise; the latter upon counsel and guidance and also upon freedom to learn through his mistakes. If all acts are performed under external restraint, the actor is not only enfeebled, but debased. It would be better if we said less frequently, "don't" and more frequently permitted the child to learn from experience the evils of wrong doing and the rewards of right living. Crutches are useful to the invalid, but crippling to the robust. Suggestion and even compulsion have their place in the training of the child, but if the one is used too frequently or the other is insisted upon too strenuously, the victim can neither go afoot nor alone; he can neither render a service nor increase his ability to work.

We need a saner plan for the work of the schoolroom. Intelligent thoughtfulness would teach us that facts are based upon simple principles which can be so worded as to be easily within the comprehension of the child. Facts and processes should be mastered for the purpose of making principles, not only comprehensible, but luminous. When one understands the principles involved in facts studied, he is not only growing, but is nurturing the desire for growth, and still better, is breeding the wish to give to others of the riches which flood his life and delight his soul. This better understanding not only gives zest and stimulus to work, but also develops the catholicity of spirit necessary to intelligent citizenship.

We often wonder why many of the so-called best people in the world most hinder its progress. It is largely due to the fact that they have become so absorbed in existing conditions that they are incapacitated for seeing either the genesis or the final conclusion of things. When the problem in which they are specially interested seems nearing solution they busy themselves with placing obstructions in the way of further progress.

A pupil who has been so trained that he can see that all the processes in any subject of study are based upon a few principles will grow to understand that the Ruler of the universe has an intelligent plan in the management of the world. Such enlargement of his view and powers will bring to him with controlling force the thought that much will be required of those to whom much has been given; that wherever light and virtue are found there exists

the responsibility of carrying these blessings to the dwellers in darkness and to the victims of vice. The arguments in favor of expansion, as statements of facts, may or may not be convincing; the cry of imperialism, as an excuse for spasms, is of no special interest, but the principle holds, that he who has ability in large measure, is responsible for the growth of the best in others who are less fortunate. When one sees clearly the principles involved in a given course of action, then he is prepared to appreciate the moral quality of the items incident to such action and is not in danger of being blinded by a mass of details.

No school is worthy of the name unless the children taught therein come to have a sense of their personal, community and national responsibility. This knowledge will show them that every violation of rules or laws, every instance of malicious destruction of property, every manifestation of vandalism, all exhibitions of impudence and insolence, all forms of disrespect for persons, places, positions, sacred things, help to make possible the development of an anarchist and the evolution of an assassin. When the school shall have come into its highest estate, the child will grow to feel his accountability to himself and to that Power which has given him life, that he may hasten that day for which the world is toiling, with a faith manifest in works as beautiful in spirit as they are wonderful in results.

Even the child must learn that the welfare of this Nation does not rest in the hands of its rulers, but in the lives of its common people. If this is to be a safe and a wholesome country to live in, then this multitude must come to an appreciation of the fact that true greatness consists in simplicity, gentleness, faithfulness, individuality; in doing our duty in the place in which we find ourselves. Station, wealth, office, name, none of these, nor all of them, are necessary to the rendering of a worthy service. The child should be taught to reverence the head of a household who is true to all the interests committed to his care, and is faithful in all work his hands find to do, because he is the man who gives us the mastery, not only of the world's markets, but of its destiny as well.

It is quite as important for one to be anxious to do his work, as as it is for one to work out his own salvation. The desire to walk under one's own hat; the ability to earn the hat; the capacity to do one's own reading, thinking, voting; the determination to represent one's self and count one when standing alone, are evidences of a working plan of life the world much needs in these days.

The silent as well as the oral instruction of the teachers should help the child to something better than a mastery of text-books if

he is to do the work of life worthily. His schoolroom experiences should teach him that he is the sufferer as well as the loser if he makes it necessary for any one to fight for his rights, whether they be social, financial, political or religious. He can learn while yet young that failure to pay his proportion of the public assessment of service or tax is a crime against himself and one for which he will find it difficult to atone. He will here have opportunities to learn that he is not only doing the right thing but promoting all his best interest when he seeks to give to others equal or better opportunities than have fallen to his own lot.

The wisest man since Plato has said: "There are a thousand who can talk for one who can think, and a thousand more who can think for one who can feel; for to feel is poetry, philosophy and religion all in one." No school can assist in fitting a child for life unless it leads him to see that it is as necessary for him to feel a truth as to know what is true. There can be no question but that feeling is the highest form of intelligence yet discovered by the subtlest psychologist. Our great poets have been not only the historians of the future, but have also lived most because they have loved most. The thrilling pulse of nature has startled them with its power; the wisdom embalmed in the daisy has taught them of life, death and the judgment to come; they have read the record written in the rocks because they have been in touch as well as in tune with Nature.

The child has a right to look to the teacher for light and guidance. It is his privilege to stand between the masters and the child and with an expression more halting, render it possible for him to make companions of the great souls and drink of the fountains which they, like Longfellow's Pegasus, have left for the refreshment of all who will drink.

It was not the learning of Mark Hopkins, the wisdom of Dr. Arnold, nor the vision of Horace Mann, that made each a power while living and a blessing in these latter days, but it was the fact that they possessed in fullest measure that fine appreciation of life in all its forms which found its highest manifestation in old Domsie. This love of art and the child made that old stone schoolhouse in the glen among the pines more than a university and kept Domsie on the watch for the boy o' parts and gave him a sagacity which made it easy to provide ways and means to send the youth, when found, to Edinboro.

The child is entitled to such an introduction to the masters as will enable him to understand the stations into which they were born, the conditions under which they worked, the sufferings they endured and the service they rendered. To him the lives of Wagner, Millet, Michel Angelo, and Lincoln must be something

more than dates and names and places. He must appreciate the humble homes into which three of them were born, and the noble parentage of the fourth, and he must be able to discern, as his acquaintance with them becomes more intimate, that each loved some form of nature with a great passion; that each had a purpose to which he was true through appalling sufferings; that each sweat great drops of blood that other lives might be better lived, and that each opened the windows of the souls of millions and let in the light of truth and beauty. This acquaintanceship should be promoted until the child is able to pass his hand within the arm of one of the saviors of the race and go with him down the long path which leads to the haven of all good. While on one of these pilgrimages his cheeks will be aglow, and his eyes will shine with the light that glorifies the face of the devout peasant when he gazes enraptured on the masterpieces of Raphael.

He must learn while yet young, that there are two atmospheres in this world: the one is physical and fills our lungs; the other is spiritual and gives new and better life to our souls. The first serves its purpose in the act which makes use of it; the second remains with us through all time. It comes to us through seers and prophets, making the divine manifest in human life.

He must be so taught and must so train himself that he can walk in Elysian fields, through jasper gates, along golden streets; kneel at the great white throne, and see sights never revealed to mortal eyes, because he has that vision which the imagination, warmed by sympathy, can bring to him of the Paradise seen by John Milton and the Pilgrim created by John Bunyan.

The right reading of the thirty-eighth chapter of Job, the nineteenth, twenty-third and ninetieth Psalms, the twelfth chapter of Ecclesiastes, the fifty-third chapter of Isaiah, the fifth chapter of Daniel, the Sermon on the Mount, the fourteenth chapter of the Gospel of St. John, the thirteenth chapter of First Corinthians, and the twenty-first chapter of Revelations, will help him to see something of the power and wisdom of God as well as His love for His children, and will permit him to trace in his ancestors the pathways he has traveled and to catch glimpses of that undiscovered country toward which he is journeying.

The child has a right to know quite as much of the Christ who was born in a stable, cradled in a manger, who lived in a peasant's cottage, worked at a carpenter's bench, who was so poor that he had not where to lay his head, and yet was heard gladly by the common people because he brought light and life into the world, as he is required to learn of the unsavory details of the gods of so-called heathen nations.

It would be well from the pedagogical standpoint, if our teachers

sat at the feet of the Great Teacher of Nazareth and learned some of the simple, homely lessons of daily life. Such instruction would make it impossible for them to devote so much time to the evils of wrong doing, but would induce them to win the children to a better life by showing them the blessings which come from righteous living. It would make them more hospitable toward truth wherever found, whether it be in the heart of a child or the teachings of the sage. It would give that kind of courage which would cast out all fear, except that which comes from the dread of being a coward. They would learn that it is not a difficult matter and not often an important item for one to have opinions, but it is vital that he be controlled by convictions, otherwise he will be carried into devious and dangerous paths by the foolish teachings of the unwise. They would discover how to become rich without wealth and happy without luxury. Under these influences the whisperings of the message of the spirit will be heard while the clamor of its physical embodiment will be but little heeded. They will grow so sensitive for others that they will have no time to be sensitive for themselves. They will come to know that life is alive so long as it is used to give life to others. They will see that the world needs to-day, more than ever before, not the arrogance of knowledge, but the graciousness of culture. That above all, and giving the motive to all, will be the faith that the love which cleanses the lover will purify the world.

The school will help the child as it makes it possible for him to grow, to master himself and his tasks, to feel the pulse of nature, to live in close communion with the wise of heart, to rejoice in the companionship of those who have pointed the way and gone on before, to receive truth and embalm it in daily living, and to be glad to be alone with God and his own heart.

A nation born in righteousness must live righteously. The menace of to-day is not ignorance, but the lack of a controlling moral sentiment. We can not endure as a people if we place a higher estimate on learning than we accord to virtue. The time has come when we would better teach less cube root and devote more attention to the fundamental principles of right living. That training of the will which keeps us in the right path is more to be desired than the wisdom found in books. That school serves the child best which helps him to do instinctively the right thing, to feel approval for the act done, and at the same time, to have an intelligent understanding of the issues involved.

The school that does this work gives to all organizations that are seeking to make good things better the help they have a right to demand.

II.

According to Mr. Stetson, therefore, who is surely a competent judge in these matters, our public schools are in a bad way. Their inefficiency, which is at the same time their danger, springs from a threefold defect :

1. With regard to the body, too much drilling and physical exercise, to the detriment of the nobler part of the child's nature ;
2. With regard to the mind, an overburdening of the courses of study, superficiality, insufficient digestion of the facts devoured,—facts denuded of their principles and lessons,—whereby the judgment becomes atrophied ;
3. With regard to the heart and conscience, a deplorable absence of moral and religious instruction, whence there results for the pupil an absolute incapability of mastering himself and of embalming the eternal truths in daily living.

The remedies he suggests may be thus summarized :

1. We must occupy ourselves more with the soul than with the body, cultivate moral growth more assiduously than physical ;
2. We must look more to the quality of teaching than to the quantity of facts imparted, and inculcate the facts with a steady view to their underlying principles ;
3. We must provide moral and religious instruction to win the children to a better life, by showing them the blessings which come from righteous living, by making them realize their personal responsibilities, otherwise called duties, towards themselves, towards God, towards their fellow-men, towards humanity and their native land, so that they may be in a position to contribute to the well-being of others while seeking their own.

It is sad to contemplate that the solution of this most important problem is radically impossible for Protestantism, because it is split into a hundred and one sects. In a system of schools frequented by children of various creeds, there is no means of providing a satisfactory religious training. To have peace, the State decrees the absolute suppression of religious instruction,—a deplorable error which nips morality in the bud. Instead of making the greatest sacrifices for the preservation of religious training, the ruling powers on the contrary do what they can to secure the purely secular and undenominational, i. e. godless character of the public schools. Enlightened men like Mr. Stetson keenly feel the inconsistency, knowing as they do from reflection and experience, that morality without religion is impossible.

On the other hand, it is extremely consoling for us Catholics to take notice of such declarations as this of the Maine Superintendent of Public Schools, inasmuch as they are practically a justification of our system of parochial schools, based on the principle of

religious instruction, built up and supported by dint of tremendous sacrifices, involving as they do the payment on the part of our generally none too wealthy people of a double school-tax. It is in our independent Catholic parish schools where Mr. Stetson and those who share his views, can find their ideal. It is there that the threefold development of the child, physical, mental, and moral, is thoroughly and harmoniously provided for. It is there that good citizens and good Christians alike are trained under the nurturing care of Mother Church.

The only means for our Protestant brethren to correct the defects they feel so keenly, is to adopt a system of denominational schools. True, it would involve a revolution of the present plan ; but is not the bodily, mental, and moral welfare of our youth worth any sacrifice that can possibly be imagined ?

Let every church, in its own school, with the support of the State if necessary, impart to its children what light and life it can give. Catholicity would have nought to fear in the competition that would ensue from such a salutary innovation.

Possibly it is a profound, if silent, conviction of the intellectual and moral superiority of the Catholic Church, that would inevitably lead to its ultimate victory all along the line, which prevents men like Mr. Stetson from carrying out their ideas to their practical conclusions and joining forces with us in the advocacy of a confessional, in place of the "non-sectarian" and godless school system that is now poisoning the sources of our national life.



In reply to a recent query we are to-day enabled to print the following reliable information :

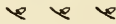
The so-called "Catholic Laymen's Association" mentioned in No. 13 of THE REVIEW, is the creature of three priests, who opposed the consecration of Bishop Muldoon as Auxiliary for the Archbishop of Chicago. One of these priests, Fr. J. J. Crowley, was excommunicated by Cardinal Martinelli, and on March 27th, 1902, was declared to be in open rebellion to ecclesiastical authority. Any priest assisting him by moral or financial support is declared suspended. The case of the other two priests is under investigation. The Laymen's Association holds meetings in the Sherman House, Chicago, where Fr. Crowley is boarded by some supporters. Mr. Ritchie, who is the attorney for Fr. Crowley, is also the attorney for the Association. He is not a Catholic. There are three or four leaders in the Association, and no more than sixty ever attended any meeting. Many, in fact most, of these are not practical Catholics. They meet in secret and then tell the press of their resolutions. Their claims to a large membership are certainly fraudulent.

NOTE-BOOK.

Referring to Mr. Minahan's recent "open letter" and its publication in a number of Catholic newspapers, the Cincinnati *Catholic Telegraph* (edition of April 3rd) says :

"Mr. Arthur Preuss, editor of *THE REVIEW*, of St. Louis, has the *Telegraph's* sincere congratulations. During the last two weeks he has obtained thirty-two columns of advertising in fourteen of the leading Catholic journals of the country, and has not had to pay a cent for the same. In his day, and in one way or another, Arthur has made much copy for his esteemed contemporaries."

All of which proves that *THE REVIEW* is a thought-provoker ; and thought-provokers, as an eminent bishop has said, is what we need in these days of intellectual lethargy and religious indifference.



We see from the Milwaukee *Sentinel* (March 31st) that in that city too certain priests (Polish) have taken a hand in partisan politics, advising their people from the pulpit to vote the Democratic ticket because a Pole was a candidate for the office of comptroller. If the Catholic press does not stop these things, they will some day revenge themselves on the Catholic body at large. We do not speak our own mind in this matter, but that of the Third Plenary Council, whose decrees,—as Father Schulze has rightly pointed out in the introduction to his excellent Manual of Pastoral Theology (page 6)—besides forming part and parcel of the ecclesiastical law for the United States, contain a vast amount of practical wisdom and pastoral prudence. "Multo minus," say the Fathers, speaking of the ministry of teaching the divine truth, "se civilibus aut politicis rebus immisceat ; aut de magistratibus vel reipublicam moderantibus ea quae aequae an inique sentiat in medium proferat. Quod quidem sine maxima bonorum offensione et sacri muneris dedecore fieri nunquam potest" (No. 142). That is to say : "Much less shall the clergy, in their preaching, mix up in civil or political things, or vent their opinions, favorable or unfavorable, on the public magistrates or civil rulers ; for this can not be done without giving the greatest offense to good people and degrading the sacred ministry."



In this connection a word on patriotic sermons, so-called, may not be out of place. It is a subject which has been often brought to our attention by members of the reverend clergy and laymen alike. The correct view of it, we believe, is given by Father Schulze, of the Provincial Seminary of St. Francis, who quaintly remarks in his Manual of Pastoral Theology (page 272):

"Even so-called patriotic harangues should not find their way into the pulpit. They belong to the lecture room and to the public hall. Patriotism is hardly lost sight of by any people in our days. It rather needs a check lest it turn into a false pride and race hatred, than a stir."

The style in which this pertinent quotation is couched, leads us to make a remark we have been wanting to print ever since our first perusal of Father Schulze's Manual, to-wit: it is a pity that this book, penetrated as it is by such a thoroughly orthodox spirit and freighted with so many true, timely, and practical observations, is written in such inferior English. Turned into idiomatic phrase and pruned down a bit here and there, it would, we venture to believe, speedily obtain the wide sale which its merits deserve. The reading public now-a-days looks to the form quite as much as to the matter of a book, and an awkward and faulty style invariably proves a drawback even to the most deserving publication.



Our friend Father Spaeth, of Port Huron, Mich., set an example for the imitation of his clerical brethren everywhere, when he had William A. McGraw arrested for attempting to defraud his people by means of a bogus church calendar. McGraw is probably the same swindler whose operations in various parts of the Northwest were mentioned some months ago in *THE REVIEW*. He induced Father Spaeth to sign a contract for a parish directory and then started out to collect for the advertisements, which it was distinctly stipulated he was not to do. With \$200 of such ill-gotten gain he took French leave. Father Spaeth sent the sheriff after him; McGraw was landed in Toledo, brought back to Port Huron, and compelled to pay \$104 and the costs of prosecution, amounting to \$45.

A safer and less troublesome method will be for the reverend clergy not to contract with strangers for the publication of church calendars, no matter how seductive the terms they offer.



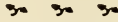
A reverend subscriber in Ohio, referring to a recent contribution by a brother clergyman on the subject of "the purse fad," thinks that "there is room here for various tastes." "If a man does not accept a purse, but declines it with taste and decorum, or turns it over to his congregation, he is worthy of commendation. With regard to the making up of a purse for a worthy person, there need be no desire of ingratiating on the part of the collector, because, as a rule, he is an unknown quantity or a friend that does not need or look for favors. The contributors give as a body and are thanked as such. This much is gladly conceded: If a man has high Christian ideals, he will either decline the money offered to him in the shape of a purse, or turn it to some good purpose, as was done by a Cleveland priest some years ago. About being put on the poor list—no priest can object to that, being a follower of Christ and his holy counsels."



The Fall River *Indépendant*, one of the five or six daily newspapers of our French-Canadian brethren in the New England States, has recently entered upon its eighteenth year. Its daily edition dates from 1893, making it the oldest French daily newspaper now published in New England. The first French daily in those parts, if we are rightly informed, was *Le National*, issued by M.

Benjamin Lenthier at Lowell, Massachusetts. It suspended publication in 1894.

The *Indépendant* and its four or five daily contemporaries, while they fall short of our ideal of a Catholic daily journal, are decidedly superior in tone and character to the average English daily published in New England cities such as Fall River, Lowell, Manchester, etc., and doubtless constitute one of the bulwarks of the faith for the Catholic Canadians in a country where the faith is so variously and strongly imperilled. May they all of them live long and prosper!



A schoolteacher in Newark, N. J., received the other day the following letter from the father of a pupil: "Dear Teacher—Please don't teach Johnny any more about his insides. It makes him sassy." It seems that Johnny had become entirely too scientific and critical concerning the family bill of fare.



A physician who would like to obtain a good practice, will find it in his interest to communicate with Rev. H. Wagner, at St. Mary's, Missouri. One who speaks German preferred.



We notice that some papers are striving to construe the stereotyped telegram conveying the Apostolic Blessing to the recent national convention of the Knights of Columbus (in response to their prayer therefor, wired to Rome by the Bishop of Hartford) into a canonical approbation. The order must be in sore straits if it really needs such transparent fictions to bolster up its reputation.



"Amicus" writes us: Although he does not state that he saw the president of a federation of Catholic societies addressing a Protestant audience from a heretical pulpit, the correspondent of the *Globe-Democrat* who accompanied Gov. Hunt, the chief executive of Porto Rico, on a trip around that beautiful island, does inform the readers of that paper (issue of April 6th, page 9) that the spirit of Americanism is in the air of the tropics—that the Porto Rican Smart Aleck will find that when it comes to shrewdness in driving a bargain he will have to "go away back and sit down"—that the Yankee schoolmarm is the most courageous soldier among all of Uncle Sam's brave volunteers—that he saw at the base of a crumbling statue of the Virgin the glaring advertisement of Chicago hams—and concludes with the statement that the light of civilization is at last kindling in the Antilles. Satis verborum!

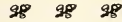


One of our lay subscribers desires to know "whether the souls in limbo might not possibly be capable of enjoying to some extent a vision of Christ's glorified human nature as the chief element of their beatitude. He bases his affirmative view on the fact that many persons saw our Lord after His resurrection and that the

Apostles who saw Him transfigured upon Tabor were not in that vision admitted as participators in the Beatific Vision."

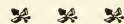
Our correspondent, we presume, refers to what is commonly termed in theologic parlance "limbus puerorum." Holy Scripture teaches nothing specifically about the fate of the children that die unbaptized. Nor has the Church ever pronounced a definitive judgment in the matter. The teaching of the best authorities, as we understand it, is that, while their state is not one of positive unhappiness (*tristitia*), they can not, because of the stain of original sin, enjoy the full measure of even natural beatitude. (Lessius, *De Perfect. div.*, 1. 12, c. 22, n. 144); for they always remain an object of divine hatred because of this stain, and are excluded from the friendship of God, though they probably do not realize the nature of their privation. The "limbus" is generally counted as a part of the "infernus," and these unfortunates can therefore, as P. Pesch remarks (*Praelect. dogm. III*, p. 150), rightly be said to be in hell and in the thral dom of the Devil.

If we are wrong, we hope some competent theologian will correct us.



Bishop Donahue, of Wheeling, according to his more or less official organ, the *Church Calendar* (No. 1) has a nervous dread of the newspapers. And we do not wonder at this when we learn the reasons. After having been, some time ago, accused in the public press of contempt of court in resisting a decree of a judge at Kingwood, W. Va., he went on an episcopal visitation to a certain part of the Diocese only to read in the local intelligencer that "Rt. Rev. Bishop Donahue and Mrs. Donahue" had arrived in town and were the guests of Rev. Father— at the rectory.

"A foundation has now been laid for a bigamy indictment," humorously comments the *Church Calendar*. "Or will they have him applying for divorce? Or will it be just plain murder?"



A reverend subscriber sends us an advertisement that for several weeks regularly appeared in a California local newspaper, announcing a "social dance" to be held Easter Tuesday at the local opera house "for the benefit of the Catholic church,"—"dancing all evening."

"Without further comment on the decree *Mandamus* already referred to in *THE REVIEW*," says our correspondent, "it may be well to emphasize that the sins of the Mardi Gras are numerous enough without introducing some more of the same kind after Easter."



It seems that Rev. Fathers Pitass and Kruszka, who were chosen by the late Polish American Catholic Congress to go to Rome to seek the appointment of Polish speaking bishops in the United States, will not make the trip after all. A Milwaukee despatch states that they have accomplished their purpose by correspondence and that the gratification of the most ardent wish of the Polish Catholics of this country is now only a question of time.

We do not know how much truth, if any, there is in this report.

Losses to Catholicism in the United States.



THE Rev. M. F. Shinnors, O. M. I., has recently contributed an interesting article to the *Irish Ecclesiastical Record* on Ireland and America, in the form of a mission tour in the United States. Speaking of the progress of Catholicity here, he says, according to the *Tablet's* extracts, that in one way it has been as rapid and marvelous as any growth of faith in the history of the Church. But, he proceeds, there is another side of the picture. The population of the States has been increasing by leaps and bounds. Has the Church increased her membership in the same ratio? The answer must, unfortunately, be a decided negative. There are many converts, but there are many more apostates. Large numbers are rescued from infidelity or heresy, but larger numbers lapse into indifferentism and irreligion. They begin by being bad Catholics and they end in agnosticism. It is very hard to give even an approximate guess at the number of these deserters, but is, alas! too evident that they may be counted by the million. During the last 60 years, I think, it is no exaggeration to say, that as many as 4,500,000 men and women of the Irish race emigrated to America. Of these nearly all were Catholics, and nearly all left their homes in the prime of youth or in the full strength of early manhood. With the proverbial fertility of the Irish race is it too much to say that, at present, there ought to be as many as 10,000,000 Catholics of Irish birth or blood in the United States? But besides these, you have to reckon some millions of Catholics from other countries, from Germany, Poland, Italy, France, Austria, and Canada. I do not think, therefore, that I am very wrong in asserting that if all emigrants and their children had remained faithful to the Church, we should to-day have in America a population of 20,000,000 Catholics. In other words the leakage of the past 60 years must have amounted to more than half the Catholic population, as account must be taken of the large numbers of converts that I have alluded to.

One out of every two lost to the Church! Ten out of twenty millions gone in the way of unbelief and perdition! The figures are appalling. To say, that we have in the States 10,000,000 less Catholics than we ought to have, is not, of course, to assert that there have been so many actual deserters from the Church, but only that there are so many unbelievers or religious waifs and

(The Review, Vol. IX, No. 16. St. Louis, Mo., April 24, 1902.)

strays, most of whom would be Catholics but for the apostasy or the religious indifference of their parents.

And let us always bear in mind that those who so fall away, not only renounce the Catholic faith, but, as a rule, fling away belief in every form of Christianity, and reject every idea of the supernatural. In these latter times you hardly ever hear of a Catholic going over to any one of the numberless sects in the country. Their only god is the dollar, their only heaven a luxurious home, their only hell a life of poverty or privation. They think no more of a future state than the ox or the ass.

What is the proportion of Irish Catholics who are thus swallowed up in the dark abyss of unbelief? One can not conjecture with anything like accuracy, but there is no doubt that the proportion is large. Indeed there are reasons to fear that the great majority of the apostates are of Irish extraction, and not a few of Irish birth. For the Irish seem to get much more easily Americanized than the other people, and to be Americanized (I use the word, of course, in an obvious sense) is to be dechristianized. Other immigrants, such as Germans and Canadians, keep up their own language, and their ignorance of the language of the country is a protection for their faith. The Irish unfortunately have not a language of their own to preserve, and the consequence is that they plunge at once into the habits and manners and modes of speech of those around them; they become a few months after their arrival more American than the Americans themselves; they are caught many of them by the spirit of irreligion that breathes everywhere around them, and if they do not formally give up the faith, they become careless and indifferent, and by and by they bring up their children without any knowledge of God or of His Church.

This, I think, is one of the most mournful facts in our mournful history. The people who would gladly die like their fathers for the faith at home, deliberately give up this precious treasure in America as a sacrifice to the unbelieving spirit of the country. In the mind of the priest, in the mind of any true Catholic, can there be a stronger argument against emigration? Our hearts grow sick or our blood takes fire, as we read of the thousands upon thousands of our race who died of fever fifty or more years ago in their passage across the Atlantic, and whose uncoffined bones lie at this moment in the depths of the ocean. From a Christian standpoint, was not their fate enviable when compared with that of the Irish emigrant of to-day, who flies across the waters in one of our palace steamers, only to lose his faith and his soul at the other side?

Since my short tour in America I have been more than ever saddened by the sight of our departing emigrants, for I could not

help looking on them as rushing to their own spiritual destruction. How heart-breaking this constant procession of our people to Queenstown or Liverpool for New York, this unceasing stream of the lifeblood of a nation that deserves to live, but that day by day comes nearer to death! See that crowd of fine young men full of faith, full of piety, showing in their faces the candor, the honesty, the courage, the hope, the manly purity within their souls. What will they be after a few years amid the corrupting influences of one of America's great cities? Still sadder is it to see our beautiful Irish girls, true children to Mary Immaculate, pictures of sweetness, grace and innocence, hurrying away unconsciously to their ruin, both temporal and eternal!

Much better than we at home can American priests and bishops understand the awful perils that encompass the Irish emigrant in America, and they appeal to us in language the most earnest and the most vehement to help our people in their own land. From Cardinal Gibbons, from Archbishop Corrigan, from Archbishop Ryan, from every American ecclesiastic that takes an interest in our Catholic nation, comes the constant cry to the Irish hierarchy and clergy: Stop the tide of emigration. Save your flocks from the American wolf. Sacrifice not your faithful children to Moloch. For your people America is the road to hell!

Would that this cry rang in the ear and in the soul and conscience of every priest in Ireland! For I believe that to our priests more than to any other class of men it belongs to apply a styptic to this wound through which the nation's blood is flowing. Could there be any more useful subject for the pastoral discourse on Sunday than the perils of emigration? Could not priests use their great influence to create and foster a healthy public opinion on the subject? Could they not do much to tear away the glamor that surrounds American labor and American citizenship with false splendor and to exhibit the Irish emigrant in the States, as alas! what he is too often found to be—godless, faithless, hopeless, sunk into depths of social misery and spiritual debasement from which there is no arising.

* * *

Thus far Father Shinnors. His warning cry has been promptly re-echoed by a number of American Catholic papers. It is interesting to note that his estimate of the losses of the Church in the United States tallies with the figures given in the Cahensly memorial of the St. Raphael Society, submitted to the Holy See in 1891 and so virulently attacked at the time by certain Irish American Catholics and their newspaper organs.

The Religious Situation in the Philippines.

I.

THE Rev. J. F. Mendl writes to *THE REVIEW* from Montclair, New Jersey :
 In No. 13 of *THE REVIEW* you ask the question : "Could not the Philippine clergy let the world know what is really being done there?"

Well, how could they? Most likely not one of the clergy speaks English, and perhaps very few any other language except Spanish or one of the dialects of the Islands. Under the existing circumstances the priests have no chance to meet in a body, in order to draw up a memorandum. Martial law prevails over all the Islands. And supposing they had a chance to do so, to whom would they address it? Most likely to the superiors of the respective religious orders in Rome. No doubt, these superiors are in possession of much reliable information on the condition of affairs in those unfortunate Islands. The Archbishop of Manila is in Rome at present and he certainly has made a full report of "what is really being done there."

Suppose these reports from Rome would be published here, and would contradict, as might be reasonably expected, most of the statements made by the Philippine Commission, Mr. Taft & Co., perhaps giving numerous details of outrages committed by our military and civil officers and schoolteachers—what would be the result? Would our hierarchy make a move? Or would, as you say, the great mass of the American people soon see to it that the natives get justice? If the American people have such a natural instinct for justice and fair play—why is it, for instance, that we Catholics can not get our share for the support of our schools in our own country? "For if in the greenwood they do these things, what shall be done in the dry?"

It seems to me the only feasible way to ascertain the exact state of affairs in those Islands would be through a Catholic commission, as suggested by a correspondence from Washington, D. C., in the *Freeman's Journal* of April 5th, and I am confident that priests and laymen would contribute liberally toward defraying the expenses of such a commission.

II.

The idea of a Catholic Philippine commission suggested by Mr. Maurice B. Alexander in the *Freeman's Journal*, deserves careful attention.

Meanwhile THE REVIEW is able to present some more authentic information regarding the actual condition of affairs in the Islands and the position of the friars, by printing the subjoined letter from a Franciscan Father stationed at Manila.

“There are neither words enough to express, nor tears to deplore, the evils that have flooded our people. Although most of the parishes still have their pastors, they are looked upon with contempt by both the Americans and the leaders of the revolution.

In the provinces of La Laguna and Batangas, it looks as if almost all of the native priests have been imprisoned under the suspicion of abetting the Filipino cause. However that may be, the rebellion there seems to increase from day to day. As to the religious orders, much may be said; I shall confine myself to the most necessary observations. There is no little animosity against them in these islands, some of it coming from Freemasonry, some from Protestantism, the cause being always the same: hatred of Our Lord and His true religion. However, this enmity has done no harm. For whatever was said against the religious before civil or ecclesiastical tribunals, turned out false upon closer investigation. And not only do the Filipinos as a nation not hate the religious, but they insist upon their continuance in office, preferring them to the secular clergy. Since 1898 numerous pueblos have asked for the return of their padres, of whom many are again in their old places.

If all religious have not returned to their former parishes, it is because of the opposition of the Federal Party, that is in high favor with the Americans. They ridicule the friars before the natives and slander them with the American officials. Let them say what they will against the religious orders, so far all calumnies have fallen back upon the calumniators. No impartial and well-balanced mind approved of the war undertaken by their enemies against them. If the U. S. had no worse enemies in these Islands than the friars, they might safely recall their armies at oncè. Since the evacuation of the Islands by Spain, the American government has had no more loyal subjects than the friars, and that not from fear but for conscience sake. As to the future of the religious orders in these Islands, it is impossible to foretell what divine Providence, which we adore and submit to entirely, has in store for us. Humanly speaking, I am inclined to believe that we will not be driven from these Islands unless all that history and common opinion tells of the fairness of the Americans, be a fable. The friars are, indeed, if not the only element of order, peace, and tranquillity on these Islands, at least the most faithful subjects of the new authorities. Thanks to God, until now they have not been justly rebuked or reproached for anything, and with God's

help it will be so in future. That can not be said of others, not even of those who were more American than Uncle Sam.

Finally, if the government at Washington does not override the Constitution of the U. S., we can expect that it will leave the friars on the Islands despite all the opposition of the Katipunan. The Stars and Stripes float over all kinds of men and religions, provided they respect it. On this fundamental principle the U. S., the freest nation in the world, was built up, and from that principle we conclude that the religious orders will not be driven from the Islands. But if sectarian hatred should triumph over this fundamental law, we, according to the words of the Savior, would shake the dust from our feet and preach the Gospel elsewhere, for neither these religious orders, nor any others, are necessary to preserve Catholicism [in any part of the world. If Americans want to act unjustly, they can do so; but it shall never be said that the Spanish religious left to the ravenous wolves of Masonry or Protestantism the dear Filipino people whom they raised from Paganism to a high degree of Christian civilization.

They alone, among all nations of the old and new world, have preserved Catholic unity from their conversion until 1898.

Our English teacher, a native of England, is about to publish a series of pamphlets, in which he will show what the religious orders have done for the Filipinos; as soon as they appear, I shall take pleasure in mailing them to you...."

About Vaccination.

III.

THE ARGUMENT FROM GERMANY.

IT is commonly urged in favor of vaccination that Germany, by a compulsory vaccination law, first passed in 1874, has practically exterminated smallpox.

As to the date at which vaccination first became compulsory in Prussia [for "Germany" can not be spoken of as a whole before the union which succeeded the Franco-German War] much controversy has arisen. A law passed in 1835 is disputed by vaccinists on the alleged ground that its terms do not directly enforce vaccination, but only apply in its favor an indirect pressure. The objection, however, omits all reference to the Royal Proclamation at the head of this law, enjoining obedience on pain of fine and imprisonment "by everyone within the whole extent of my monarchy." But as we only wish here to deal with facts beyond dis-

pute and admitted by both sides, the law of 1835 need not be further discussed at present.

But no one disputes that in 1834 a most severe law was passed for the Prussian army, enforcing a vaccination or re-vaccination on every recruit with ten insertions in each arm, and no objections being listened to. Combined with the conscription, which makes every healthy adult male serve his time with the colors, this law secured the re-vaccination of every such male in Prussia. Yet when in 1871-2 the great pandemic struck Prussia, and she lost 124,948 of her citizens by smallpox, there is not the smallest evidence to show that the adults in this terrible mortality were pre-vaillingly female; in fact, what evidence there is points rather the other way.

Again, it is claimed that the great diminution in smallpox that has occurred in recent years in Germany, is due to the enforcement of vaccination under the law of 1874.

But that law was passed on April 8th, 1874, and only came into force on April 1st, 1875; and then allowed of twelve months from birth before vaccination became compulsory. Now the smallpox deaths per million living in Prussia for the five years before the new law could have had any real effect on the vaccination of the population, stand thus—

1871—2,432. 1872—2,623. 1873—356. 1874—95. 1875—36.

So that the improvement had been made *before* the law came into force; and as not even medical effects can precede their causes, it becomes clear that whatever it was which caused the decline of smallpox in Prussia, it was *not* the law of 1874.

Nor is direct official evidence of the failure of vaccination in Germany wanting; the difficulty is rather to select from its abundance. Berlin, in the great epidemic above alluded to, had 17,038 cases of smallpox officially returned as "vaccinated," and of these 2,884 died. In Cologne, in the same epidemic, out of a total of 2,282 ascertained cases, 2,248 had been vaccinated or re-vaccinated; and of the 362 deaths among these cases, 340 had been vaccinated or re-vaccinated, and 17 more were little babies below the vaccination age. At Neuss, a town near Düsseldorf, records were kept from 1865 to 1873, and during that time a total of 248 cases of smallpox was recorded, every one of which had been vaccinated.

If the German experience is cited to support proposals for a re-vaccination law, the appeal is equally hopeless. For in Berlin, amongst the 17,038 cases quoted above, 2,240 were under ten years of age, and of these 736 were fatal. Now it is proposed to enact re-vaccination at the age of twelve. But no amount of German experience, or any other experience, can show us how re-vaccination at the age of twelve can preserve from smallpox a child vaccinated

in infancy, whom smallpox has already killed before the age of ten.

It is quite indifferent to the argument whether Prussia was as a whole much vaccinated or little vaccinated when the great epidemic came. Take Berlin for instance. If Berlin was much vaccinated in 1871, so much the worse for vaccination that a much vaccinated community should yield so large a total as 17,038 vaccinated cases of smallpox. If, on the other hand, Berlin was little vaccinated in 1871, so that the vaccinated formed but a small portion of the total population, then so much the worse for vaccination that such a small portion should have yielded so many vaccinated cases. If you make out Berlin to have been thoroughly vaccinated in 1871, the answer is that thorough municipal vaccination can not protect a community from having 17,038 cases of vaccinated smallpox. Reduce then, if you please, the extent of vaccination in Berlin, till you make out that in 1871 there were only 17,038 vaccinated persons living there, and the answer would be that, if so, then smallpox smote them all.

Thus, put it how you will, the German experience, rightly understood, so far from being favorable to the claims of vaccination, teems with evidence, striking and conclusive, against the validity of these claims.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Catholic University.—The Catholic University of America is apparently having a very hard pull. Only the other week we were advised that a New York priest had been appointed financial agent to provide ways and means, and now we read in the Washington correspondence of the *Freeman's Journal* (No. 3,589):

"The Catholic University has reached a period of existence when it must be pronounced either a success or a failure. The past two years have been hard ones, and there were times when the scholars of the country have been tempted to declare that it had failed. But those who know the struggles which must come to all young institutions are loath to take such a pessimistic view. But the next year must see a centralization of Catholic scholarship, force and thought. They must see the university attract to it the scholarship which admittedly exists in the American Catholic Church, and have the names of the University men connected with the great movements which are stirring the world and shaping the destiny of the nation. The upbuilding of a national university here with the millions of Carnegie behind should incite Catholic scholars and scientists to renewed effort. But, in the opinion of men of letters here, the Catholic University can

only succeed by casting out all mediocre material and gathering to itself the master minds of the time."

The same correspondent says that at the next meeting of the Board of Trustees a new Rector will be chosen in place of Msgr. Conaty.

Some of the remarks made in THE REVIEW at the time of the Schröder fight would now make decidedly interesting reading.

THE CATHOLIC PRESS.

Father Arnoldi's Appeal for the Establishment of a Catholic Daily Newspaper.—The only two Catholic papers that have, so far as we are aware, noticed Father Arnoldi's recent appeal in THE REVIEW for the establishment of a Catholic daily, are the *Catholic Citizen* and the *Pittsburg Observer*. The *Citizen* says (No. 22):

"We note that Rev. M. Arnoldi of Fort Jennings, O., is very desirous of establishing a Catholic daily, and among other things, he is willing to pay three years' subscription in advance. We think the latter step might be injudicious, as it would debar him from the luxury of stopping his paper. For certainly a Catholic daily could not be run for a year without giving abundant justification for its discontinuance to those who look around vigilantly for such causes."

And the *Observer* (No. 45):

"Rev. M. Arnoldi, of Ft. Jennings, Ohio, has taken up the question of founding a Catholic daily newspaper and seeks to know who are of a mind with him. 'Who is willing,' he asks, 'to make a special donation of \$25 or more to start a Catholic daily? (The undersigned is willing to give \$100.) Who is willing to subscribe for three years and pay in advance \$6 a year, or twice that amount, for the contemplated Catholic daily? (The undersigned is willing to pay \$12 a year for three years.) After favorable answers shall have been obtained, a place will be appointed where those interested in this matter can meet and consider what practical steps should be taken for future proceeding in the direction towards a lively and wide-awake Catholic daily.'

"It is a safe wager of a dime to a nickel that Father Arnoldi will not get pledges of contributions sufficient to start an eclectic quarterly."

The *Observer* ought to know, for its publisher very recently tried to develop it into a daily.

Both papers, the *Citizen* and the *Observer*, by the way, seem to have adopted the "Moral Code of Editors" printed in No. 2783 of the *Independent*, of which one paragraph reads: "Always notice, but never mention a rival periodical."

Meanwhile, Father Arnoldi himself is by no means discouraged. He writes us:

"It is extremely gratifying to state that day after day encouraging letters arrive in answer to the appeal made in No. 12 of THE REVIEW. In every letter received so far willingness is expressed to make a subscription for a term of three years; whereas in some of them an even better offer is advanced.

As soon as the number of offers shall have reached the desired proportion, I will make report. Then the second step in the direction mapped out can be taken.

Many have the good will to support the Catholic press, being convinced that a properly edited Catholic daily will produce an immense deal of good, and benefit the cause of truth and of Christ throughout this vast country, perhaps even more than fine sermons preached from Cathedral pulpits and at missions. However some men of practical thought and good will would wish first to know how the enterprise will be conducted and managed. At present nothing definite can be said about that, it being the plan, first to ascertain on how much of a support the contemplated daily can count. To other matters due attention will be given at a proposed meeting, when efforts will be made to form a committee of competent men for the purpose of furthering the cause in view.

The Church has become so large and powerful a body in the United States that it is akin to criminal neglect to postpone any longer the establishment of a vigorous Catholic daily press. The irreligious poison daily spread by an infidel press will corrupt the minds of the masses to the fullest extent and gradually affect our Catholic people as well, unless we hasten to create an efficient antidote in the form of well-edited Catholic dailies.

What the school is for the child, the press now-a-days is for the adult. As we deem it necessary daily to send the child to school, so it is evident that daily a good Catholic paper should reach those Catholics who are in the habit of reading dailies. At the present time no better means can be conceived for spreading daily the superior light of Catholic thought and principle from ocean to ocean, through hamlets and cities, than good, wide-awake Catholic dailies.

A letter or postal card soon sent to the undersigned with the assurance of giving support by subscribing for one or more years, will do much towards bringing about at least one daily of Catholic spirit and principle.—(Rev.) M. Arnoldi, Ft. Jennings, Ohio."

POLITICS AND SOCIOLOGY.

Direct Primaries.—The recent test in St. Paul of the Minnesota direct-primary law furnished ample proof that the voters will take interest in the primary if the opportunity is afforded them to make their will effective. There is a vast difference between endorsing at a primary the delegates chosen by the boss to execute his yet undeclared will in the nomination of candidates, and their direct choosing from a list upon which any man of repute among his neighbors or party associates may place his name. This last was the situation in the St. Paul primary for the choice of nominees for municipal offices, and the vote polled was a proof of the popular approval of the new law. Almost as much interest was shown as in a general election; and the vote was many times larger than that cast by both parties under the old-style primary, being heavy even in wards where the contests were not interesting. Although the Democratic nominee was the choice of that party's machine, and there were charges of corrupt methods to swell his vote, that fact does not militate against the primary law. He is the choice also of the party's voters, who attended the primary to the extent of 80 per cent. of the party registration, and made their selection in the secrecy of the election booths. Such mistakes in nominations can be remedied at the polls, if the people wish.

Canada Unwilling to be Annexed to the United States.—The "American invasion" has reached Canada and threatens to develop into annexation. It is a mistake to suppose, as many Americans do, that Canada is hankering after what these people are pleased to call "the grandest achievement of the new century, the political union of the Anglo-Saxon peoples on the new continent." (Chas. A. Gardiner before the N. Y. Credit Men's Association, last January.) "If Mr. Gardiner thinks that Canada is going to suffer herself to be annexed to the United States in order to find a free market for her agricultural products, he mistakes very much the temper of the Canadian people. He evidently doesn't know the history of the United Empire Loyalists. Canada has as much an inclination to become a part of the United States as she has to annex herself to Russia. She has felt that way for a good many years, too, and it didn't take our treatment of Cuba, Porto Rico, and the Philippines to enlighten her." Thus Mr. H. Gaylord Wilshire, "the millionaire Socialist" and editor of *Wilshire's Magazine*, who was compelled to take his periodical across the border because the Post Office Department denied him the privilege of second-class rates.

What the sentiment of the French speaking Canadians is regarding annexation, appears from a series of papers lately contributed to *La Vérité* of Quebec by Jérôme Aubry. His conclusions are: "From the political view-point we would probably be better off with annexation than with imperialism. Economically we would gain something and lose more. With respect to our religion and nationality we have everything to lose. For us French-Canadians imperialism means fight, the hottest kind of fight, possibly civil war; annexation means peace, but also the gradual but inevitable, if slow, extinction, of our nationality and our religion."

INSURANCE.

The American Catholic Union.—The "American Catholic Union," founded in 1900, is making tremendous efforts to increase its membership in Philadelphia. The rates are fairly high for an assessment concern, but not high enough to ensure permanency. It grows at the expense of the older Catholic societies, especially the "Catholic Benevolent Legion," as people are induced to drop the one in order to join the other. Its claims of "economic" management are best illustrated by an extract from the Pennsylvania Insurance report for 1900, showing a total income of \$20,535.65, of which \$6,500 were used for paying death losses and \$4,293.34 for expenses, leaving \$2,257.46 unpaid under that head, charged as liability, so that \$6,550.80 were needed to pay a like amount as benefit.

The 895 members "insured" for \$1,073,500 have a reserve fund of \$7,465.82 to "protect" their contracts, in other words about \$7 per \$1,000.

Comment is hardly necessary; yet it is very regrettable that so many different organizations are permitted to be started on wrong principles, since their unavoidable failure is bound to hurt the cause of religion as much as that of true insurance, which may be considered an absolute necessity in our present social and business life.

MISCELLANY.

Episcopalian Paulist Fathers.—Secular journals inform us that the suggestion of Rev. C. R. Birnbach, of Illinois, to establish a Protestant Episcopalian order of Paulist Fathers, meets with favor, and the belief obtains that if a leader can be found to carry it out, the order will be founded and accomplish much good. The suggestion is that Episcopalian clergymen turn physicians, merchants, perhaps farmers, and so be able to maintain themselves in small places in the middle West, and on Sundays conduct religious services and carry on parish work. It is pointed out that Episcopalians in the States of Ohio, Indiana, Illinois, Wisconsin, Michigan, Kentucky, Iowa, and Missouri number, all told, but 118,470, or only a very few more than are to be found in New York City alone. This Paulist society projector claims that what gain Episcopalians make in the middle West comes largely from Methodists and other religious bodies, and that the Episcopalian church stands well where it is known. To make it better known is the purpose of the proposed society or order, and the maintenance of the clergy while doing so is the particular phase of the plan that is new. The aim is not so much to get the present clergy to turn physicians and the rest, but to rear up a new corps of clergy, fully equipped for the wider employment.

Thus the Episcopalians intend to go our "progressive" Catholics one better. But will the original Paulists suffer them to steal their thunder?

"United States of America," Singular or Plural?—In No. 9 of this journal we reproduced a letter from Justice Brewer, of the United States Supreme Court, in which he answered the question: "Which is officially and politically proper, the United States of America *are* or *is*?" by quoting the Constitution, which invariably uses the plural. The *Freeman's Journal*, commenting on this letter, says (No. 3581) that this is not decisive, because the Constitution is not the supreme law of English grammar, as it is the supreme law of the land. The United States may mean all the States taken severally, or all taken collectively as members of one organic whole. In the first meaning the plural verb is required by sense as well as grammar. In the second sense the term United States means the organic whole, a unit, a single power, and here, though plural in form, it is singular in meaning and requires the singular verb. But is the plural verb incorrect? Our contemporary does not think so, because those who use it may do so in the sense the English do when they say "the government have"—meaning, the members of the government have.

The American Minute Men.—The A. P. A. is absolutely dead in all parts of the country, disrupted by politicians who used the guileless association for their own selfish purposes. This is the testimony of its heirs and assigns, through their spokesman, Frank J. Batcheller, of Boston, chairman of the American Minute Men. "This organization"—says the *Pilot* (No. 12)—"seems to

be merely the case of 'a—rose by any other name'; for there is certainly no difference in the odor. Although the American Minute Men disclaim a proscriptive policy, their program is to introduce simultaneously into the next session of the legislature of every State in the Union bills for the restriction of immigration—except we suppose from the British Maritime Provinces—for the prohibiting of 'sectarian' appropriation; for the protection of the 'non-sectarian' free public school system, and for the maintenance of the constitution and government of the United States, which nobody is assailing. The public schools and the constitution may well cry 'Save us from our self-constituted defenders.'

Deception Practiced by the Modern Woodmen.—The Modern Woodmen of America have been very busy the last few years publishing broadcast the following as a vindication of the safety and methods of the assessment fraternal of the Modern Woodmen stamp:—

"Societies closely akin to the Modern Woodmen of America, organized hundreds of years ago, are still thriving. From the official reports of the Register-General of Great Britain, it appears that there are over sixty friendly societies in England which have been in existence more than one hundred years. These societies are the same in principle as our fraternal benefit societies, though they do not undertake to furnish as large benefits.

"The Count de Winton Society of England was organized in the year 1178, seven hundred years ago; the Loyal Evanus in 1358, five hundred years ago. Both are still in successful operation. The Manchester Unity of Odd Fellows, established 1814, now has a membership of 597,973."

The *Traveler's Record* (Hartford, April, 1902) shows the utter fallacy of this entire statement. Not only is there no record of such societies as the Count de Winton Society or the Loyal Evanus Society ever having existed, but the friendly societies of Great Britain had nothing and have nothing in common with the methods or plans of American fraternal assessment associations. The old friendly societies provided sick, old age, or burial benefits; they never sold insurance. The Manchester Unity of Odd Fellows is not an assessment fraternal.

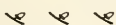
The well-known actuary of New York, Mr. David Parks Fackler, publicly offered the sum of \$1,000 some time ago for proof that friendly societies, essentially similar to assessment societies as conducted in America prior to 1895, have existed in Great Britain for over one hundred years prosperously and successfully. The amount has not been called for.

It is interesting to note the fact that the Modern Woodmen are now offering to sell so-called insurance at about \$4.98 per \$1,000 of insurance, which is considerably below the net cost of simple term insurance, to say nothing for expenses.



NOTE-BOOK.

The scheme of speculating on the Pope's death has taken hold of others besides the manager of a Protestant Bible-house. In a late circular, priests are invited to send in the names of some suitable agents in their parishes for a book called 'The Life and Work of Leo XIII.,' by one of their own number. They are assured of something "original," not a compilation "from newspaper clippings." For simply filling out the blank they shall be rewarded with a copy. How any priest can conscientiously recommend a work that is not yet written, we fail to understand.



According to the *Revista de San Antonio*, the trouble with Venezuela seems to be that it has more generals than there are saints in the Roman Martyrology.



We are heartily glad that we are no longer alone, as we were some years ago, in protesting against certain incongruities and absurdities introduced into the celebration of St. Patrick's Day. A note of the *Sacred Heart Review* on the subject has this year been widely copied by the Catholic newspapers of the country. Nevertheless, according to the same journal (No. 10), one division of the Ancient Order of Hibernians, not far from Boston, celebrated St. Patrick's Day with a negro minstrel show. No doubt a few Irish songs were introduced to give flavor to the performance,—of that class of lyrics of which "Throw 'em down, McCluskey," and "The Mick that Threw the Brick" are samples. It is impossible to conceive "The Harp that once Through Tara's Halls" or "Believe me if all those Endearing Young Charms," sandwiched in between "Lamb! Lamb! Lamb!" and "Ain't dat a Shame"!

The *Sacred Heart Review* is perfectly right if it declares that it argues but very little respect for the occasion and decidedly less knowledge of what the occasion means, for a society of Irishmen to observe St. Patrick's Day in such an unbecoming manner. And the same might be said of a number of other ways of celebrating the day of which we are every year compelled to read in the public press.



There was much talk in the newspapers of late about an official commission to be sent to Rome by the President to treat with the Pope in regard to the Philippine friars' question. We are sorry that certain prelates in high station at the Vatican allowed themselves to be inveigled into expressing much joy thereat; for to any one with open eyes and a knowledge of American history and government policy it was apparent at once that the thing was most unlikely. The Washington correspondent of the *Freeman's Journal* (No. 3589) says:

"The sending of an official commission to Rome is . . . practically abandoned, although the foreign correspondents still seem to ex-

pect one. The President at one time favored it, but he found that the general Catholic sentiment was against it. The Secretary of State did not favor this commission, and the different members of the Foreign Relations Committee failed to see its utility."



Appearing as it does in the *Freeman's Journal* (No. 3589), the following note, from a Washington correspondent, is of particular interest: "It is. . . . rumored that henceforth all delegates Apostolic sent to the United States will be members of the religious order(s). This is Rome's answer to a certain indiscreet sermon preached here some years ago."



Queen Alexandra favors the high bodice, and *décolletage*, which was the rule at court functions during Victoria's reign, bids fair to go out of style. It was Bret Harte, we believe, who eyed dismally a collection of English-women, and when asked his opinion of them, sighed and said they were "much like inferior photographs, over exposed and under developed."



The new railway from Konieh on to Bagdad, which it now appears is certain to be built, will run through one of the most interesting countries in the world,—interesting both on account of its historical antecedents and because of the romantic beauty of the districts between Konieh and Mosul. The railway will traverse the entire heart of Asia Minor, and it will open up the most ancient of the Bible lands, as it will set the locomotive rolling all through the home countries of Abraham and his patriarchal predecessors. When the shriek of the steam-engine echoes past Ur of the Chaldees, and along the banks of the Euphrates, and the train traverses wastes where Nebuchadnezzar's sway flourished, it may indeed be said that modern civilization has annexed the cradle of the world's earliest life.



The curious case of a Catholic bishop applying to the Pope for permission to marry is recalled by the *Catholic Times* (London) in reference to the recent appointment of Lord Dunboyne as King's Remembrancer. A century ago Dr. Butler, Catholic Bishop of Cork, succeeded by hereditary right to the Dunboyne peerage. He petitioned the Pope for a dispensation to marry, and received in reply a severe and indignant censure from the Vatican. He then seceded from the Catholic Church and married a Protestant lady. There was no issue to the marriage, and shortly before his death he was received back into the old faith. As an evidence of his penitence he bequeathed valuable estates to Maynooth. The addition he thus made to the college is known to this day as the "Dunboyne Establishment."



An "evangelist" who is making many converts in Kansas, preaches like this:

"The man who poses as a sceptic and will not listen to conclu-

sive proof as to the truth of God's word is a dishonest puppy.

☞ "You may announce yourself as a man, but when you go into partnership with whiskey, either by your vote or support, you become a dirty, low down, white livered devil.

"Don't tell me you are an atheist, and then go 'round pouring out blister mouthed profanity in the name of a God you don't believe in, you skillet headed old scub.

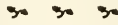
☞ "The men that can be bought at a big price here won't bring 15 cents a dozen in hell. I am reaching for you—politician."

This fellow must have been reading Thorne's *Globe Review*.



A writer in the *Boston Journal* knows a man, an intense American, who believes in the superiority of the most stupid American over the most learned or brilliant foreigner. He calls all foreigners, of whatever country they may be, "Dago." The Emperor William, the Czar, Richard Strauss, Sardou, Ibsen, Maeterlinck, the Chinese Minister, Marconi—they are to him all "Dagos," as were Goethe, Peter the Great, Columbus, Omar Khayyam, Confucius, George Sand. He always refers to Americans as "God's own."

This intense American must be an ex-A. P. A. He now probably belongs to the new order of the American Minute Men, which is going to hold its first national convention in Boston May 21st.



It appears the Philippine friars are not so very willing to sell out after all. Nor will they allow themselves to be intimidated by American threats. They are fully aware that they are the lawful owners of the land they hold, and that, according to the treaty of Paris, the United States government is bound to respect and protect their rights. As a Washington correspondent puts it: "It is now up to the United States to show their case against the friars and why they should be compelled to sell their possessions at a great sacrifice." It appears that, contrary to the expectations of the government, Delegate Sbarretti has submitted no suggestion from the Vatican nor indicated what the Church authorities would consider a just policy. No doubt the Vatican is waiting for suggestions from the administration.



The Egyptian pyramids are soon to come out of their darkness of 5,000 years, and will be accessible to all tourists. General Director Maspero, of the society which has in charge the preservation of the antiquities of the country, has been experimenting with the electric light, and began his work on the temple of Karnak, at Thebes. The experiment met with so much approval that he has decided to light the inner passages and catacombs of the great pyramids. This will provide Egyptian tourists with new attractions, and they will be able to penetrate to the innermost recesses of the pyramids. The lighting will be of especial value to women, who have confined their investigations of the pyramids of the left shore of the Nile to climbing up on the outside, as they were afraid of the intense darkness within. With the introduction of the electric light the tombs of the Pharaohs will be accessible to all.

What is the Statistical Value of the Catholic Directory?

THE Rev. Reuben Parsons, in the *Freeman's Journal* of April 5th, asks when we shall have a Catholic directory which will justify a recourse to its pages. The *Ecclesiastical Review* [April, 1902] finds fault with the Directory for not giving a larger increase in Catholic population for 1901 than 191,968, whilst for 1900 it gave 645,312. The *Ecclesiastical Review* is dissatisfied also with the number of priests given in the Directory, which it states to be 11,636, being "351 less than in January, 1901. This apparent decrease is on the side of the secular clergy, as the regulars show a gain of 34."

Where the *Ecclesiastical Review* got its figures, we do not know. The number printed in the copy before us is 12,429, made up of 9,318 seculars and 3,111 regulars, showing an increase for both over 1901, when the total number of the secular clergy was given as 8,977 and the regular as 3,010.

Puzzled by these contradictory statements, we took the trouble of adding the items given in the particular summaries, *a.* of the increase of baptisms over burials; *b.* of the number of the secular clergy given for each diocese; *c.* of the school statistics in several dioceses taken at random—St. Paul, Oregon City, and Alton. This is the result:

a. The life statistics of 23 bishoprics, with a total Catholic population of 3,218,000, show a natural increase (baptisms over burials) of 63,882, or nearly 2 per cent. As these 23 dioceses are fairly representative of all the dioceses in the United States, we may take that increase of 2 per cent. for all of them, obtaining thus a total increase of 214,000, as against 192,000 reported by the Directory. Hence that number is probably not much out of the way, especially when we consider that certain dioceses (e. g. Alton and Belleville) for the last ten or twelve years have invariably reported the same number.

b. Regarding the number of clergymen, we have not verified the addition of the general summary in the Directory; but we have compared the items given there with those of the particular summaries, and found, in the first place, that Baltimore has 192 seculars and 204 regulars, instead of the 158 seculars and 238 regulars with which it is credited in the general summary. In Alton there are 114 seculars, instead of 141; Newark has 190, instead of 195. For Scranton the general summary gives 182 seculars, but no

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regulars, whilst the statistics of the diocese show 171 seculars and 11 regulars; for the Indian Territory 24 regulars are given, while in the particular summary it has but 11.

Adding the single items as given in the particular summaries, we obtain 9,470 seculars and 3,107 regulars, whilst the general summary for 1902 gives 9,318 seculars and 3,111 regulars. In other words, we have an increase of nearly 500 secular and nearly 100 regular clergymen over the figures given in the general summary of 1901. How true the figures for 1901 are, we can not say, as we did not take the trouble to investigate them.

c. Now we will take the school statistics of the dioceses of St. Paul, Oregon City, and Alton.

The particular summary credits St. Paul with 90 parochial schools, whilst in reality, according to the detailed account in the body of the Directory, it has only 83 parishes or missions with parochial schools, and two in course of erection,—in all 85. The number of pupils is given as “about 15,600,” the sum total of pupils as 17,290! Our readers will remember how some years ago we showed that the Archdiocese of St. Paul had in reality a few thousand pupils less than was officially reported. Adding the number of young people under Catholic care, as given in the particular summary for St. Paul, we find 18,774, instead of “about 24,000,” as erroneously stated in the same place.

For the Archdiocese of Oregon City, the particular summary gives the number of parochial schools as 24; in reality there are 26 by actual count. The total number of pupils is given there as “about 3,021,” while the sum obtained from the figures quoted for the various parochial schools is only 2,654.

Alton, credited in the Directory with 65 parochial schools, has only 64, the one at Kampsville having been closed since last May. The number of pupils is given in the particular summary as 7,814, while in reality there are but 7,638.

We shall add one more item as to the increase in the Catholic population. St. Paul is credited with a growth of but 10,000 in the last 5 years, whilst the life statistics of the year 1900 alone give it an increase of 4,715.

Such are a few errors gleaned at random. Must we not conclude that the balance of the Directory is equally unreliable? If that conclusion be too large, we are at least enabled to say on the basis of our limited investigation that the *Ecclesiastical Review* is decidedly off when it declares that the publishers deserve support and assistance for their “painstaking.” When these publishers decided to raise the price of the Directory, THE REVIEW willingly conceded that the increase would be justified if they would give us more reliable information. Have they done so?

If the Directory is to be merely a "business-guide," let them say so; but if its statistics shall have any real value, it is time for the editors to wake up.

Meanwhile we think it would be well to quit parading these unreliable statistics in the Catholic press.

A Bishop's Initiation Into the Order of the Knights of Columbus.



REVEREND subscriber writes to the Editor of THE REVIEW:

The Knights of Columbus claim that many clergymen, even several bishops, belong to their order, and boast that all applicants, bishops, priests, and laymen alike, have to pass under the same Caudine yoke in their initiation. Now please tell me what picture does a bishop cut who submits to the ritual recently published in THE REVIEW?

Before my mind a contrast arises. A prince of the Church, a successor of the Apostles, has arrived in a parish for confirmation. A cross-bearer, acolytes, a long string of boys and girls dressed in white, accompanied by their pastor and other visiting clergymen, arrive at the presbytery to conduct his Lordship to the church. Hardly has he entered, when the choir entones a magnificent "Ecce sacerdos magnus." The multitude kneels to receive the episcopal blessing. He is led to the altar. Mitred, staff in hand, Apostolic words on his tongue, he speaks about the Holy Spirit, the spirit that moved over the waters in the beginning, shaping and forming and vivifying all things. . . . the Spirit that to-day in the sacrament of confirmation shall shape and form and vivify those to be confirmed, into true soldiers of Christ. "The Spirit Who shoes your feet with the preparation of the gospel of peace: who gives to you the shield of faith wherewith to extinguish the fiery darts of the evil one, Who gives you the helmet of salvation and the sword of the Spirit (which is the word of God), etc., etc." In glowing words the Bishop then describes the honor and dignity of a soldier of Christ and the enrapturing reward awaiting him in the end of his fight against the world, the flesh, and the Devil.

Now, the other picture. That prince of the Church, that successor of the Apostles, has donned his Prince Albert. Despite the dim light of the evening, the purple of his cravat still marks him a bishop of the Church. With a goodly number of his flock, who

heard his sermon about the "Soldier of Christ," he waits to be "knighted." The chaplain, one of his ecclesiastical subordinates, but now his superior, is going through the ceremonies. The Bishop listens, blindfolded.

"Sirs: The eye is the most delicate, beautiful, and useful organ of the human body; it is a masterpiece of God's handiwork, the index of character, the window of the soul. . . . and while we have deprived you temporarily of its use, we have done so to symbolize the darkness and the doubt in which we all wander who are not guided by the light, etc." (The Bishop—a blind Job?!)

"Urged by the necessity of impressing clearly and indelibly upon your mind a prime essential of this order, we have thus shut out all distraction from your vision."

"Curiosity has ever been a great impelling force with men. It is this that electrifies that wonderful magnet, secrecy, which attracts all mankind" (bishops included, of course.)

"Secrecy is one of the most valuable charms of this society, and is therefore to be guarded absolutely. Hence before you shall behold even a glimpse of the hidden mysteries of this order. . . . we demand of you this indispensable pledge, the violation of which is dishonor as a man, disgrace as a Knight, and ignominious casting out from our ranks." (The promise is read and those who will not or can not keep it, asked to step out.) The Bishop stays, if he can bind his conscience to keep secret what he does not yet know himself, and that "until death," and as a reminder receives a slap on his mouth. (Really edifying!)

But that is not all. Not knowing what Christ has prescribed as means of salvation, he must listen to the fine instructions of the chaplain about the skull and the crucifix and Mother Church. And to this Holy Mother Church, to whom he is already doubly oath-bound by his double ordination, he promises by the Cross "unswerving loyalty and obedience—even to the relinquishing of his membership in this order, if in her wisdom it should be deemed necessary, which God forbid."

If this is not blasphemy, it certainly is mockery. And not yet all. To become a full-fledged knight, the Bishop has to put on the pilgrim's garb, in order "to give edification and also to secure respect and courtesy" . . . And now, "being impressed with the solemnity of his undertaking," he is sent to the Worthy W., who, in turn, will "escort him to the Worthy D. G. K., in order to show the cross with which you have been invested."

All this tomfoolery might be practiced on a schoolboy, but is it compatible with the dignity of a Catholic bishop?



That Mission to the Vatican.

"*Man merkt die Absicht und man wird verstimmt.*" Such was our first thought when we heard of the alleged plan of sending a government commission to Rome to confer with the Vatican on the settlement of the Philippine friars' land question. It was as plain as daylight to any American acquainted with the character of his government and the trend of public opinion, that such a commission would never be sent. It was equally plain to every one who could read between the lines, that the whole thing was gotten up chiefly and primarily to boom that great politician in our hierarchy, Archbishop Ireland of St. Paul.

When the great commission simmered down to a simple visit of Governor Taft, the admirers of His Grace of St. Paul, far from being discouraged, unblushingly continued to blow the horn. Listen to this blast from the Washington correspondence of the Minneapolis *Daily Times* of April 17th :

"Archbishop Ireland of St. Paul has joined issues with Msgr. Donatus Sbarretti, the Delegate Apostolic to the Philippines, and at present it seems that the victory belongs to the Archbishop. The visit of Governor Taft to Rome is a distinct triumph for the Archbishop, and it takes a certain amount of importance from Msgr. Sbarretti's mission. Archbishop Ireland believed that an American should be sent to settle the problem of the friars' lands, but his advice to Rome was not accepted. The energetic prelate from St. Paul then turned his efforts to the administration. He was in favor of a commission going to the Vatican with full power to settle all existing difficulty, but President Roosevelt, after mature consideration, decided that a commission was not needed. In the meantime Msgr. Sbarretti arrived in this country with full plenary (*sic!*) power to make terms for the friars. Neither the President nor the Secretary of War care exactly how the question is disposed of, so that it is satisfactory to those concerned. Msgr. Sbarretti was accepted and he is now en route to Manila. Archbishop Ireland has, however, convinced the President that Governor Taft will accomplish better work by going directly to Rome than if he deals through Msgr. Sbarretti. To-day it was announced at the White House that the prelate's advice had been accepted. This will increase Archbishop Ireland's prestige at the Vatican in a most material way. The fact that an American official comes on a mission to the Pope, through his advice, *will place him far above his competitors for the red hat.* It is stated at the War Department that Governor Taft's visit is simply one of courtesy, but this will not deprecate Archbishop Ireland's honors. In Vatican circles it is stated that this is to be the opening wedge

and that an agreement will soon be reached with the United States about the Catholic possessions acquired from Spain."

Strangely, some eminent Roman prelates, if we are to judge from the newspapers, were induced to believe in this balderdash and to expect wonderful results even from the attenuated mission of the solitary Taft, whose testimony before the Philippine Commission has shown him to be a narrow-minded and bigoted fanatic.

It is all the more necessary then, that THE REVIEW inform those in high station at the Vatican, who are its regular readers, that Governor Taft's visit to Rome, if it really comes about, will have absolutely no significance whatever. Already the leading organs of the administration are protesting against the exaggerated importance attributed to it especially in foreign newspapers.

"There has been no little misrepresentation of the mission which Gov. Taft is to have to Rome," says the well-informed Washington correspondent of the leading organ of the administration in these parts, the St. Louis *Globe-Democrat* (April 22nd). And he proceeds to explain: "He (Taft) will visit the Vatican and confer with the Pope or his direct representatives solely to reach a better understanding as to the relations which will be necessary between the business representatives of the Church and of the Commission in the transfer of the land holdings of the friars in the Philippines. . . . Instead of the visit of Gov. Taft being one which can be construed as a recognition of the temporal power and authority of the Pope, *it has a directly different design. It is to end the power of the Church in the Philippines in directions which it has been exercised under the Spanish occupation* (sic!). For years the friars who owned the lands, backed by the Spanish government, have collected taxes, rented lands and exercised autocratic power over the people. Gov. Taft's mission to Rome will be to end this state of affairs and make more easy the negotiations which will be necessary in arranging for the transfer by purchase of these lands to this country. There was some talk of the United States sending a special commission to the Vatican for the purpose, but this has been decided to be unnecessary.

"After the visit of Gov. Taft further negotiations can be carried on at Washington and Manila by the representatives of this government and in the regular way."

(Italics ours).

Our own positive advices enable us to say that this statement contains the plain, unvarnished truth. Taft and others are partly amused and partly annoyed by the joyful anticipations, so freely expressed, of Catholic newspapers in this country and in Europe, though we think they are too shrewd to imagine for a moment

that the great white diplomat of the Vatican can be caught by any such transparent tricks as have been and are employed by various interested persons in this whole ridiculous business.

Prof. Harnack on the Catholic Church.

NOT because we value the opinion of this liberal Protestant theologian over much, but simply as a matter of news, we reproduce it here as found in his book 'The Essence of Christianity.' In the opening of the 14th lecture he asks the question: "What is the Roman Church?" and answers it as follows:

"It is the most comprehensive and powerful, the most complicated and at the same time most harmonious structure so far produced in history. All the faculties of the human mind and soul and all the elementary forces within the control of man, assisted in erecting this structure."

The question, "What has the Roman Catholic Church achieved?" he answers thus: "She educated the Romano-Germanic nations; she gave the youthful peoples civilization, and not for once only, to keep them at the lowest level; no, she gave them something that could be developed and she directed this development for almost a thousand years. Up to the 14th century she was their mother and guide; she gave them ideas, defined their aims, and developed their powers. Then they became independent and followed their own ways, ways she did not point out and would not and could not follow; but even during the last 600 years, she did not lag behind, like the Greek Church, but with comparatively short intervals she always held her own in all political movements, and in all intellectual movements she takes an important part. Of course, she is no longer the leader; on the contrary, she often puts on the brakes, and this is not always to be regretted when we consider the fads and mistakes in the researches of modern scholars." (Page 153).

Another boon for which the nations are indebted to the Roman Catholic Church is, in Harnack's opinion, the fact that she established in Western Europe the idea of the independence of religion and the Church, in opposition to the attempted assertions of the State's omnipotence in intellectual matters.

The Catholic character of the Roman Church is frankly admitted by Harnack; in fact, he calls it one of the elements constituting the peculiarity of the Church. Her Apostolic character, i. e.,

the historical continuity that connects the Papal Church with the beginnings of Christianity, could not escape his notice as a historian, and if he emphasizes (page 156) that the regular succession of ecclesiastical officials was ever the object of the greatest solicitude in the Roman Church, we can only thank him for this corroboration of a circumstance from which the idea of Apostolicity is mainly developed. That he admits the unity of the Church we have seen above, and he also grants her the attribute of sanctity: "At all times she produced saints in as far as men can be called such, and produces them even now. Trust in God, real humility, certainty of salvation, giving up life in the service of brethren, are to be found among her members: many take up the cross of Christ and practice that judgment of self and joy in God acquired by Paul and Augustine." (Page 166.)

It is true, Harnack fears that this gigantic structure can not last forever. Will the Church—he asks—be able to hold her own in the coming upheaval of things? Will she be able to stand the increasing tension in the intellectual life of the nations? Will she survive the retrogression of the Latin nations? Of course she will, Mr. Harnack. The Church will survive all earthly empires, because He who assured her of His assistance is more than man: He is God.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Federation.—It is the practically unanimous sentiment of the German Catholic press of the country that the federation movement, of which they are all so heartily in favor, is headed in the wrong direction and that it can not hope for the support and co-operation of the many strong German Catholic State Federations, unless it shakes off the incubus of the utterly incompetent Mr. Minahan and grants the State federations of the various nationalities a reasonable degree of autonomy. The comments of the French-Canadian Catholic press of the East on the recent developments are pitched to the key: "I told you so; how wise we were when we refused to take any part in the movement at all."

This is very unfortunate. We hope something will be done at the Chicago convention to restore confidence. The "Ceterum censeo" of THE REVIEW is: *Minahan must go!* A sensible and intelligent president may be able to retrieve some of the lost ground, though we fear Minahan's egregious blunders will prove a death-blow to the worthy and well-meant movement.

Laymen Should Study Theology.—We are informed that a steadily growing number of Catholic students in Germany, preparing them-

selves for the secular professions, are attending the theological lecture courses at the universities, especially those on apologetics and Church history. They are offered all possible encouragement in their laudable endeavor to obtain some knowledge of theological subjects. One of our friends suggests that in this country Catholic laymen are in still greater need of at least a smattering of theology. Yes, but where are they to obtain it? The present writer would have gladly attended courses in dogmatic theology, apologetics, and Church history, had he had any opportunity whatever. No such opportunity offered. Private study was and is his only means of acquiring that elementary knowledge of theology which is indispensable to the Catholic journalist, not to say to every cultured Catholic.

The Independence of the Holy See.—It is refreshing to see at least one of our great American daily newspapers taking a somewhat juster view of the question of papal independence. In its edition of March 2nd, the N. Y. *Tribune* editorially said among other things:

“The crux of the whole matter is that whereas the Roman Catholic Church now claims, as it has ever done, to be international and universal in its scope and sympathies, having no more regard for one country than for another, it would apparently forfeit that claim and reduce itself to the rank of a mere national or local church if it accepted the situation and made terms with the Italian government. So long as it was seated in a territory of its own, over which the Pope was temporal sovereign, it could maintain its political independence. It can do so even now, with its territories taken away from it, so long as it declines to recognize the authority of the Italian government in the papal metropolis. But to acknowledge the authority of Victor Emmanuel would make it politically tributary to him, and would make it simply the Italian national church. So much for the case from the Pope’s own point of view. Highly important, too, is the point of view of other nations. That church now enjoys in France, Austria and other countries a certain political standing and support. But if it became in any measure identified with the Italian government we can scarcely imagine the governments of those countries continuing to give it such recognition and support. It would then be to them an alien institution, the annex of an alien government. Thus it would lose its standing and support. Nor is that all. The political influence of the Church is well known to be great. The exercise of that influence is tolerable so long as it is not exerted in behalf of any particular nation, but only in behalf of the interests of the Church. But if the Church became, or came to be regarded as, an Italian national church, then its political influence would be regarded as in the interest of the Italian government, and would naturally be intolerable to other nations.”

This is not a very broad view to take, of course; nor is it nearly adequate, ignoring, as it does, the fundamental consideration of justice involved in the question. But it is at least an approach to a fairer estimate than the one that has hitherto been current in our secular press.

EDUCATION.

The New English Education Bill.—The *Tablet* (No. 3,229) prints the full text of the new English education bill, which it welcomes as a bold piece of constructive statesmanship and as well calculated to bring about not only an equitable but a final settlement of the vexed educational difficulty. The bill rests, and is built upon, the frankest recognition of the great principle, so totally ignored in the U. S., that all the schools of the nation doing the essential work of teaching the children of the people, are alike entitled to an equal wage for equal service. Henceforth in England all the public elementary schools, both voluntary (14,000 in number, with some three million pupils) and board, will be treated alike, will be under the same general authority, and be regarded as having an equal claim upon the public funds.

Of the other features of the bill the most welcome is the clause dealing with what are called "unnecessary schools." In the past, though the Catholics of a district were able and willing to build a school for their children at their own cost, it would be considered "unnecessary," and so shut out from all share in the government grants, if there were sufficient places in the neighboring board school. In future, if there are a reasonable number of Catholic children, the Catholics of the district will be free to build a school at their own expense, and then to have it regarded as a public elementary school, for the maintenance of which the local authority will be responsible.

The removal of this long-standing and most legitimate grievance is balanced by a concession to the Nonconformists. If a sufficient number of parents in a parish where the only school is a Church of England school, declare that it is unsuitable for their children, they may, with the permission of the local authority and consent of the department, call for a separate school to be built at the cost of the rate-payers. Mr. Balfour, in making this announcement, seemed to be under the impression that he was dispensing an even-handed justice all around. He explained that he "drew no distinction between the desire of parents for denominational teaching and their desire for undenominational teaching." There is just this distinction, that the parents who want dogmatic teaching must pay for the new school themselves, while those who prefer undogmatic teaching, though already protected by the conscience-clause, may have a separate school built at the expense of their neighbors.

On the whole, the new bill is based on broad and just principles. When will the school question be treated with equal broadness and justice in these United States?

POLITICS AND SOCIOLOGY.

A New Scheme to Avoid Labor Troubles.—In order to remove the most serious obstacle to the securing and maintenance of friendly relations between employers and employes, viz.: the lack of some machinery for preventing a difference from ending in a strike before an attempt at arbitration is made, a new scheme has recently been proposed, of which we find an account in the *N. Y. Evening Post* of Feb. 22nd.

The fundamental feature is the establishment of a permanent

body for the settlement of all questions as they arise—a body constituted when both sides are cool, and considering issues submitted by people who still remain cool. This “central court of settlement and appeal” is to have three salaried members, chosen for a term of not less than three years, who will be the nucleus of a larger body of nine men, six of whom will be constantly shifting. One of the central three is to be chosen by the workmen in the various building trades, acting through a committee; the second by the employers, acting in the same fashion, and the third by these two. Whenever a question should be raised in any trade—as, for example, the painters—the three permanent members of the court would be reinforced by three men representing the employers and three representing the employes in this trade, making nine in all. These six temporary members would bring expert knowledge of the special conditions affecting their trade to supplement the grasp of general principles affecting all trades possessed by the three who sit permanently. The nine would decide, say, the terms on which the employing painters and their employes should work for the coming year, and then these six temporary members would withdraw, to be replaced by six representing the carpenters, six who should act for the plasterers, and so on. When all trades have thus been through the court, announcement will be made of every agreement that has been reached, and these agreements will be the rule by which all who have to do with building operations, as employers and employed, are to be governed for the next twelve-month.

Should any controversy arise as to whether either side in any trade is living up to the agreement, recourse would at once be had to the court. If, for instance, the steam-fitters should think they had a grievance against their employers, their three special representatives, with the three representing their employers, would join the standing three, and the nine would render their decision after hearing all the evidence and considering the merits of the case. Meanwhile the employers in every trade would be pledged not to order a lockout and the workmen not to order a strike, so that the development of a controversy need cause no interruption of work or inconvenience to the public.

The proposed court would have no legal authority. It would depend solely upon moral influence for the execution of its decrees. But it is believed that a hearty acceptance of the scheme by both sides in all of the many trades would give such weight to any decision of the body that neither side to a dispute submitted to it would challenge the odium involved in repudiating its authority.

This plan is reasonable and practicable, and we are glad to learn that it is likely to be tried on a large scale in Boston during the present year.

LITERATURE.

‘*The Marriage of Laurentia,*’ by Marie Haultmont (B. Herder, St. Louis. Price \$1.60) deals with the upper-class Catholics of England. It is one of the best, cleanest, and most interesting novels of the year. Absorbingly interesting as is the love affair, it is by no means the vital point, and the evil of a mixed marriage is plainly shown, as well as the fallacy that one should do evil that good might come.

MISCELLANY.

Dr. Hirsh and Miracles.—In the issue of the *Chicago Chronicle* of April 5th we read, under glaring head-lines, that the Jewish Rabbi, Dr. Hirsh, in a lecture at the Johns Hopkins University, declared the basis of the miracles of Christ to be in hypnotism. "Jesus Christ was a hypnotist," similar to Dowie, Dr. Hirsh proclaims. In his opinion the miracles of the Bible are not facts.

It is too bad Mr. Hirsh did not live at the time of the Apostles. He could have saved them the trouble of dying for their belief in the Lord Jesus. If the things Christ did before many witnesses, such as changing water into wine, multiplying the loaves of bread, healing the blind and the lepers, raising the dead to life, could be accomplished by hypnotism, I am sure Dr. Hirsh and many others would soon be busily engaged in utilizing the remarkable force for revenue's sake. He would find hypnotizing a far more profitable enterprise than giving lectures. Would our wine merchants and liquor dealers not smile, if they could hypnotize water into wine at pleasure? Vineyards and wheatfields would at once become superfluous. What a labor-saving thing hypnotism would be!

But what about our miserable American daily press, that day after day, by publishing such articles, spreads the poison of infidelity among the people, undermines Christianity, and roots out thoroughly the little faith that is still left in the hearts of at least a fair portion of the American people? Is it not leaving the field shamefully to the apostles of infidelity to let the entire daily press in their hands and give them the privilege to infect even Catholic homes with their pestiferous daily rot?

If there is some stamen and love for the cause of Christ left in the Catholics of America, they ought to imitate their brethren in the faith of other lands and not rest until they have in various parts of this prosperous country, good Catholic dailies in a flourishing condition. Tearing down is much easier than building up. It is certainly the very poorest kind of policy to first let the irreligious press do its diabolical work of destruction in the Christian home and then, when it is too late, slowly to approach with the antidote of Catholic dailies. We have much reason to doubt the sincerity of a Catholic who, aware of the evil tendency of the average American daily, is not willing to encourage the establishment of good Catholic dailies as a bulwark against infidelity and immorality.

The Craze for Ping-Pong.—The game of ping-pong, or table tennis, which we described in our number 13, has developed into a fad. It has become "the correct thing." Already it has its own disease—the ping-pong shoulder, or pingpongitis, caused by too much ping-pong. Moreover, it is developing a literature of its own. "Ping-pong books are issuing from the press so copiously," says the *N. Y. Tribune*, "that they will soon fill large space on our library shelves, and even the Shakespeare-Bacon controversy is giving way to the more fascinating contentions of ping-pong." The *Sun* has conjugated the new word: "I ping, thou pongest, he pung we grovel on the floor, ye tear your trousers, they break

the furniture," etc. And the *Mirror* communicates this pretty bit of ping-pong verse from a British contemporary :

TO CELIA.

Ping to me only with thine eyes,
 And I will pong with mine ;
 We twain may win the Challenge Cup,
 If Ping with Pong combine ;
 The craze, that in my soul doth rise,
 Is doubtless keen in thine ;
 I'll take the role of Pinger up,
 If thou'lt be Pongstress mine.

I send a table-tennis set
 Not so much honoring thee,
 As hoping thou thyself mayst share
 This latest lunacy ;
 But if thou hat'st ball, racquet, net,
 And send'st them back to me,
 I'll sacrifice myself and swear
 To cut Ping Pongery.

Why the Anti-Vaccination Movement is Growing.—Dr. Tildem's *Stuffed Club* for April publishes a letter from Dr. Charles E. Page of Boston, which was refused publication in the *Boston Medical and Surgical Journal*. Great care is taken that the truth does not appear in the average medical journal regarding any medical delusion. Dr. Page says : "It is no disparagement of any man, physician or layman, that he is a pro-vaccinationist. The fact of his being that simply proves that he has never entered into the study of the question of smallpox and vaccinia. He has simply taken it for granted that because everybody in the profession believes in the usefulness of the procedure it must be right. The writer has often wondered if the *Journal* readers have not thought it rather strange that pro-vaccinationists have never, during all the time this question has been discussed, quoted any statistician, eminent or otherwise, who has given any study to this question and still remains a pro-vaccinist. There is not an instance, either in this country or Europe, of such a statistician at present favoring vaccination, or indeed one who does not condemn it out and out as a delusion and nuisance. In conclusion the present writer would state as his firm belief that no fight at all can be made by pro-vaccinists along the line employed by anti-vaccinationists in fighting the monstrous delusion of vaccination, that is by going to the very bottom of matters and producing facts which prove their contention. Hence the steady progress of anti-vaccination in every civilized country on the globe."



NOTE-BOOK.

In the newspaper reports of Father H. Grisar's famous lecture at the Munich Congress of Catholic savants (which we reprinted in our last volume and followed up with several explanatory articles), the eminent Jesuit was quoted as cautioning his hearers against communicating the drift of his lecture, intended only for the learned, to the masses of the Catholic people. As we supposed from the beginning, P. Grisar made no such remark. What he really said, was, as he now explains in a letter to the *Kölnische Volkszeitung* (Litt. Beilage, No. 12), that it was of the utmost importance that he be correctly quoted in the public press. The synopsis of his lecture in the Proceedings of the Congress, we now learn, was not entirely accurate. That the lecture was not published verbatim, the learned Father tells us, was due to "difficulties which had arisen in the immediate neighborhood." It appears that the Apostolic Nuncio at Munich, Msgr. Sambucetti, had been moved to send an unfavorable report to the Papal Secretary of State. As Msgr. Sambucetti does not master the German language, in which P. Grisar spoke, the *Kölnische Volkszeitung* surmises that he must have been misinformed.

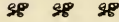
In connection with the above, the *Volkszeitung* announces that it is reliably informed from Rome, that, while the S. Congregation of Rites has authorized certain preparatory labors looking to a correction of the historic portions of the Breviary, it is not likely, under present conditions, that any definite results will come from this reform movement.



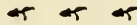
In speaking of a commission to be sent to Rome for "settling" the question of the friars' property in the Philippine Islands, the *Philadelphia Record* (April 14th) naively says: "The United States government is neither favorable nor hostile to any particular sect. . . . It recognizes that, although the Christian Filipinos are practically all Roman Catholics, they are, nevertheless, a unit in demanding that the friars leave the islands."

It were interesting to know how Governor Taft, upon whom the *Record* relies as its authority in this matter, succeeded in getting such information. According to the testimony before the Senate Committee, and according to newspaper reports, most all of the intercourse between Americans and natives is carried on by "interpreters," since few Americans or natives are able to speak both languages fluently. Even the teachers sent there from the United States "teach" through interpreters. How is Mr. Taft able to judge whether the translations given him express the true sentiments of the people? And as for the Filipinos being "a unit" against the friars, why, there never was a proper effort made to learn the opinion of the people about anything! Public schools are to be forced on them, though not wanted by the natives, but when it comes to satisfy a couple of malcontents, who are opposed to the friars, well, that is "a horse of another color," and the "people's" wishes must be respected!

The Axtell (Kan.) *Anchor* recently printed the following unique notice: "We wish to bring to the notice of the friends of A. L. Gilland that his physician has cautioned him against any sudden starts or jerks. It has been the custom many times when greeting the old gentleman to take advantage of his extreme ticklishness. The surgeons say that a man of his nature, after undergoing such a critical surgical operation, would be liable to be badly injured by a sudden start. Therefore, his friends should not greet him in the old way by poking their fingers in his ribs."



That the word liberty may become a fetish, was President Hadley's thesis in a recent address to college students. America is, he thinks, in danger of taking liberty to mean unrestrained individualism. Our people are too prone to disregard the principle of authority, and to chafe under the restrictions which society and business impose upon the individual. Now, it should be remembered that precisely this sturdy individualism—this disinclination to commit one's self to institutions—is the distinguishing characteristic of the Anglo-Saxon race. It is a valuable trait, but, carried to excess, it prevents the finest use of the liberty it secures. What a very free nation needs, in addition to this belief in individual liberty, is a sense of social obligation. The French have no more condemnatory word for a custom or a law than this, that it is "anti-social." There is danger always that competition in business or freedom of action in the individual may assume this anti-social aspect.



The Treasury Department set aside the Constitution of the United States a few years ago long enough to decide that an American lost his citizenship if he remained abroad more than five years. The United States Circuit Court, Judge Coxe, has decided that citizenship of the United States is not within the jurisdiction of an official at Washington. The news will be comforting to American students and artists who seek broader education and milder climates in other lands, while their hearts are true to their own country.

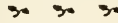


What is the exact meaning of the title "the Son of Man" so often used of Himself by Our Lord in the New Testament? The question is one that has been frequently discussed. Dr. Fiebig has just published in Tübingen an exhaustive study of the problem, in which, in the light of the Old Testament Aramaic, the Mishna and Targums, the Samaritan texts and old Aramaic inscriptions, he comes to the conclusion that the term *enâshâ* and *bar enâshâ* signified indiscriminately "the Man." Thus Our Lord's title would, with reference to Daniel vii., 13, signify "the Man *par excellence*."



How far the American public is already used to reports of atrocities committed by our troops in the name of "civilization" and "Christianity," is shown by the indifferent reception given by the journals to such shameful news as the shooting of poor natives

without trial by Capt. Waller and his men. ("anything over 10 years old") and now the application of "torture" to the poor wretches. And mind you, the Americans must use interpreters, and so it practically depends on one man's will to have the sufferings of such poor people prolonged or stopped, as his whim dictates. If the interpreter has an axe to grind and does not translate correctly, who is responsible for the misery thus caused?



Governor Murphy of New Jersey, the other day, at a hearing on an unsigned bill to place the control of poor orphans with the State Board of Guardians, severely rebuked the Rev. Mr. M. T. Lamb, because, according to his own admission, the Children's Home Society, of which he is superintendent, "does not believe in placing poor Catholic children in Catholic families, but desires to place such children in Protestant families."—Mr. Lamb even had the impudence to say that, if the bill were signed, it would make him place Catholic children in Catholic families, which was not right nor conducive to getting such children the best training during the formative period.

Governor Murphy immediately asked Mr. Lamb if the Catholics were not Christians, and Mr. Lamb, finding that he had made a fatal mistake, floundered about in an attempt to get around the question, but he did not retract the assertion of his position regarding the proper disposition of Catholic children.

(Cfr. Philadelphia *North American*, April 2nd.)

If the report is correct, it seems that the Catholics in all the States should go after such concerns as the New Jersey Children's Home Society with a sharp stick. They are another illustration of the "non-sectarian" work of certain public or semi-public institutions.



A New York despatch to the Philadelphia *Record* (April 20th) says that General Chaffee has been instructed to exhaust his last resource in negotiation with the Moros, rather than make a distinctly hostile movement against them. "The dread of a war with Moslems is much greater than with the Christian Tagals, for the religious revolt against our rule would spread like wildfire and open the way for an endless conflict. Moreover, it is probable that if General Chaffee insists upon carrying out his supposed plans, he will have to import more troops from the United States. This would be politically unfortunate, and may involve his recall."

Hence it appears that our administration does not mind a war "with Christian Tagals," who are considered "savages" by our so-called "Christian" troops, killed in cold blood without trial, tortured and what not, all for the sake of humanity. But when it comes to deal with Moslems, who have been granted special privileges regarding slavery, polygamy, etc., in violation of our laws, and yet were spared the affliction of introducing public schools of American pattern and similar doubtful blessings, why then the administration is afraid of the result and its political consequences. If any illustration were required regarding the importance of a Catholic federation for political purposes, it is furnished in that one paragraph.

Bishop Spalding as an Author.

THE correctest estimate of Bishop Spalding as a poet, which we have yet seen in print, appeared in the *St. Louis Globe-Democrat* of March 23rd. It is as follows :

“Why should a man who can write such ideal prose essays as Bishop Spalding’s pine to express himself in verse, especially when the gods have clearly not called him thereto? ‘God and the Soul: A Poem’ (The Grafton Press), is surely a misnomer, so far as the subtitle is concerned, and all the spiritual and intellectual grace thrown around the main title can not save it. The sonnets, that make up so large a part of the book, are not of the kind by which Shakespeare was said to unlock his heart, nor can any admirer of the noble and distinguished Bishop, scholar and author, feel that they are the best key by which he can unlock his heart, or brain for that matter, to the world.”

So much for Bishop Spalding as a poet. But what of his “ideal prose essays”?

As late as August 31st last, the *Revue Bibliographique Belge* characterized Msgr. Spalding’s prose works as books full of “worn-out axioms and advice known to all the world,” himself as a truly astonishing thinker, and his thoughts as mostly commonplace and in part “terribly false and perfidious.”

THE REVIEW, as our readers will remember, some years ago, took decided exception to the Kantian sentiments and Hegelian allures of certain of Msgr. Spalding’s essays. And now comes the Reverend Doctor Charles Maignen, of Paris, and pronounces a truly crushing criticism of the Bishop of Peoria as a writer.*)

The occasion is the publication in French of a selection from the Bishop’s later essays, edited by the well-known Abbé Klein, of Heckerite fame, under the title ‘L’Opportunité.’

A Protestant French journal, *Le Sillon*, had advertised this production in these words: “We shall place ‘Opportunité’ among the rare small books, such as the ‘Following of Christ’ among the ancient and the ‘Sources’ among the modern, which one ought to have at hand always to revive the soul and illumine the mind.”

To the learned Abbé Maignen, however, already the title of the volume appears rather bizarre, reminding the reader of a wretched word and a wretched thing: opportunism.

“After the lectures of Msgr. Ireland and the Life of Father

*) *Nouveau Catholicisme et Nouveau Clergé*. Paris, V. Retaux. Page 163 sq.

(The Review, Vol. IX, No. 18. St. Louis, Mo., May 8, 1902.)

Hecker, he says, the Abbé Klein has now undertaken to popularize in France some fragments from the works of Msgr. Spalding, Bishop of Peoria. *Opportunité*, however, is not a word that can be understood without the help of a dictionary and without knowing the meaning of the English word, of which it is rather a literal than a literary translation. But even thus one is not sure to fathom the mystery of the word, for, with Emerson, Msgr. Spalding assures us that 'America' is synonymous with 'opportunity,' an explanation which certainly does not enlighten the reader, though it shows us the circle of ideas in which the author moves.

The ideas of Msgr. Spalding possess neither the attraction of novelty nor the merit of clearness, and it is hard to understand how the Abbé Klein could be led to imagine that such a book would be enjoyed by the French public. There is nothing new in these pages. In a rather diluted form they reproduce the favorite and oft rehashed themes of the Anglo-Saxon Liberals: the Church and the age, the alliance between Catholicism and modern progress, liberty, initiative, etc., etc.

Is there any well-read Frenchman to whom these novelties do not seem to be shop-worn; and who would not wish to hear something more original? We are no longer in 1892. Since that time, already far off, when many of us believed in Anglo-Saxon superiority, events have marched onward and ideas with them. The Spanish-American conflict and the Boer war have dispelled these legends; the condemnation of 'Americanism,' the recent journeys of certain 'great American prelates,' have shed new light upon ideas and men.

The Abbé Klein offers to a fatigued and already disabused public, under a novel title, the same idea, the same thesis, minus the enthusiasm of Msgr. Ireland and the naive originality of Father Hecker. Msgr. Spalding—in French dress—is nothing but a cold philosopher, sententious and obscure. He has the knack, paradoxical enough, to clothe a vague idea in a terse phrase, to express a diffuse thought concisely. Is that the fault of the translator or of the author?

Each chapter is made up of a number of aphorisms, almost all of them expressing the same idea, or different aspects of the same idea. Do not look for a logical connection between them, nor for a bond uniting premises and conclusions; there is no such bond, there are no conclusions. The initial assertion is found again, under another formula, at the end, and is repeated with a variety of expression that is equaled only by the monotony of the thought. We should like to know how many even of the staunchest admirers of American genius will have the patience to read the book through.

This fact reassures us and leads us to view calmly the unfitness of a publication that would otherwise not be without danger. For no matter how attenuated the expression may be, the fundamental error of 'Americanism' is found here in its entirety: confidence in one's self, exaltation of the human personality, the adaptation of the Church to the age, the worship of the future and contempt for the past.

Msgr. Spalding calmly writes: "We know vastly more than the Alexandrine, Cappadocian and Antiochene doctors, who built the foundation of theological science; more than St. Augustine and St. Jerome; more than Alcuin and Scotus Erigena, more than the great masters of scholasticism, who were almost wholly unacquainted with the Christian literature of the second and third centuries. . . . We have not only greater knowledge than they, but we have developed a critical and historical sense which they had not and which gives the student a clearer view of Scripture, of the development and history of the Church than hitherto it has been possible to have."

That is certainly clear-cut. A simple student of the University at Washington,*) has a clearer view of the meaning and contents of Scripture, than St. Jerome, St. Augustine, and all the doctors of the Church!

However, such pearls are rare in the present volume. Thanks to the vagueness of Msgr. Spalding's ideas, there are very few of his expressions that could not be understood in an orthodox sense; however, there are also few that could not be interpreted in an unpleasant way. It is the misfortune of this American prelate that his most ardent admirers have emphasized especially the defective side of his work, and it is to the ambiguity of his style and to certain deficiencies in his teaching, that he owes the questionable honor of being translated into French."—

Thus far the Abbé Maignen. We have deemed it useful to reproduce his criticism, first because we consider it just and to the point, and secondly because the exaggerated praises lavished upon Bishop Spalding, as a writer, as recently as his late episcopal jubilee, make it necessary to stem the tide of admiration and to show the world that there are at least some Catholics in America who do not believe the worthy and well-meaning Bishop of Peoria, whose real literary ability they do not, of course, dispute, a philosopher, essayist, and poet sans compare.

We have been told publicly only a week or two ago that Msgr. Spalding's writings are widely read by non-Catholics, to whom, it appears, His Lordship has particularly catered by issuing them

*) The passage quoted is from a lecture delivered there.

through a Protestant publishing house. If this is really the case, we fear they have not done much towards converting the great American public to the true faith, for not one of them, so far as we are aware, is specifically Catholic and so saturated with Catholic doctrine and sentiment that it could not possibly be attributed to a Protestant bishop, or, in fact, to any other writer of somewhat more than average ability.

A New Life Insurance and Investment Contract Analyzed.

WHE lately received a gorgeous pamphlet entitled 'Timely Tips on a Troublesome Topic,' together with a circular in the guise of an insurance policy: Special Life Insurance and Investment Contract, respectfully submitted to Mr. Arthur Preuss, St. Louis, Mo., by W. Percy Crenshaw, General Sales Agent, Chicago, Ill.

As this pamphlet and circular have doubtless been sent to a good many other persons besides the Editor of THE REVIEW, and as they offer some very specious inducements, we submitted them to an insurance expert, who reports as follows:

Returning you "Illustration," etc., and "Timely Tips," etc., received in this mornings mail, I exceedingly regret that a respectable life insurance company like the Metropolitan of New York permits its agents to circulate such misleading literature, to use no stronger term.

The contract illustrated is a sort of combination of twenty payment life and twenty year endowment policies at non-participating or stock rates. I will first explain the policy and then show the misleading or worse parts of the statements made in the two pamphlets.

Of the leading companies the Metropolitan of New York and the Travellers' of Hartford are the only ones writing policies at non-participating or stock rates. The Aetna, Mutual Life, Equitable, and in fact most of the other companies, write policies on the participating or mutual plan, and also at stock rates, so the proposition of Mr. Crenshaw is nothing new in principle, though the slight variation from the usual terms of a twenty year endowment is really a novelty, but not an improvement.

For \$44.11 annual premium most any other company will issue a twenty year endowment on age 37, guaranteeing \$1,000 cash at the end of 20 years, or in case of death, if prior. This latter emergency we will not consider here; the holder of an endowment policy loses considerable in case of death from a financial point of view, since he could have had plain insurance much cheaper.

A dollar a year, paid in the beginning of the year and improved at 5 per cent. compound interest, amounts to \$34,719 in 20 years. (You can prove it by multiplying \$24.82 by 34,719, which gives \$861.72, or the guaranteed cash value of Mr. Crenshaw's proposition.)

Now let us figure :

A payment of \$40.14 a year for 20 years amounts to \$1,393.62 at 5 per cent. interest. Deducting from that the guaranteed cash value \$862, there remains as the cost of insurance a net loss of \$531.62. Above is Crenshaw's proposition. The Mutual Life or any other company will charge \$44.11, amounting on the same basis to \$1,531.45 in 20 years, guaranteeing a cash value of \$1,000, giving a net loss as cost of insurance of \$531.45, or a few cents less than the Metropolitan.

The terms of the "Special Contract" are a close imitation of the terms given on deferred dividend policies, but not so advantageous. Cash loans, cash values, and paid-up insurance are provided for in the policies of almost every company doing business. The Mutual Life, for example, will give exactly the same amount in paid-up insurance, as the "Special Contract," but payable at the end of the endowment period or in case of death, if prior. So the paid-up policy of the Mutual Life will be paid in cash at age 57, of the Metropolitan at death only. Quite a difference.

To show but one more misrepresentation, take the statement that, "after 5 years the contract can be carried to maturity without the payment of another dollar, etc."

How about the interest? On a loan of \$40.14 the interest of 5 per cent. must be paid every year, making a total interest expense of \$48.17 during the 15 years. If charged against the policy and compounded annually, the total charge for premium and interest will amount to \$909.45 or \$47 more than the cash value of the policy, so the assured will not receive anything beyond the insurance, which, owing to the steadily increasing debt, will be continually reduced, amounting than less the \$100 the twentieth year.

The "Timely Tips," etc., are a bitter attack on the modern system of writing participating policies with deferred dividends, (or dividends payable at end of stated periods, 10, 15 or 20 years).

The Massachusetts report for 1901 shows the total insurance in

force of 33 regular companies for December 31st, 1900 to be \$6,923,161,146—of which the

Aetna have	-	-	-	\$192,592,816
Metropolitan,	-	-	-	154,900,241
Travellers,	-	-	-	109,019,851

A total of - - - \$456,512,908,

or less than 7 per cent. of the whole. In other words, the three representatives of non-participating policies carry less than \$7 for every \$100 of outstanding insurance.

It hardly becomes an agent of the Metropolitan to charge other companies with extravagance of expenses of management or agencies. For about \$31,000,000 received for premiums, that company paid \$10,865,000 for expenses in 1900, or about 40 cents per dollar collected. This is a higher figure than shown by any of the regular companies.

In "Timely Tips" a grain of truth is used skilfully for deception.

Evolution and Dogma.



THE *Civiltà Cattolica* publishes in its quaderno 1243 a short but very important article on the subject of evolution. The *Freeman's* Rome correspondent, whose translation we use, introduces it as follows :

"Since Mivart's defense of the theory that the human body has been evolved from some lower form of animal life, a number of prominent writers, whose Catholicity is beyond question, have written some books and a quantity of articles in the magazines to show that the Church does not condemn the theory. The article in the *Civiltà*, which has obviously been written on the very best of authoritative information, completely discountenances the supposed lawfulness of such advocacy. Two prominent Catholics who defended evolution as applied to the human body have been obliged by the Holy See to withdraw their works from circulation, and although there has been no official condemnation of the theory, it can hardly be doubted now but that no Catholic can openly profess it without incurring the censure of 'temerity.'"

Here the article :—

* * *

On the publication, some time ago in the *Dublin Review*, of an article by Dr. Hedley on Prof. Zahm, which was reproduced with lavish encomium by the *Rassegna Nazionale*, of Florence, we

printed a brief study on the subject, in which we confirmed the unfavorable judgment which the book had seemed to us to deserve when it first saw the light.

Insisting particularly on the fact that the principal objection which faced studious Catholics against the admission of evolution, as applied to the body of man, did not arise from the fear of contradicting the Bible, but rather from the want of scientific foundation for the system, we concluded that nobody could escape the censure of "temerity," who, in opposition to the traditional pronouncement of the Fathers, defended the gratuitous theory of the derivative origin of the human body from the monkey or any other brute.

The Catholic must not only believe, but reason. This being so, he may not and can not accept as a scientific theory something which, according to Dr. Zahm himself, has never been proved, and which there is no hope of ever being proved. Then, too, the respect which the Catholic, as believer, owes to the Bible, certainly demands of him not to interpret and twist the words of eternal truth to fit in with gratuitous hypotheses, which oblige him to affirm to-day according to one theory what he will be obliged to contradict to-morrow according to another.

That our judgment on the work of Zahm was not exaggerated, is clear from the declaration which he himself made public four months later. In this document he asserted that he had learnt "from a sure source that the Holy See was opposed to a further diffusion of his work, 'Evolution and Dogma,' and that he therefore desired "that the work should be withdrawn from circulation."*)

Anybody who knows the wise course of procedure prescribed by Benedict XIV. and observed in all cases by the Congregations of the Holy Office and of the Index, and who is acquainted with the indulgent course followed by both the Congregations in particular cases, when the works of Catholics of some reputation are under consideration, will have no trouble in understanding the full force and the real significance, theoretical and practical, of the above declaration.

The fact is, Dr. Zahm's work met with the same fate as that which another work on the same subject by Father Leroy, O. P., met with four years previously. This writer also defended the derivative origin of the body of man from the body of a brute; his work also was denounced to the Holy Office, and he, too, in order to avoid a public censure, made a public declaration "to disown, retract, and condemn the said theory" and "to express his inten-

*) This declaration is dated May 16th, 1899. We published the English text at the time.—A. P.

tion of withdrawing from circulation, as far as possible, the copies of his book."†)

In both cases the "competent authority" which examined the works and judged them, and whose orders were praiseworthy obeyed by both Leroy and Zahm, was the authority of the Supreme Tribunal of the Holy See.

We would be very glad to abstain from repeating and reaffirming these things, were it not that a recent letter written by Dr. Hedley has drawn us personally into the matter, by throwing doubt on the accuracy of our information and conclusions concerning the case of Father Leroy.‡)

This letter was addressed by him to an Anglican minister, the Rev. Spencer Jones, who, availing himself of the permission kindly given him to publish it, has had it printed in a volume recently issued from the press. §) From this volume Dr. Hedley's letter has passed, with serious prejudice to the truth and the good cause, into the columns of several newspapers, both Catholic and non-Catholic, of the Old and the New World.

The substance of it is as follows: Dr. Hedley, after recalling the article in the *Civiltà Cattolica* of Jan. 7th, 1899, and the documents published in it, after confessing that, "supposing the information of the *Civiltà Cattolica* to be genuine," he had admitted in the *London Tablet* that Mivart's theory (defended by Leroy and Zahm) must be called temerarious, adds:

"The *Civiltà* quoted no decision of any Roman Congregation, but only spoke vaguely (sic!) of authority. I have since been informed that the condemnation in question, if it ever was pronounced, emanated merely from the Dominican Superior, and not from the Holy See; at all. . . . There has been no action nor intervention on the part of the Holy See, or of any tribunal of the Holy See." ('England and the Holy See,' page 299.)

In our article we expressly declared that the Holy See had for excellent reasons not deemed it yet opportune to condemn by a public act this theory, which, as a matter of fact, is continually losing credit among true scientists.

We have no doubt whatever that the illustrious Dr. Hedley has been thus informed; but we grieve to say he has been badly informed; for both of the assertions contained in his letter are beyond all doubt erroneous.

†) This important document, in the original French text, subscribed by Father Leroy on Feb. 26th, 1895, was published in the *Civiltà*, Jan. 7th, 1899, page 49.

‡) Dr. Hedley makes no allusion whatever to the case of Prof. Zahm. Perhaps he has not yet heard about it.

§) England and the Holy See. An Essay toward Reunion. Longmans, 1902, pages 298, 299.

If this categorical answer of ours does not please him, let him by all means take it as not having been given. The royal high-road for arriving at genuine and authentic information on the subject in question is still open to him. Let him write ex officio to the "competent authority," and we are certain that he will receive, even if it be in a confidential way, not contrary but still more detailed news, of a nature which makes it neither right nor possible for us to give it to our readers.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Holy Shroud of Turin.—We learn from Paris that great interest has been excited there by the researches of M. Paul Vignon, the eminent French scientist and teacher of zoölogy at the Sorbonne, regarding the images of the body of Christ imprinted on the Holy Shroud preserved in the Cathedral at Turin. The results were communicated to the Academie des Sciences by M. Yves Delage the other day. The shroud bears, traced in hues of brown—that is, the hues of dried blood-stains—what is alleged to be a double impression of the figure of Christ. The outlines of the face and back have been reproduced with wonderful exactness by modern photographic processes. M. Vignon has satisfied himself that the portrait is no copy of any known work of art. Indeed, the impression is exactly of the kind which would be produced by a dead body steeped, as the Scriptural narrative declares; in oils and aloes.

The Vignon theory is that the aloes-steeped shroud acted as a photographic plate. The extraordinary reappearance on the shroud of the stigmata of the dead Savior, opens up the question of the possibility of the reproduction of the marks of the wounding and the flagellation which are said to be minutely imprinted on the shroud.

The *Lancet*, the leading medical journal published in England, says that investigations seem to indicate the possession by the human body either of radioactive properties or a capacity of throwing off vapors whose emanation produces a similar effect. The London *Times* finds a deeper and more sacred interest in the investigations for the human race.

The French Associations Law.—Father John Gerard, S. J., has published the papers recently contributed by him to the *Month* on the French Associations Law, in pamphlet form. He considers the following points to be clearly established in regard of the Associations Law :

1. It originated with the extremist section of the Radicals, who forced it upon the Ministry of M. Waldeck-Rousseau as a condi-

tion of their support, and who regard it as a first step in their campaign against Christianity, or even religious belief in any form.

2. It constitutes a gross violation of the fundamental principles of liberty, depriving men and women of rights common to all, without any excuse; for although there have been accusations brought against those whom it affects, there has been no attempt to substantiate such charges.

3. Those of the party now in power who wish in any form to tolerate the Church or institutions belonging to her, are manifestly determined to do so only on condition of making her to the fullest extent the vassal of the State, and stamping her as a mere human institution for State purposes.

Catholics in India.—The Indian *Catholic Directory* for 1902, gives tables from which we gather that the total number of Catholics in India and Ceylon (excluding Burma) is at present 2,235,934. These are ministered to by 848 European missionaries and 1,772 native priests (of whom 764 are Goanese and 467 priests of the Syro-Malabar rite). There are 2,905 primary schools, with 169,304 children in school attendance—excluding orphanages and colleges.

EDUCATION.

The Catholic University's Troubles.—Msgr. Conaty has promptly and emphatically denied the current report that he intended to resign as Rector of the Catholic University and that disharmony among the faculty and financial embarrassment were endangering the future of the institution. It is an open secret, nevertheless, that the University is, and has been for some time, in a bad way. It has not received the support it thought it was entitled to as a timely and worthy papal foundation. It has recently been obliged to enlist an extraordinary procurator fiscalis to collect funds, and to retire a number of its minor professors and lecturers because it had not the wherewithal to pay them for their services.

In a note in some of the daily newspapers, apparently inspired by the Rector or some one near him, the hierarchy and the clergy were blamed for their lack of interest in the University. That such lack of interest has made itself felt, no one can deny. And we violate no confidence when we say that it was and is due not so much to a want of appreciation of the Holy Father's ideal in erecting the University, or of the necessity of such an institution in twentieth-century America, as to the mistakes and blunders committed by the management, especially under its former Rector. After treating Profs. Pohle and Schröder so unjustly, and after ousting Dr. Péries so unceremoniously, and filling their places with scientific zeros, the University authorities could not expect the German and the French speaking Catholics of the country, who looked upon those able men as their particular representatives in the faculty, to show greater interest in an institution which they had viewed from the very beginning with a degree of suspicion on account of the liberalizing views of some of its chief promoters; nor could they hope to impress the Catholic public at large with their desire and ability to make the faculty a constellation of the first magnitude. Not to speak of Prof.

Bouquillon, who has marred his previously excellent reputation by his public and uncalled-for advocacy of false and dangerous educational theses in the famous school fight, the University has to-day among its body of regular professors but one single scholar whose name commands universal respect. European universities all, without exception, look down upon our "Washington high-school" as an institution whose big pretensions are by no manner of means borne out by actual results. This is to be regretted, not only for the sake of its pontifical founder, but for the sake of Catholic learning in America as well. No sincere lover of the Church can glory in the shame and misfortune of an institution which was designed to be the focus of Catholic scholarship in this land of unlimited resources and towering ambition. We share the universal hope of its real well-wishers that the Catholic University may succeed in extricating itself from its financial difficulties and at length begin to develop in the right direction, under the leadership of men distinguished not only for zeal and good will, but also for absolute orthodoxy, for unshakeable fidelity to the old Catholic traditions, for superior learning and the ability to attract and to hold real scholars such as the University had at least a nucleus of in the days when Pohle, Schröder, Péries, and Hyvernat shed upon it the combined lustre of their names and gave it a standing among the Catholic universities of the world.

MUSIC.

Don Lorenzo Perosi on Church Music.—We are asked to call the attention of our readers to the *Rassegna Gregoriana*, a new liturgical magazine published in Rome. It is devoted chiefly to Church music and follows the Solesmes school of Gregorian chant without polemics. We quote a paragraph contributed by Don Lorenzo Perosi, the promising young composer of masses and oratorios :

"The liturgical function," says Don Lorenzo, "is the important thing in the church. Music should have no importance there for its own sake ; it should help, not absorb, the attention of the worshippers. Hence, in writing sacred music for the church, I have always aimed at working not only *in simplicitate cordis*, but also *in simplicitate artis*. What is played or sung in church should detach us altogether from the memories and passions of the outside world. If the music of Palestrina and Lasso was adapted by them in their own day to madrigals and love-songs, now-a-days, at least, it is purely religious, for madrigals and love songs are not now sung in this style ; it brings no earthly affection to our minds. But even when the suggestion of profane topics is absent, the religious music of our own times is often defective because it stands too much by itself ; its themes are developed at too great a length. Music which stirs emotions for its own sake should have no place in the solemn rites of the Church."

If we may believe the Rome correspondent of the *Tablet*, by the way, there is no truth in the report that the young priest-musician is preparing the way for the production of some operatic work. He has no intention whatever, despite manifold inducements, to devote his powers to the stage.

MISCELLANY.

The Bishop of Savannah and President Roosevelt.—There was a time when our bishops attended quietly to their official duties and hardly paid so much attention to politics as to go to the polls and vote. Now-a-days there is a new school, unfortunately increasing, who delight in hobnobbing with local and national party leaders, taking a hand in partisan affairs, and delivering public political harangues. We are sorry to see the new Bishop of Savannah affiliating himself with this modern school of political prelates, whose activity is neither edifying Catholics nor helping the cause of Catholicity in the eyes of the great American public.

According to a press despatch from Savannah, Msgr. Keiley, in a Memorial Day address delivered in a public hall in his episcopal city April 27th, protested against a certain remark made about Jefferson Davis by Theodore Roosevelt in one of his many books, and violently denounced Mr. Roosevelt, now President of the United States and therefore chief representative of the civil authority in this country, as "the recreant son of a Southern woman—the rough rider of Republican politics at the accidenty of 1902—the lightning-change artist of the White House, who can hobnob with the Kaiser's brother and sit cheek by jowl with an Alabama negro; who can indulge in meaningless platitudes while South on the bravery and common heritage of Southern heroes, and denounce them before the Grand Army as anarchists; who can profess a broad American spirit which brands sectionalism as a crime, and laud the loyalty of our veterans of 1861-65 to the Constitution and reunited country, while the damning evidence of his own written words shows that he compared 'the noblest Roman of them all'—Jefferson Davis—to a Benedict Arnold. Jefferson Davis was a statesman, a soldier, and a man of high character; a Senator, a Cabinet officer, a President not put in office by a bullet, but by ballot. Theodore Roosevelt's title to immortal fame will rest on shooting beasts and profiting by the murderous act of a reprobate who shot a man."

We sincerely hope Msgr. Keiley has been misquoted. Such language as the press has put in his mouth is utterly unbecoming to a disciple of the Prince of Peace and Charity and to the official representative of a Church which inculcates respect for civil no less than for religious authority.

The Pope and Catholic Lay Editors.—*La Vérité Française* (No. 3197) extracts from the *Gaulois* a passage from a lengthy account of an audience recently granted by the Holy Father to M. Ferdinand Brunetière, Editor of the *Revue des Deux Mondes*.

"On the strength of a phrase contained in the last pontifical letter"—says M. Brunetière—"I ventured to take the liberty to ask the Pope what he thought about the intervention of laymen in apologetic and religio-philosophical questions, such as I had taken pleasure in treating during the last few years. Far from approving the rather excessive zeal of certain bishops, whom I need not name here, the Holy Father intimated to me that I should take no account of their reproaches or their attacks."

One of these over-zealous bishops *La Vérité* believes to be Msgr. Le Nordez, of Dijon, who, it will be remembered, publicly cen-

sured the editor of the *Revue des Deux-Mondes* for his much-discussed article, "Do we Want a National Church?" The Bishop had even accused M. Brunetière of undertaking to teach the hierarchy a lesson, while, as a matter of fact, the learned and wide-awake editor had, without indulging in any personalities, simply pointed out the apparent drift and possible dangers of certain Masonic and governmental tendencies towards the disruption of the Church in France.

It is refreshing for the whole Catholic editorial profession to learn that the Supreme Shepherd does not approve the excessive zeal of those who would deny to competent and well-intentioned Catholic lay journalists the right of publicly criticising public utterances and affairs, and of raising a warning voice against threatening dangers to faith, morals, and good government.

A Character Sketch of Dr. Talmage.—The St. Louis *Mirror* contained in its No. 11; the best characterization we have yet seen of the recently deceased Rev. Dr. DeWitt Talmage, one of the "leading" and "most successful" Protestant preachers of the United States during the last three decades :

"Talmage would have been a success in almost any trade or profession. He had a capacity for work, a concentration of habit, an appreciation of men, and a knowledge of the value of money that meant triumph no matter in which channel directed. He was a good mimic, a close bargainer, and a thorough believer in himself. When he acted he deluded himself first ; when he argued he first convinced himself ; when he trafficked he never got the worst of it. Unlike most men of God, he was very wise in temporal affairs. He dealt largely and profitably in Brooklyn mortgages and, although he was twice married and begot many children, his estate will reach to a worth of seven figures. Throughout his active career he steered as clear of the flesh and the Devil as most good men. He did not believe in evading the world of men and things about him, preferring to go after them righteously with the Bible in one hand and a business contract in the other. He was to religion what P. T. Barnum was to the circus, what Jack Haverly was to minstrelsy, what W. J. Bryan was to politics. In life he had his traducers, but they were of his own spiritual associates. He was tried by a jury of Presbyters upon a charge of 'falsehood and deceit,' and but five of his six judges voted against him. The best that can be said of him is that he worked, worked as few men of his cloth have worked, let his reward be what it will."

A Word on the McKee Legacy.—Of all the laudatory newspaper comments on the peculiar will of the late Colonel McKee, (a Protestant negro), by which the Archbishop of Philadelphia is made trustee of the large estate, which is to be used for Catholic charitable institutions, the natural heirs being almost entirely disinherited, only one mentioned the intention of Msgr. Ryan to examine the matter closely, before accepting the bequest. From a worldly viewpoint that may look odd, far "pecunia non olet" is a popular saying ; not so, however, in the Church of God.

According to the uniform teaching of the Fathers, man is not the absolute owner of what earthly goods he may acquire, but only the administrator. He may use for himself what he reasonably

may require for his maintenance, but the rest he must employ in good works, especially in supplying the needy. And, according to the same teaching, property, to be real property, must be justly acquired. Hence no alms were accepted in the church from thieves or despoilers of widows and orphans. (Cfs. St. Aug., Sermo 355, c. 3, 4.) St. Augustine refused to accept legacies from testators who had disinherited their children. When, under Gregory the Great, a Roman matron, Ammonia, had willed her property to the Roman church, upon the appeal of Calixenus, her son, and Stephanina, her daughter-in-law, both needy, the Pope commanded that the property be returned to them.

The same Pope demands that every donation come from a pure, God-pleasing intention. He says (Part 3, Pastor, c. 1, Admonitum 21.): "Who gives what he has to the needy, but does not refrain from sin, gives his property to God, but himself to sin; what is best, himself, he delivers up to sin; his fortune he gives to God, himself he hands over to the Devil."

Similarly Walafried Strabo (De rebus ecclesiasticis, c. 14) says that no donation made to a church or convent could be pleasing to God, unless it came from persons who observed the commandments with a pure heart. An Irish synod of the eighth century decreed that no priest could accept a legacy unless he personally knew the good moral character of the giver; for gifts from wicked persons hurt those who accept them. (Quoted by d'Achery, Spicilegium, tom. IX.)

The bishops assembled under Charlemagne in 813, after declaring that "what any one justly and reasonably has offered to God from his own possessions, shall remain in the firm possession of the Church," blamed those who coaxed the faithful to make donations to the Church. This synod also decreed that all legacies obtained by undue influence should be returned to the rightful heirs; the Church should keep only what has been given to God "juste et rationabiliter."

The Church, in these matters, has always adhered to the rule laid down by St. Epiphanius: "The Church accepts gifts only from those who have wronged no one, who have done no evil, but lead a pure life." (Expositio fidei christianae, c. 24.)

Canada and Her Indians.—Canada has been more successful in her treatment of the Indians than we have. A writer in the *Boston Transcript* has a long article, telling why, which may be summarized as follows: 1. Because in Canada agreements and treaties with the Indians have been faithfully kept. 2. Because up to the present time the Indian reservations of Canada have been kept comparatively free from the inrush of white settlers. 3. Because the general character and efficiency of the men in the Indian service of Canada is superior to those in the United States. 4. Because the Canadian government has been as prompt in punishing offences committed by white men against Indians, as in punishing offences by Indians against white men.



NOTE-BOOK.

Says the *Catholic Citizen* (April 26th):

"The Apostolic Delegation on Monday received from the Vatican the briefs appointing Very Rev. Philip J. Garrigan Bishop of the newly created see of Sioux City, Iowa, and Rev. William J. Kenny Bishop of St. Augustine, Fla. Should none of the American bishops die before the consecration of these latest appointees the American hierarchy will be complete for the first time in more than ten years."

What about Cheyenne?



Look out for the Cicada Septemdecim! With his wife and children, he is on the wing, ready to become a burden (he belongs to the grasshopper family) some time in the month of May. Residents of the cultivated suburbs, and others who have leisure for learning, will immediately recognize the Cicada Septemdecim as the Seventeen-Year Locust. This is his year, and unless all signs fail, he will demonstrate that he has not been biding his time underground for nothing. It is true that there has been an opinion in scientific circles in recent times that the Seventeen-Year Locust is not all that he represents himself to be, and that he will bear watching. It is intimated, for instance, that his most fundamental title to fame, his seventeen-year periodicity, is all a delusion. But there is one point upon which there seems to be no difference of opinion—namely, that he is coming this year, that there will be more of him than usual, and that he will be a great nuisance. One of the worst things about him is the noise he makes. He is worse than a small boy with a drum on the Fourth of July, for you can take the drum away from the boy, but the Cicada Septemdecim carries his with him. His wife, also, is an inconsiderate female. She has a perfect passion for laying eggs—500 at a sitting. It has all along been claimed that it takes seventeen years to hatch these, but this does not seem to discourage her. Perhaps she knows better.



We learn from a source which we consider reliable the following facts:

"There is no longer any doubt that Rt. Rev. Bishop Messmer of Green Bay is to become Archbishop of Manila. It appears that strong influences are at work to place in his present see a Polish bishop. This may explain the paragraph of the *Chicago Record-Herald*, of April 17th, page 8, column 1, viz.: that Archbishop Ireland and Bishop O'Gorman urged the President to settle the friars' land question at Rome, instead of through the Archbishop of Manila. It may also explain the just indignation of Archbishop Katzer against Rev. W. Kruszka, the poet-historian of the Poles in the United States. The latter had been elected, together with Rev. J. Pitass of Buffalo, by the Polish Priests' Society, to present their grievances at Rome and urge the representation of the Poles in the Catholic hierarchy of the United States by the nomination of a Polish bishop. (It seems Green Bay was the see most

favorable for the purpose.) Archbishop Katzer appears to have come to realize the perplexing state of affairs. He therefore wrote a confidential letter to the delegates, which was indiscreetly published (in part or in toto, I do not know). The Poles are incensed at the indiscretion of Rev. W. Kruszka. 'The decision in favor of Rome will involve 'a change in Msgr. Sbarretti's plans,' says the *Chicago Record-Herald* (l. c.); I think it will necessitate a change in certain other gentlemen's plans also."



In Vol. 4, No. 39, THE REVIEW predicted the collapse of the Union Franco-Canadienne, unless its founder, the Abbé Auclair, had a Klondike or was in partnership with Professor Emmens, who was then conducting experiments to extract gold from sea water. Thereupon we were violently attacked by the Canadian Catholic press, and in particular by one Robillard, Secretary of the Union, who in all his replies seemed to believe we were attacking his personal honesty. We did not know Robillard, but judged simply from the figures furnished that the society could not live. Now it happens that this same Robillard, after securing the bulk of the society's cash, takes French leave to parts unknown. According to the *Fall River Indépendant* (No. 370) this "honest man," who pretended that we had grievously slandered him—kept no ledger; according to the expert employed, of \$53,944 that can be accounted for in 1901, there remains only \$3,435. What has become of the rest? M. Robillard drew a salary of \$10,208. Besides he had himself an extra allowance voted by the society, of \$900, which he was not able to pocket on account of his hasty flight. There were also paid out of the funds of the Union \$9,328 for publishing *Le Pionnier*, of which M. Robillard was the proprietor. The worst feature for the society is that M. Robillard, contrary to the requirements of the law, did not furnish any security.

Our Canadian confrères do not seem to worry much about the affair; perhaps they are right. May not M. Robillard have gone to parts where he is cocksure to realize five or even six per cent. on his investments?




Father Thomas McGrady, of Bellevue, Ky., has lately been advocating his pet hobby, Socialism, in Philadelphia. Together with a Protestant minister he stood on the platform of the Academy of Music and told an audience, largely made up of women, that "every man who thinks seriously on economic questions, must come into our (the Socialist) camp." (Cfr. *Philadelphia Record*, April 25th).

One of our readers sends us the *Record's* account of the meeting with these lines in comment: "Is there no way of stopping such conduct? The address of Rev. McGrady is an insult to intelligent Catholics, and only respect for the man's calling prevents me from taking up his assertions in the local papers."

A man who does not respect his own calling, deserves no such consideration. Intelligent Catholics everywhere ought to do what this misguided priest's ordinary should have done long ago and what Bishop Messmer did when he recently lectured at Green Bay:—refute and expose him in the public press.

The Reorganization of the Federation Movement.

HE St. Paul *Wanderer* (April 23rd) voices the views, we believe, of the entire German Catholic press, when it makes the following suggestions for the reorganization of the Catholic Federation:

The plan of organization must be simplified. The number of delegates to the national convention must be limited. This can best be accomplished by organizing the Catholic societies in the different States by nationalities. Let the C. K. of A., the C. O. F., the C. M. B. A., etc., and the State federations of the German and other non-English societies choose each one delegate for every 4,000 members. Let provision be made that, if the convention city be too far away, one delegate can vote for all the rest.

Whether it is advisable to organize county federations, our contemporary does not undertake to decide. He advises, however, the appointment, by the various federations existing in each State, of a State executive committee, which is to elect its own officers, to meet once or twice a year, and to appoint a vigilance committee to keep a watchful eye on the proceedings of the legislature while in session.

The per capita tax provided for in the constitution of the National Federation is too high. The assessments for the central administration expenses ought not to exceed two cents per member.

The central officers shall have no right to dictate to the local and State federations what policy they should adopt in matters of purely local concern. Such matters may be discussed by the federation in its annual conventions, but the State federations must be left as free in their action as the various States of the Union are free under the federal constitution. Article III. of the constitution of the National Federation appears to offer sufficient guaranty on this head, but this guaranty is rendered extremely doubtful by Article VI, Section 7, which contains the following passage:

“When the interests of the Federation, or its members are to be protected or advanced, in either a county or a State, the local Federation of the county shall act only with the consent of the Bishop of the Diocese in which such county is situated; and only with the consent of a majority of the Bishops in the State in a State matter. When the local Federation shall have obtained the re-

quisite consent, *the Executive Board shall determine whether the matter is national, State or county, according to the nature of the questions at issue, and shall also determine the nature of the proceedings to be taken.*" This contradiction in the Constitution on a very important point, probably explains the varying and contradictory interpretations of the same by Mr. Minahan.

After these amendments have been made, the next step will be the adoption of a clear, unequivocal, and decisive platform. "If the Federation desires to accomplish anything for the Church and the Catholic citizens of the country, it must set aside all 'diplomacy' and step before the Catholic *men* of the country with an unequivocal program. The very important ecclesiastico-political questions that agitate the country and render an effective organization of Catholics a necessity, can not be solved with meaningless phrases and 'declarations.' As executors of this program, i. e., as officers of the Federation, we will have to elect men who unite in themselves all those qualities which Mr. Minahan does not possess. And if there can not be found among the educated laity a sufficient number of men who can be entrusted with the delicate task of holding together the organization, then we must not be afraid to choose priests, for priests and bishops too are citizens and as such are free to champion the civil rights of Catholics. This is one of the few points in which we can not agree with the esteemed Bishop of Trenton. If the Catholics of Germany, Holland, etc., had not counted so many excellent clergymen among their leaders, they would scarcely have accomplished their historical triumphs."

"We are well aware," concludes our St. Paul contemporary, "that many a drop of water will flow down the Mississippi River before we shall have an effective Federation; perhaps we shall not live to see it. We are firmly satisfied that no national federation of all the Catholics of the country can ever be brought about by the methods at present employed (disregard for the already existing federations, and the leadership of such 'patent patriots' as Mr. Minahan.) If the Chicago convention does not turn over a new leaf and take a clearer and firmer position than the majority of the delegates did at Cincinnati, the Federation is bound to prove a flash in the pan."

We have reproduced the quintessence of the *Wanderer's* article, not only to communicate to the general public the views and sentiments of the German press, but also for the reason that we consider them correct and just and give them our unqualified approbation.

A Protestant American's Tribute to the Catholic Woman- hood of Mexico.

[The subjoined beautiful tribute to the Catholic women of Mexico is from the pen of an American Protestant, Mr. F. R. Guernsey, the regular correspondent of the Boston *Herald* in Mexico City.—See Boston *Herald*, Feb. 23rd, 1902.]

THE missionaries have made no impression whatever on the upper classes in Mexico. Women are everywhere conservative, and in Mexico the women are staunchly Catholic. They are the mainstay of the ancient and dominant Church. Say what you will, the old Church appeals to women; the Virgin is their protectress, and many are the female saints honored in the calendar. Catholicism, with its rites, its daily contact with human lives, its traditions and observances, slowly gathered and adopted through the long centuries, enters into the very existence, is part of the intimate life of its women adherents. To Mexican women of all classes the Church is their spiritual home; they could not imagine their lives apart from its protecting care. The education of young girls in Latin-American countries is quite distinct from that of American or English girls. Upper class girls here attend the convent schools, girls of the middle and lower classes usually gain what little education they receive in schools where there is a distinct religious training. The primitive Christian idea is the dominant one in the education of girls and young women, viz., that this world is a place of trial and temptation, that one must by meditation and prayer, by the reading of books of devotion and religious counsel, fortify one's self against the seductions of worldly life, and so keep apart from the world while compelled to live in it. The Mexican woman who does not give a part of her day to prayer is an exceptional member of her sex. A certain unworldly sweetness, a graciousness which seems to come from a heart that pities the sinner, characterize the Mexican woman. Her outlook on life is not that of the American, German or English woman, who from her childhood is taught to regard life as something cheerful, joyous, to be made the most of. The Mexican young girl sees the world as did the early Christians and the sincere believers of the Middle Ages; she is intellectually a daughter of the age of faith. Modern education in northern lands is strikingly pagan in its inculcation of love of life, in its insistence on the joy of existence. It is Greek, it is not Christian as one sees real Christianity outlined in the New Testament.

The modern Anglo-Saxon girl asks herself: "How much enjoyment can I get out my youth?" So she exercises much in the open air, she is eager for foreign travel, and absorbs every new experience with intense pleasure. She is a true pagan though she is nominally a Christian. The New Testament view of the world as the kingdom of the evil one, as a place where the soul is tried by subtle temptations, where one must learn to walk straightly if heaven and its rewards are to be attained, is not a part of modern thought in the busy, achieving, energetic northern countries of civilization. The old severe, nobly austere Protestantism, which really had much in common with Roman Catholicism, has decayed visibly. Ministers may preach and bishops, Episcopalians and Methodist, thunder forth their warnings; their flocks are joyously skipping in green and flowery fields, and finding it all very agreeable!

Girls in these Catholic lands of the South retain the conventional modesty; their ideas are wholly distinct from those of their sex in the "advanced" countries. The ideals presented very early to the Mexican girl are those of humility, submission, devotion, and looking to the invisible world for strength. The result of this view of life is that one finds a charm as of women of some bygone age among the women of the South. Their sweetness of character is such as is only to be had by spiritual nearness to things celestial.

One hears enterprising lady "sociologists" from the United States, and women book makers from England, pitying the Mexican women. "They have no ideas, they are slaves of the men, who are none too good; they are led about by priests, they know nothing of our intellectual life!" This is the usual formula.

But the northern woman with her activity of mind, her broad pagan outlook on life, her Grecianized Christianity, can not understand the woman formed by prayer, spiritual contemplation, and old-fashioned ideals of life. Here are several million women who live at home, who have no clubs, no interest in the "vital questions of the day," who never think of systematically "cultivating their minds," who will never "read a club paper," and whose ideal is not pleasure seeking. Rather the Latin woman places duty first, and so centres herself in her home. Her life may be "narrow," but so, the Scriptures say, is the way to eternal happiness. She believes this heartily, and her life is one of self-sacrifice, and in her old age she achieves a beauty of the soul, a tranquillity of the heart, rarely seen in the lands of feminine endeavor after pleasure and intellectuality.

So, without striving with Ibsen's heroines to "develop their individuality," the women of Latin-America gain something that is perhaps better.

Talk to the Mexican woman of the college professors who reject the stories of miracles, of the higher critics who are pulling the Bible out of its binding, of the preaching of evolution in the pulpits, and she will find all this a most alarming manifestation of heresy. She will not call down the vengeance of heaven on the heretics, but will remember to pray for them very sweetly and tenderly next day at church! That is her way, a resort to the invisible champions of her religion.

Archbishop Corrigan.



WHILE not entirely unexpected, the death of the Archbishop of New York, Msgr. Michael Augustine Corrigan, is doubtless a severe loss to the Church in the United States and will be felt as a personal bereavement by the many thousands of conservative Catholics the world over, who revered the departed Metropolitan as the ever alert and undaunted champion of Ultramontanism during a period when Liberalism was playing such havoc within the fold. We of *THE REVIEW* have particular reason to mourn his—from a human view-point—untimely demise; for while he was not the only American archbishop who supported this journal by personal subscription, he was the only one among the august council of the metropolitans who added to such support the gift of a warm and unstinted sympathy, freely and frequently expressed; the only one of his exalted rank who was ever ready to furnish us inside information on ecclesiastical questions and subjects. We have interesting and valuable letters from him in our archives, and the day may come when we shall have occasion to publish some or all of them. Not one line therein but attests his Apostolic zeal, his kindness, and his profound and active interest in every movement which made for the cause of Catholic truth and justice.

With all our heart we pray that the Lord, whom he has served so well, may grant him peace; and we bespeak from all our readers a memento for the sempiternal rest of his beautiful and noble soul.

A Plan for Improving and Elevating Our Church Choirs.

IN the April number (1902) of the *Ecclesiastical Review* there is a very able article on "The Mind of Rome in Church Music." The writer advocates a reform in the musical part of our ecclesiastical services. He shows that something should be done and also that a great deal can be done if the parties interested be animated with the true spirit of our holy religion. Believing that a discussion of this very timely question may be interesting to the readers of your esteemed *Review*, I herewith submit to you a plan which is to be put into operation in the Diocese of Green Bay in the near future.

Two circuits are formed, consisting each of seven parishes, that are adjacent to each other or easily accessible by railroad or electric lines. The fourteen parishes engage the services of a professor who is thoroughly competent to teach Church music in the spirit of the Church.

Now as to the operation of the plan. The parishes, as stated above, are divided into two circuits. Beginning in September a competent professor will devote five months to each circuit. Commencing with the first circuit he starts with the first parish on Sunday. During highmass he will reconoiter the choir. At a suitable hour in the afternoon he instructs the school-children both theoretically and practically. In the evening the regular members of the choir have their drill in theory and practice. On Monday the professor is at the neighboring parish, giving instructions theoretically and practically during the day to the school-children, in the evening to the regular choir; and so on each day in the week in a different parish through the first circuit. Thus in a course of five months each parish will have the services of the professor for twenty-one days, three of which will be Sunday, part of the time being devoted to the children and part to the regular choir. The work must be supplemented during the week by the local choir-master or music-teacher along the lines laid down by the professor.

The second circuit will be conducted in the same manner.

I am pleased to state that the Rt. Rev. Bishop Messmer is giving the proposed plan all possible encouragement and that the fourteen pastors of the parishes constituting the two circuits are enthusiastic in regard to the new departure. Several meetings were held, the Rt. Rev. Bishop being present to further the good work.

The difficulties are certainly not to be underestimated. There

seemed to be an idea in the minds of some that the object of the proposed plan is to banish all polyphonic music from our churches. This is not the object that we have in view. We do purpose to banish theatrical, profane, music from our choirs; but polyphonic music that answers the requirements of the ecclesiastical decrees shall be fostered and encouraged.

The principal difficulty that this new departure will have to cope with, is the depraved taste of some people, singers, and, I venture to say, pastors too; but the proposed plan goes to the root of the evil in taking in besides the regular choir, the children, whose taste is not yet vitiated, instilling into them a love for true Church music; the children are the germ of the future choir.

Our "reform advocates" are not promising themselves great results from one course of five months. The work of the professor is to continue for a number of years; and thus, with a good will and the cordial coöperation of all parties concerned, we hope that something can be accomplished for the honor of God, the edification of our people, and for the glory of our Holy Church.

LATHOMOS.

Dr. Lieber and the German Centrum.

[Rev. B. Guldner, S. J., in the May *Messenger*.]



THE German Catholics, mindful of Windthorst's oft-repeated words, "Remember me in your prayers when I shall be no more," had just in prayerful gratitude commemorated, on March 14th, the eleventh anniversary of the death of their great chieftain; the echoes had not yet died away of the eulogies pronounced on the Westphalian "peasants' King," Baron Schorlemer, on the occasion of the unveiling of his statue in Münster on March the fifteenth, when, two weeks later, on Easter Monday, the startling news of the death of Dr. Lieber filled all Catholic hearts in Germany with poignant grief. The coincidence, be it said by the way, is worthy of notice, for among the many great laymen that Providence raised up for the defense of the Church in Catholic Germany during the second half of the nineteenth century, none had so won the hearts of the people as these three men.

Ernst Maria Lieber was born in the town of Camberg, in the Duchy of Nassau, on November 16th, 1838. That the whole life of this remarkable man was rooted in love for the Catholic Church and absorbing devotion to its sacred cause, he owed in great part to his excellent parents. His father, Dr. Moritz Lieber, a man of

eminent ability and great learning, was one of the foremost champions in Germany for the liberty of the Church during the first half of the nineteenth century, which he defended with pen and speech for forty years. The second Catholic Congress, held in Breslau in 1849, chose him for president. His mother, in the words of her son, was "great in faith, simple in life, a faithful wife, the tenderest mother, kind to the poor, devout without ostentation, cheerfully ready for every sacrifice, faithful to duty in every situation of life—a valiant Christian." Under the watchful care of such parents Ernst grew up and, having finished his course at the gymnasium of Hadamar, he pursued the study of philosophy and law at the universities of Bonn, Munich, and Heidelberg. At Munich, where he took the degree of Doctor *utriusque juris*, he enjoyed the affectionate friendship and protection of his uncle, Vicar-General Windischmann. For a short time he thought of embracing the academic career, and began it as Privat-docent at the law faculty at Munich, but his father having in the meantime died, he retired to his home to assist his mother in the education of the younger children. It was providential in view of his future career that he never held office or engaged in any profession, thereby securing his cherished independence; fortunate, too, that he was a man of private means who did not need to be solicitous for his daily bread. For, let us state it at once, the member of the German Reichstag must serve the people gratis, receiving no remuneration for his work; and the Catholic in particular, who enters the halls of that body as a member of the Centre-party, "must leave all hope behind," so far as government patronage is concerned. Dr. Lieber made his first public appearance in January, 1868, on the occasion of a great Catholic meeting which had been called to protest against the dastardly invasion of the States of the Church by Garibaldi.

One of the results of the war in 1866, between Prussia and Austria, was that the Duke of Nassau, whose loyal subjects the Liebers had been, was expelled, the Duchy was annexed to Prussia and Lieber became a Prussian subject. In 1870, his home district elected him member of the Prussian legislature and, at the next elections for the Reichstag, in 1872, the same district sent him to the latter body, and these two seats he held uninterruptedly till the day of his death, so that, dying at the age of sixty-four, he gave exactly the half of his life, all his self-sacrificing toil, his wealth of knowledge, and his splendid eloquence to the service of the people as their representative in the legislative bodies. He looked upon these self-imposed labors in the light of a sacred duty in accordance with Christian principles. To his lofty conception of a true representative of the people he gives a

strong, if poetically exaggerated, expression in a private letter, quoting some lines from a famous German poet :

"Ein Volksvertreter,
Der in Gerechtigkeit bestanden einen Tag,
Ist frömmer als der fromme Beter,
Der im Gebete fünfzig Jahre lag." *)

Lieber stood at the cradle of the Centre-party and grew up with it. Those were the ever memorable days of storm and stress of the Kulturkampf. Even in Germany the fierceness and unrelenting cruelty of that historic struggle are scarcely realized by the new generation. What glorious men they were under whom Lieber made his political apprenticeship ! Hermann von Mallinckrodt, "the knight without fear and without reproach," Windthorst, "the pearl beyond price," the brothers Reichensperger, Baron von Schorlemer, to mention only a few. Who can say what would have become of Catholic Germany in those fateful days if those great men had not arisen ? Great they were in character, in genius, in devotion to Church and Fatherland. These men trained under their eyes a galaxy of younger men who have gradually, as the older leaders passed away, stepped into their places, having grown great by contact with their greatness, so that today the leading members of the Centre-party in the parliaments stand peerless for ability, skill, eloquence, and devotion to parliamentary duty. From the example of these heroic men he early learned the lesson of absolute and undivided devotion to the sacred cause for which they fought to the last breath. If a man had the elements of greatness in him, such surroundings were sure to bring all his latent powers into action. The exiled Archbishop of Cologne, doomed nevermore to set eyes upon "Holy Cologne," wrote from his place of banishment these noble words to the Catholic champions in Berlin : "Since our priests have been torn from their altars and pulpits and cast into prison or driven into exile, you have erected a pulpit in the very capitol of the empire, and from the tribune of Parliament in which you preach Catholic doctrine, your voice is heard by the whole nation." Aptly may we apply to these men the poet's words :

"Im engen Kreis verengert sich der Sinn,
Es wächst der Mensch mit seinen grössern Zwecken." †)

The vast correspondence of the leaders, the finding and sifting and verification of documents, often involving long journeys ;

*) "A representative of the people who has upheld justice one day, is a more pious man than he who has persevered in prayer fifty years."

†) "In narrow surroundings man's genius is cramped; he grows great with his greater aims."

the clearing up of doctrinal points in civil law, in Canon law, in theology, in history ; much of the work to be done in the committees, usually devolves upon self-sacrificing, laborious, learned men, who hardly ever appear before the public eye, whose names are rarely mentioned in parliamentary reports, who scarcely ever deliver speeches, yet are known in the inner circles of the party as absolutely indispensable ; they are indeed the honey-bees. As the old leaders passed away, one by one, he, as the heir of their traditions, rose little by little ; and, after Windthorst's death, Lieber, with a parliamentary experience of twenty years, having given surpassing proofs of ability and devotion to the cause, being, moreover, by character a born leader of men, became, not by virtue of any deliberate choice, but in the natural course of events, the undisputed head of the party in the Reichstag.

To be quite accurate, his leadership was questioned for some little time by a small but influential aristocratic wing of the party, who, by long tradition of absolute loyalty to the government, were too ready to yield to the powers that were. It brought about a serious crisis in the Centre-party. This was a time of extreme suffering for Lieber, when he was misunderstood and misrepresented by many and when some of his old fellow-workers turned away from him. A man of weaker will and less devotion to a sacred cause would have given up the fight in discouragement. His iron will and loftiness of aim sustained him. Be it said, to the everlasting honor of the few noblemen who opposed him, and whose aims were also beyond suspicion, that rather than bring about disunion and a fatal split in the party, they generously withdrew from Parliament. Some of them, a few years later, returned, and accepted his leadership ; one of these, Count Ballestrem, being at present President of the Reichstag. What higher praise could be given to the new leader than that he received the great party from Windthorst, counting so many men of eminent ability, and neither wrecked nor weakened it, but raised it to that commanding position which it now holds and never held before ? It is one of the secrets of the strength of the party that they represent not one class, one profession, one interest, one section of the country, but the whole Catholic people of the empire : all parts of Prussia—Rhineland, Westphalia, Silesia, Hanover, Hesse, Nassau ; and in the south : Bavaria, Würtemberg, Baden. On the other hand, to keep all these, in many respects centrifugal elements welded together, and presenting a united front, demands the utmost skill, political sagacity, and self-discipline on the part of the leaders, as well as political schooling of the people. Even greater skill is required on the part of the head of the party to keep the leaders in harmony, many of whom no doubt, such is human na-

ture, feel conscious within themselves of being able to take the reins of supreme leadership. It is a democratic party in the best sense of the word, elected in the first place by universal suffrage, and, moreover, as we have said, drawn from all ranks of the people. In one district, for example, the Silesian Magnate, Count Ballestrem is elected, in the neighboring a master chimney-sweep; in one district of Rhineland or Westphalia, a nobleman, who traces his pedigree to the days of Charlemagne, in the next a coal-digger; and all of them men of character and ability. Truly a unique gathering of Catholic men: prince and peasant, poet and priest, university professor and schoolmaster, retired merchant and retired army-officer, judges and magistrates, lawyers and physicians, journalists, and business men.

[*To be concluded.*]

CONTEMPORARY CHRONICLE.

LITERATURE.

"Quid Mihi et Tibi est, Mulier?"—The words of John II, 4: "Quid mihi et tibi est, mulier?" have been made the subject of two essays by the Rt. Rev. Abbot Heigl, O. S. B., in which he seeks to prove that grammatically, logically, and exegetically the meaning of these words is: "What have we, I and you, to help them in their need?" Thus the apparent rudeness of the Latin text and of most translations is obviated. But whether the learned apparatus set in motion by the author is sufficient to settle the question, or merely renders his own opinion probable, we leave to wiser heads to decide. As a rule, when hundreds of learned men discuss a question and can not agree, a newcomer can not set aside the opinions of all others, no matter how plausible his arguments may appear, and Dr. Heigl's certainly do appear most plausible.

New vs. Old Books.—A good old book was a good thing to have and to hold and to bequeath to posterity. It was almost as substantial as real estate. It was not like a cook stove, a refrigerator or a toothbrush, which, once used, becomes valueless. The more it was used by a person who knew how to appreciate a good book, the more interesting it became, and, if it had to be sold, it brought something like its original price. Such a book as that could be held in one's hands and pressed and even caressed without giving one the impression that he was holding a package of envelopes or a dog biscuit. It was smooth, firm, solid, and substantial. It did not bulge at the edges nor cave in at middle. It was all book and all genuine.

We are now told by a well-known firm of book publishers that we do not know how to open a new book. We go at it in the old

way, without proper knowledge of the nature of the thing which we are handling, and of course it breaks and cracks and warps and rolls and spills its contents over the floor. To open a new book, we are informed, we must rest its back upon a table or desk, hold one of its covers in each hand flat upon the table with the leaves standing upright, and then we must press the leaves down five or ten at a time at front and rear simultaneously until we arrive at the middle of the volume, when we will be delighted to discover that the binding has been eased and that its back has not been broken. Anyone who has tried this interesting experiment will be free to say that some of the leaves will lie down and some of them will not, and that pressure to accommodate them to this position results in most cases in the total wreck of a thing which ought to have been a book but which is not.

The average new book lacks a good deal besides a flexible backbone. The publisher who will remedy its obvious defects ought to find fame and fortune.

POLITICS AND SOCIOLOGY.

A New Political Party.—There is an inelegant and injurious old saying to the effect that a fool is born every minute. This is probably a rash announcement, not based, there is reason to believe, on adequate investigation or on statistical data. But, whatever the fact may be about fools, it is reasonably safe to declare that a new political party is born almost every day. We see from the *Evening Post* that there is a new one at Washington, D. C., though what they want of a political party at Washington, where nobody votes, is more or less difficult to see. The new one at Washington has to do with Justice, with a very large J; Justice for the needy and worthy ex-slaves, Justice for Southern taxpayers, Justice for every man of every color, creed, and clime; Justice for the Jew and for the Gentile, for the Protestant and for the Catholic, for the rich and for the poor, as well as for every man, woman, child, or thing which can be described in words. All these, and much more, are demanded in the platform. The party is the pet idea of a worthy person named Vaughn, who was at one time Mayor of Council Bluffs, Ia., but who now lives in Washington. A circular, issued in the course of the new party's propaganda, says that the platform is "simple, but strong enough to bear any weight." An unsympathetic observer might call attention to the fact that all political parties, without exception, demand justice for everything in sight, and that some statement as to the exact brand of justice aimed at by the new party might prove more convincing. But this suggestion, it is assumed, coming from such a source, would not disturb Mr. Vaughn in the least.

Bad Way to Remedy an Evil.—Rev. Dr. Washington Gladden has recently stepped out of the city council of Columbus, O., being fully persuaded that this body offers no place for a man of nonpartisan honesty. He could do no good while his fellow councilmen were spending their time planning evil, each party group against the other. Presumably Mr. Gladden's withdrawal makes room for another man of the kind of which he complains. Have his somewhat notable studies in sociology led the reverend gentleman to the belief that this is the right way of remedying a wrong?

THE RELIGIOUS WORLD.

A Significant Incident.—At the recent installation of the pastor of a Universalist Church in one of the New England cities, a Methodist delivered the prayer, a Congregationalist preached the sermon, the “right hand of fellowship” was extended by a Baptist with appropriate remarks, short addresses were delivered by another Congregationalist and by a Unitarian, and a graceful letter of welcome and congratulation was read from the rector of an Episcopalian Church. “No especial significance is attached to the fact that the Catholic Church was not represented, and that no rabbi took part in the exercises” says the *N. Y. Times* of May 1st, to which paper we owe this interesting item—“but perhaps some may be discovered in the fact that no Presbyterian considered it in keeping with his clerical duty to attend and say pleasant things. There are doubtless many who will regard the combination above described with an interest akin to that which irresistibly attracted us a generation ago to the cage of the Happy Family in Barnum’s Museum; but the more it is considered the more pleasing and gratifying the incident appears. Evidently Christian unity is making substantial progress.”

This “substantial progress” consists chiefly in the gradual relinquishment of the last miserable vestiges of Christian dogma by the various sects in favor of a broad, rationalistic humanitarianism, and the significance—for there is an especial and grave significance—of the non-participation of the Catholic Church in such gatherings as the one mentioned lies in this that she still regards herself as the divine custodian of the undiminished and undiluted truth revealed by Christ our Lord.

SCIENCE AND INDUSTRY.

Books as a Means of Propagating Contagious Diseases.—The public has been warned frequently against the danger of contagion from schoolbooks and books from circulating libraries. The latest careful experiments have shown that injections prepared from strips of paper taken from such books caused the death of guinea-pigs, whilst unprinted paper, or even printed paper ready for the bindery, had no such effect.

The result of experiments to discover the life-duration of bacteria that were found in closed books, was as follows: the germs of cholera were dead after 48 hours; of typhus, after 95 days, of diphtheria after 28 days; staphylococcus aureus after 31 days. The germs of tuberculosis retained their vitality after 103 days.

Formaldehyde is a good agent for disinfecting books, provided the leaves are exposed singly to its vapors. Half an hour’s exposure to hot water vapors has the same effect; however, leather bindings are ruined thereby.

To guard against infection from books there should be a law compelling teachers and librarians to disinfect, before giving them out again, all books that have been in the hands of infected persons.—Dr. Peter J. Latz.

It seems to us there is greater danger of infection from money—coin and especially paper—than from any other source. Yet what law could compel people to disinfect money before passing it on?

MISCELLANY.

Outlandish Words in the English Language.—A careful study of the latest (fifth) volume of the great Oxford Dictionary might keep a scholar busy for weeks. It is particularly interesting to note the outlandish words that have been assumed into the language of late years, so far as they come into the scope of this volume. One of the outlanders made at home by virtue of English colonization is Kangaroo, which, passing from the aboriginal name of the animal, has come to signify a native of Australia, a chair, a bicycle, and a mining share. The substantive has also begotten a verb, "to jump"; a Chicago journalist having avoided the commonplace phrase by writing of "those who kangaroo from the foregoing inferences to the conclusion." Kanaka (which the Australians improperly stress on the penult instead of the antepenult) is Hawaiian and South Sea Island for "man." Khaki, so lately in vogue with us, is, as a fabric, as old as 1848 in use by Indian troops, and creeps into literature as early as 1857. Its significance is found in its Persian root, 'dust,' referring to its color. Kodak, our American Eastman's creation, in 1890, lines up in appearance with the most primitive antipodal accession. Another Americanism is Kerosene (Kerocene, as Abraham Gesner would have had it in 1854). Instruments of torture like Knout and Koorbash occur in this section of the Dictionary; and though the Boers' Sjambok is neither here nor to be looked for, the Dutch Keelhauling is, and the barbarous practice was abolished in Holland only in 1853.

Advertisements on Church Windows.—Under this caption the St. Louis *Post-Dispatch* last Thursday published a "special" from Danville, Ill., from which we extract these interesting points:

The Vermillion Heights Methodist Church at Danville has a unique set of stained-glass windows. One of them commemorates the late President McKinley, another contains the business card of a Danville department store, and still another that of the local union of the United Mine Workers of America, which in bold letters appeals for an eight-hour day. Eight other windows of the most beautiful glass tell no less unique stories. The McKinley memorial window contains a portrait of the murdered President. Below the picture are the last words that passed his lips: "God's will, not ours, be done." Emblematic of his Christian life are pictures of the cross and the crown. The window of the miners bears, emblazoned in bold letters, the inscription:

"Local Union No. 348, U. M. W. of A. Without us this would be a cold, dark world."

In another panel is the emblem of the Union, a pair of clasped hands and the letters in capitals, "Eight Hours." The third one of the large windows is the gift of a Danville mercantile house, bearing its advertisement.

This is a novel scheme and one which, if carried to its logical limits, is bound to pay splendidly. We recommend it to those among us who believe that "the Church must keep abreast of the age" and who are so quick to adopt all sorts of novelties.

NOTE-BOOK.

On Saturday the cable brought us the news of the demise, in Rome, of our dear friend Msgr. Otto Zardetti, Titular Archbishop of Mocissus. As ordinary of St. Cloud he was the only American bishop who, when THE REVIEW was founded in 1893, publicly hailed and approved it as a necessary and fruitful undertaking. His active interest in the paper continued to the end. Only a few weeks ago we received from him a long and kindly letter, full of sympathy and good will. It appears that the Holy Father was about to send him as his Apostolic Delegate to Canada when he was fatally stricken with pleurisy.

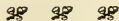
May he rest in peace!



The London *Dispatch*, a secular journal, argues for an Irish Catholic University in this way: "The Catholics do not ask for the endowment of a single theological chair. They only wish support for their literary and scientific branches of instruction. They pay the piper: why should they be denied the right to call the tune?" If this plain principle had an honest hearing, observes the *Ave Maria*, it would promote the solution of certain vexatious questions in this country as well as in Ireland.



We ought, in fairness, to make Spain a public apology, as many of our army officers have said in private that they would like to apologize to Gen. Weyler. The young Spanish King will come of age and is to be crowned, on May 17, and the *Evening Post* (May 1st) suggests that a special penitential embassy be sent to grace the occasion. Our leading fire-eaters of 1898 should be appointed to serve on it, including Senators Proctor and Gallinger, whose hearts were so torn by what they saw of misery under Spanish rule in Cuba. A handsomely engrossed copy of Major Gardener's report might be handed to King Alfonso, as a testimonial of our sincere regard for Spanish methods, and with it might be presented a copy of the report of that other American Civil Governor in the Philippines, who informed us that 100,000 out of the 300,000 people of his province had been benevolently assimilated to their graves, under American sovereignty. This would be the only honorable amends that we could now make, and would so flatter Spanish pride, while humbling our own, that the next American minister to Madrid would not be cut so dead by the leaders of society in that capital as the present one has been.



We venture to think that the Rev. Keough of St. Gabriel's, the Rev. Clancy of St. Elizabeth's, the Rev. O'Bryan of St. Pius', and several other Chicago clergymen, could put their time and ability to better uses than in "endeavoring to unite the various Catholic parochial schools of the city into a baseball league, on the same plan of organization which exists among the public high-schools." The *New World*, of April 26th, whence we get this news, says

that the reverend gentlemen are encouraged in their undertaking "by the offer of a beautiful prize banner" by one of the local dailies, which is no doubt employing this ruse to increase its circulation among the Catholic people.



After the fierce three days' battle at Leipzig, in which the French lost 20,000 killed, 7,000 wounded, and 20,000 prisoners, Napoleon described his crushing defeat in these terms :

"Let word be sent to the Duke of Valmy that, after multiplied encounters, in which the glory of arms always remained with us, I am taking the direction of the Saale ; and that the Emperor is well."

And General Bertrand, the right bower of Napoleon, wrote to his wife :

"We have beaten the enemy. We are all well, the Generals Morand, Delort, Bellair, Lobau, Durosnel, the Dukes of Padua and of Plaisance, and others of your acquaintance. I have not heard of one general being killed."

Yet the Maréchal Poniatowsky remained dead on the battlefield.

If Kitchener and Co. did not learn how to win battles after the example of the great Corsican, they have at least learned how to report them.



At the death of Lord Dufferin there was no end of eulogies of the defunct statesman even in Catholic (English) papers. Yet this same Lord Dufferin was of the opinion that all the trouble in Ireland was due to overpopulation. Although Ireland had lost already five millions of inhabitants, he demanded that at least a million and a half more should emigrate or starve, before harmony between landlords and tenants could be established.



According to Adolph Menzel (Lecture at Vienna, Jan. 21, 1891), the first strike on record took place A. D. 1525, in the mining district of the St. Joachim valley, Bohemia. Great excesses were committed, requiring a large military force to check them, but there was no bloodshed. The strike was settled by arbitration in favor of the miners.



In England adulterated food is popularly called "sophisticated stuff." Modern food adulterations are greater than the sophisms of Protagoras or the Eleates. The French chemist Chevalier mentions 600 articles of food that, according to his knowledge, are adulterated in from 10 to 30 different ways, and admits there are many more of which he has no knowledge.



All of us are bound, according to our opportunities,—first to learn the truth ; and moreover, we must not only know, but we must impart our knowledge. Nor only so, but next we must bear witness, not be afraid of the frowns or anger of the world, or mind its ridicule. If so be, we must be willing to suffer for the truth.—NEWMAN, Sermons on Subjects of the Day.

About Archbishop Ireland.



ARCHBISHOP IRELAND, of St. Paul, is the subject of a long article in the *Dublin Freeman*, provoked by the circulation of a report that he was ashamed of his native land and shunned its people in his adopted country. The *Freeman* declares the accusation to be false and points out the number of Irish priests in the St. Paul Diocese, many of whom are natives of Limerick, the spot which this prelate cherishes as the dearest on earth—the scene of his childhood. Then the *Freeman* explains why some Irishmen accept such reports against Msgr. Ireland. It says :

“We must, however, bear in mind that Archbishop Ireland, although a true and warm-hearted Irishman, is also an ardent American, and that he has done a great deal to prevent non-English-speaking peoples from obtaining the upper hand in America, and naturally enough, during his ‘anti-Cahensly’ campaign, his love for Ireland was necessarily somewhat obscured by his aggressive spirit of Americanism. Thus, when asked by the Bishop of Os-sory—his native diocese—to preach at the opening of the new cathedral, his answer was both characteristic of the man and of his surroundings. ‘How can I,’ said John of St. Paul, ‘go over to Ireland and open my heart to my countrymen, and speak to them of the fullness of my love for Ireland, at a time when, in America, I am bidding foreigners to leave behind them the traditions of Europe, and to give all the love of their souls to the country of their adoption, and all their energy to the attainments of its ideals.’”

This is interesting, to be sure. Still more interesting are the comments made on the *Freeman's* article by the *Intermountain Catholic* [No. 30], of Salt Lake, whose editor is an enthusiastic admirer and champion of “John of St. Paul.”

“This reply,” he says, “expressed the Archbishop’s creed in one word. Not for his distinction as theologian or administrator of purely church affairs do American Catholics yield admiration to John Ireland, prelate of St. Paul. It is to citizen Ireland’s sterling patriotism, well balanced judgment, and far-seeing statesmanship. These qualities united in Bishop and citizen have proved him a bulwark against the enemies of the Church in this country as well as establishing him in high favor with those who control the nation’s affairs. No man has a better hold on the common people nor nobody better qualified to arbitrate questions involving

(The Review, Vol. IX, No. 20. St. Louis, Mo., May 22, 1902.)

industrial dissension or national peril. Archbishop Ireland is a man abreast of the times in promoting religious faith and urging civic virtue.

"This is the American estimate of the St. Paul prelate, shared alike by Catholic and non-Catholic admirers. Viewed from such standpoint, we hardly go amiss in our analyzation of Ireland's character. For example, it would be difficult to discover in Archbishop Ireland any passionate love of music, least of all that he would display it in his own person. Not that love for music is illogical to reasoners of the Ireland mould, but it seems a contradiction of the real Ireland. The Archbishop possesses a strong voice of distinct tone, well fitted to his often dramatic oratory, yet it is not what artists would call a musical voice. At least this is the opinion of a St. Paul church organist who always found it difficult to accompany him during the celebration of high mass. Minnesotians now residing in Montana, who attended mass in the old basilica at St. Paul, will smile when they read this paragraph, taken from the *Freeman*:

" 'Besides being a scholar and a statesman, Archbishop Ireland is a natural born poet and a musician of no mean quality, possessed of a beautiful, strong, clear voice, to which he can impart the most soul-touching expression. Those of his intimate friends, chiefly among the older Irish settlers of St. Paul, with whom he sometimes passes a pleasant evening, when he can steal the time from his overwhelming occupations, and relieve his great mind from their many cares, are often charmed by his entrancing rendering of Moore's melodies and other patriotic songs.' "

In conclusion, our confrère of the *Intermountain Catholic* tells a little story of his own about Msgr. Ireland's appreciation of music. The incident is alleged to have "happened at St. Cloud, Minn., in the Archdiocese of St. Paul (*sic.*)," and bears internal signs as well for being considered apocryphal:

"The occasion was the laying of a corner stone for a German Catholic church. The population of St. Cloud is essentially German, so the German idea of *éclat* is strikingly manifest in affairs like the one in question. No program would be complete without music—martial music. Accordingly, the brass band of the town was brought into requisition. It occurred to the priest who accompanied Archbishop Ireland from St. Paul that the presence of this band and the music it played was entirely inappropriate, but he said nothing. Just as the benediction was concluded the band struck up rag-time music to the tune of 'There's a Hot Time in the Old Town To-night.' Very good air to stimulate enthusiasm when we first heard of Schley's battle off Santiago, but entirely out of place at a religious ceremony. The music, however, did

not disturb the composure of the Archbishop of St. Paul, although it vexed and mortified the St. Paul priest. Talking over the incidents of the day that evening, the priest sarcastically mentioned the music. 'I know nothing about music,' replied the Archbishop. 'The Germans do. What was wrong in the music?' 'Tis not the music as music that I object to,' said the priest, 'but the airs the band played. Did you observe the last air, for instance?' 'The last air? Let me think where I have heard it before,' said the Archbishop, reflecting. 'Oh, yes. It sounded like "There's a Great Time in Town." So there was—so there was. The Germans are great people for music.' "

We will round out this amusing chapter with a revelation made by a writer in the St. Louis *Globe-Democrat* (May 11th), which is important if true.

This writer states that President Roosevelt "curtly declined to yield to the demand made upon him that he should intimate to the Vatican, either directly or indirectly, his wish that a red hat might be conferred upon Archbishop Ireland. Indeed, the President is reported to have expressed no little surprise and resentment that his intervention in any shape should have been asked in the matter."

"The President," continues the same writer, "acted with much judgment in the affair. For it is doubtful whether any such intimation on his part would have been received with favor at Rome, where there are many insuperable obstacles to the elevation of the Archbishop of St. Paul to the Sacred College. It has never been the policy of the present Pope to permit the Church or its principal dignitaries to become too closely identified with one political party or another in countries endowed with legislative form of government, since that would naturally tend to place the Church in a position of antagonism toward the rival political faction; and the grant of a red hat to Archbishop Ireland would bear so much the aspect of a recognition of his services to the Republican party, rather than of his services to the Church, that an altogether false impression would be given of the motives that guide the Pontiff in making nominations to the Sacred College, and the latter in ratifying the appointment."

Coming from a leading Republican newspaper, this expression is doubly significant.



The Protestantization of the Philippines

By special request we reproduce from the *Catholic Citizen* [No. 26] the material portions of a letter received by the Mt. Rev. Archbishop of Milwaukee from an American in the Philippines.

"To begin with, the head of the whole educational system is a Rev. Dr. Fred. W. Atkinson, a Protestant clergyman, whose record in selecting only Protestants and notably Protestant clergymen for his leading assistants is sufficient proof of his bigotry. 'By his works we shall judge him.' He has placed the city schools of Manila in charge of Rev. Mason S. Stone, a Vermont Protestant, a Presbyterian clergyman, who in turn has appointed only Protestants as principals and teachers in the public schools of this important city. There are only two Catholic teachers (ladies) in this city and seventy Protestants to teach Catholic children and to supervise the education of Catholic youth. This is heart-breaking and it makes me indignant, and I shall and will protest in God's name and the name of justice against this outrage, and I have reason to be indignant for this is not all. In order to provide for a Protestant corps of native teachers, it was planned and the plan is in operation to 'fix these native candidates' for teachers while they are attending the normal schools. It is not enough to offer as an inducement a double salary to native teachers who apostatize and attend Protestant Sunday schools (double the salary that is given the native teachers who remain true to the Catholic faith) but they give the choice of positions to these apostates in the provinces. The bigoted Protestant division superintendents and city superintendents have done this and are doing it all over the archipelago to-day, in order to make the native teachers tools in proselytizing the children.

"The educational department (Rev. Atkinson et al.) has established a system of normal schools for the islands with the head schools in Manila, and placed at the head of this system Rev. E. B. Bryan, a most bigoted Protestant clergyman. He has several times occupied the pulpits in the newly erected Protestant churches here and denounced the 'corrupt Catholic friars and the Catholic Church of the islands.' This bigot has a corps of all Protestant teachers for his assistants, selected with a view to getting his plans of proselytizing native candidates to work to his satisfaction. Not one Catholic is to be found among any of the American teachers who are employed in the education and training of native teachers. It seems their plan to give these natives the impression that to become 'American' they must become Protestant, and this is why only Protestant teachers are permitted

to take charge of this most important work in normal schools.

"Now what of results? I have found upon personal investigation at the normal school that the most bitter abuse of the Catholic religion and the friars is served up to edify these bigots in the form of essays and compositions. I have asked to be permitted to carry away with me as my property, some of these essays to send you as proof, but my requests have been refused. I am not to be turned down by these bigots, so I visit the school and make my daily investigation as it suits me and will continue to do so as long as I remain in this city. Every student that has attended the normal school thus far has left the Catholic Church, and all of them are now employed as Protestant Sunday school teachers in order to gain and maintain favor with the American superintendents, who are running the educational affairs here, directly with a view towards proselytizing the natives in spite of the 10,000,000 American Catholics in the United States, who do not seem to care whether these conditions exist or not.

"God will hold us responsible for the souls of these millions and the children yet unborn that will be lost to the true faith through the indifference of American Catholics, some of whom have sufficient power if used to prevent this outrage against our beloved Mother Church.

"When visiting one of the Manila public schools three weeks ago, one of the American teachers, thinking, perhaps, that I too was a bigot and that it would please me to learn of the progress she was making in 'educating' these natives, told me that nearly all her pupils had been induced to join her Sunday school classes and were regular in attendance thereat. She was about to tell me more when the Rev. Superintendent Stone, fearing that she was whispering to me such secrets that would be for him only, called me away to visit another school. I have been unable to locate the woman since or I would have secured her name for more positive proof. The bigoted principal of the head school in the walled city (a Mr. Oliver) said the other day that the sight of any Catholic priest makes him crazy and he always feels like wringing their necks when he meets them on the streets. This man was 'fired' from a mess at which he took his meals, because at every meal he became frantic, denouncing the Catholic Church and telling stories about the immorality of the friars.

"This is a fair sample of the American teachers the United States government has sent over here to 'civilize and educate' those whom we have adopted as our foster children under our free flag and under a government for which the blood of thousands of Catholics has been shed. Catholic teachers are sent out into the distant provinces away from cities so that their influence with the

natives of prominence will not be hurtful to the plans of proselytizing by the department. Seven out of the ten division superintendents on the islands are Protestant clergymen who have never taught school in any place before coming here, yet when through the appeals of the Catholic hierarchy a number of Catholics of excellent education were recommended to Supt. Atkinson, he refused to accept them on the ground that they had not sufficient experience as teachers. All this in the face of the fact that not one-third of the Protestant teachers who have been engaged have ever taught one day before coming here. It seems to be a question solely of whether a candidate is Catholic or Protestant.

"A recommendation from a Y. M. C. A. secretary, a minister, a Protestant college or a Free-Mason lodge, is always sufficient to entitle a candidate without experience to get a \$1,200, or \$1,500, or even a \$2,500 position here, while graduates from Notre Dame or Washington University, D. C., (Catholic) must have years of experience to entitle them to get a \$900 to \$1,000 position. And it often happens that at this lowest salary they are refused on the pretext of not sufficient experience.

"In the face of all this bigotry, these bigots wonder why the Catholic priests oppose the public schools here. How can a worthy priest do otherwise than oppose? I feel like congratulating these priests upon their loyalty and devotion to their divine calling. I was told by this Rev. City Superintendent Stone the other day that the government intends to compel the attendance of all children in spite of the protests of the priests. He said that it is the intention of the government to refuse positions under the city or insular government to graduates or students from Catholic private schools. This is the latest scheme these blind bigots have for coercion and it is practically what they have been doing all along as far as selecting Catholic teachers.

"To-day I learned that out in the provinces, Catholic teachers (Americans), are paid only \$1,000 for exactly similar duties performed by Protestants who receive \$1,200, and these Protestants are inexperienced as well. At the homes of Protestant American teachers the Protestant missionaries are entertained and through the assistance of these teachers Protestant bibles and tracts are distributed free to native children and placed into native homes in the language of these natives. Here in Manila this week a Protestant minister entered without permission into a Catholic private school and began distributing his Protestant bibles free to the pupils and then said that he wished to address the children upon the necessity of becoming Christians and members of the 'true' Christian church which he represents. The sisters sent for the priest at once and this impudent bible distributor was put out.

Yet the daily papers, all of which are anti-Catholic (American), insulted the priests for not permitting this outrage, which even the law prohibits, from the public schools.

"If such is attempted in a Catholic private school during school hours, what can not be expected in the Protestant public schools during school hours when all the teachers are in sympathy with this proselytizing campaign? Such a thing as this in any public school in America would never be tolerated even by a Protestant teacher, for the public school teacher in America dare not attempt this and it would be the means of losing his or her position if attempted. So you see that the conditions are far worse here than in America, and the clergy here, even the alert Jesuit Fathers with whom I discuss this matter daily, are unable to do anything, because they are Spanish and all Spanish priests are ignored by the American local government. Traitors to our Church are to be found on all sides. The Filipino members of the Philippine Commission that rule the islands are the worst enemies of the Church, yet these followers of Satan call themselves 'Catholic' at times, though they belong to the Free-Masonry of the islands. These rascals, together with every Filipino connected with the government under the American Commission, are constantly plotting to drive out the friars and secure the rich lands at a price far below their value."

Dr. Lieber and the German Centrum.

[Rev. B. Guldner, S. J., in the *May Messenger*.]

II.

THE Centre could never have risen to the position of power which it now holds, thanks to Lieber's masterly leadership, had it confined itself to the defence of purely religious interests. The party leaders knew full well that they could only extort their rights as Catholics from an unwilling government if they demonstrated that, in purely political or economical questions, they were able to throw into the balance their decisive vote for or against the government. Their make-up from all classes of the people has enabled them to adjust opposing claims and by mutual concessions deal out distributive justice to warring interests. Hence, they aptly call themselves the Centrum, standing midway between opposing extremes. This position they are holding at the present moment in the angry controversy about the new tariff-law. And this commanding position they

have gained without sacrificing one jot or tittle of their principles. From the foregoing remarks the reader will readily infer what forethought and insight, what tact and knowledge, in a word, what consummate ability is demanded of him who is called to the supreme leadership of the party. We do not say that Lieber never made a mistake, he would have been more than human if he had never taken a false step; but it is safe to say that he never did anything that seriously hurt the great party or was inconsistent with its immortal principles. In the early days of his leadership he was often reproached with being a democrat, in later years that he had become unfaithful to his democratic principles. The truth is, that from first to last he was a thoroughly independent character who never sought nor accepted favors for himself from those in power, true to the noble motto which he framed in the following exquisite couplet when he was a university student :

"Keines Ordens Ritter,
Keines Fürsten Rath,
Frei wie Ungewitter,
Knecht in Gottes Staat—in *civitate Dei sancta.*" *)

An ardent lover of the people always and as such a true democrat, whenever he found that by coöperating with the government he could serve the true interests of the people, he rallied round him the party to the support of the government. Any attempt, however, on the part of the government to curtail the liberties of the people found in him an opponent hard as adamant. For the propagation of Windthorst's last creation, the Volksverein, "the Catholic people's Union," he worked indefatigably; Sunday after Sunday, during whole months when Parliament was in session, his services were engaged as speaker. He would travel during the night and on Monday was back in his seat in the House. Wherever he appeared, he was received with such extraordinary marks of affection and enthusiasm that he was often quite overcome with emotion. The banner of the Centre-party with the rallying-cry: "For truth, liberty, justice" was held aloft by him to the last. His last great legislative effort was the famous toleration-bill, which, while laying bare before the civilized world the incredible religious intolerance of some of the German governments, rallied around him for very shame all the parties of the Reichstag.

The question has sometimes been asked, even by Catholics, outside of Germany: Why does the Centre-party exist? Its very

*) "I shall not accept knighthood from any prince; I shall refuse to enter the privy council of sovereigns; I will be free as the thunderstorm; servant in the city of God alone.

existence makes a new persecution absolutely impossible. If the French Catholics, in the late crisis, had had a Centre-party, there would have been no exodus of religious orders. Moreover, by their dominant position, their wise moderation, their unflinching perseverance, they are bettering the Catholic position in the Empire from day to day. And by their positive work they give the Catholic people that courage, self-respect and self-assertion so necessary in the midst of an intolerant Protestant majority. The average Catholic does not court martyrdom; he glories, indeed, in the Catacombs and the bloody arena of the Colosseum as a great memory, and the young German Catholic recalls with pride how his father, thirty years ago, suffered imprisonment for the faith, but he does not wish such scenes to be reproduced under his eyes, much less to be himself the victim of persecution; on the contrary, he wishes to see the Church of Christ honored among men, looked up to, strong and influential. It is the memory of past persecution and the sight of present power that helps the thousands of Catholic students who throng the universities, to hold fast to the faith. Not a few of them, whom human respect might have enslaved, are saved because, through the Centre-party, the Catholic Church is like a city built upon a mountain; Catholics are not despised helots, but free men, who speak a free word and do a brave deed for Church and country. And lastly, that beneficent legislation for working men, in which Germany is far in advance of all other nations, pensions for old age, for accidents, for the sick and invalid, is in great measure due to the initiative and coöperation of the Centre-party.

Again, it is asked, Why is it that, with all its power, the Centre-party has not yet succeeded in repealing the anti-Jesuit law? The anti-Jesuit law which, by an absurd fiction, includes the Lazarists and the religious of the Sacred Heart, is now the only law of the Empire directed against religious orders. This law has been four times repealed by the Reichstag, itself a glorious achievement of the Centre-party. The German people have repudiated it. But the Bundesrath, representing the German sovereigns, has so far refused to concur in the repeal. But why does not the Centre force the government by opposition or obstruction? Such a policy would only have irritated other parties, with one or another of which they must always coöperate to achieve success. Such policy, moreover, would have been contrary to their principles. It has been their aim to prove to the Protestant majority that Germans can be good Catholics and lovers of their country at the same time, and prove it not only by words, but by deeds. Hence, good laws they have passed, imperfect laws they have amended, and bad laws alone they have rejected. That is sound states-

manship. Besides, if they had gone into opposition simply for the sake of harrowing the government, they would have been identified themselves with the Socialists. Now the principles of the Socialists, put in a nutshell, are these three: In religion atheism, in politics the republic, in economics collectivism or the abolition of private property. To all these principles the Catholics, of course, are absolutely opposed. Some complaints were uttered two years ago at the Catholic Congress in Bonn that no progress was made by the Centre in the matter of the anti-Jesuit law. In his great closing speech Lieber says: "Remember that the situation is entirely changed; we are now the ruling party, (his enemies sometimes spitefully called him 'Reichsregent,' the regent of the Empire), the law-making machinery is in our hands, ours is the responsibility; we must do positive work for the good of the country and can not amuse ourselves with obstruction. You must trust us, trust your leaders, though we can not let you look behind the curtain of political affairs. Believe me that all Catholic interests are ever nearest to our hearts. I, in particular, how could I forget the Jesuits who, during my late illness, when my life was despaired of, celebrated 4,000 masses for my recovery?"*) One of Dr. Lieber's brothers is a Jesuit, who has labored many years on the missions in Sweden. No doubt the Jesuits themselves, bitterly though they feel the unjust law that oppresses them, are the first to acknowledge that the Catholic Church in Germany has even greater things at stake than the cause of their return. To his dying breath, Dr. Lieber was faithful to Catholic truth, in private life as well as in public; a happy husband and father, surrounded by ten children, he was qualified as no other, to discourse in great Catholic gatherings, on his favorite subject: the duties of Catholic men. For liberty and justice, likewise, he stood up always and everywhere with unflinching courage and with all the resources of his splendid eloquence. We may mention here, that Dr. Lieber was well known in our country, where —not to speak of a sister who is a religious in one of our convents —he had many warm and life-long friends. He crossed the ocean three times at the invitation of his friends to take part in the annual congress of the German-American Catholics, whom he delighted with his eloquence and roused to enthusiasm for the sacred cause of religion. He, also, bade them, without detriment to the loyalty they owe to their new home, or to the language of the country, cherish the noble language and rich literature of old Germany.

[*To be concluded.*]

*) Those who have read Bismarck's memoirs, know now something about the influences which have been at work in this matter, behind the curtain of political affairs, and can readily account for Dr. Lieber's unwillingness to designate them.

MISCELLANY.

The McKee Legacy.—Anent our recent note (No. 17) on the much-talked-of McKee legacy, Mr. Martin I. J. Griffin of Philadelphia writes :

Col. McKee didn't give his estate for Catholic charitable institutions. He ordered after the death of his daughter and her children, to whom he gave miserable life annuities, that a college for boys for the navy should be established and that the Catholic clergy should have the management thereof. Archbishop Ryan is executor with a Catholic lawyer who drew the will.

In 1884 Col. McKee made a will, copied after that of Stephen Girard, excluding all religious exercises and the presence of clergymen. Since then a Catholic colored church was located near his home. By common report it appears that that influenced his mind and he changed his will of 1884 by selecting Catholic clergymen to conduct the college and casting out all the former expressions debarring clergy from the institution. White and colored boys are to be admitted.

Were his will of 1884 his last, no public outcry would have been made to this imitation of Girard. It is his placing the institution, which may not be founded for fifty years, under Catholic management, which caused a sensation. Many supposed Col. McKee was astray somewhat when doing that, but the publication of his will of 1884 proves that away back he intended to do as he has ordered done in his last will, only changing one specification.

Everywhere you hear good spoken of him as a landlord. He seems to have been exceptionally kind and charitable and good willed. He gave his hundreds of tenants a turkey at Christmas and the children toys. He was lenient with those in arrears and helpful to those in distress. In this he was unlike his model Girard, but after his death he intended that his name should be the counter part of Girard's, but Girard's charity develops infidels and his college alone of all institutions in our land halts the minister of religion at its gate and turns him away. But perhaps God's retributive justice is manifest by McKee giving Catholics the management of an institution from which religion will not be excluded, though the consciences of all will be satisfied.

The Western Watchman and the Catholic University.—The *Western Watchman* admits in its No. 26 that the Catholic University is in a bad way. "The two millions in bonds that was bringing in five per cent. has been reinvested at four per cent. That means a shrinkage of \$20,000 in its revenues. As a consequence some lectures have been discontinued." The *Watchman* concludes an editorial article on the subject with the following remarks, which are as untrue as they are malicious :

"The straightened financial condition of the Catholic University has loosened the tongues of thousands of advisers who have never given the institution ought but advice. Some of them are of the class that fatten on decay, while others poorly conceal under the cloak of advice the desire to see the institution dashed upon the rocks of disaster. Of the latter class are the rag-tag and bob-tail clientele of a certain German professor who left the University

for the University's good and went back to his native land, neither for the land's nor his own good. In the category we may number the entire German Catholic press of the United States. We must say that the devil never calculated on making a hypocrite out of a German, and he must be surprised to find any followers among that race. A German is by nature honest and straightforward, and if he lies you can always see through his awkward attempt at deception. But there is a degenerate and mongrel German who loves to prowl about newspapers and who is successful in his hypocrisy from the fact that his habits and person forbid close scrutiny into his methods and manners. Standing to the windward of him or viewing him at a distance you would take him to be a pedant or a palmer. If you shift places you discover that he is a moral and physical insufferability. Happily their number is small and their career short."

It is generally conceded by the Catholic press, including the *Watchman*, that "if the Catholic University is to be lifted from its present embarrassment it will have to be taken under the protection of the whole Church in the United States and made a national institution."

Uncalled-for and libelous attacks upon whole bodies of brother-Catholics on the part of newspapers which pose as the particular champions and semi-official organs of the Catholic University, are not apt to bring about that unanimous and hearty coöperation of all American Catholics which can alone save the institution and develop it into something like the ideal of its august founder and all its true friends, to which class the German Catholics of the country, despite the *Watchman's* malicious allegation, belong.

Three Lies to Bolster up Vaccination.—There are three statements upon which the pro-vaccinationists seem to rest their case. The first, the Franco-German war statistic that 23,000 French soldiers died because they were unvaccinated, while the Germans only lost 278. The second, that it is only since the vaccination law of 1874 that Prussia has been free from smallpox; and the third, that the Montreal epidemic of 1885 was due to the fact that the city was unvaccinated.

The reply to the first is that it is a lie, pure and simple. The reply to the second is that the Prussian vaccination law was passed in 1835 and that it has been rigidly carried out ever since. In 1870 *Hall's Journal of Health* said the reason Prussia was exempt from smallpox was because of its successful vaccination, and in the English Parliament the same argument was used, in endeavoring to increase the severity of the English law. We all remember what happened to Germany in 1871-72—the greatest smallpox epidemic of modern times. The answer to the third is that more than 1,400 of the deaths from smallpox in Montreal were among vaccinated persons, as shown by official records.

These lying statements have been and are still being used by health boards everywhere.

Concerning Parish Entertainments.—The *New World* is rightly dissatisfied with the average class of the popular parochial entertainment. Its comments are worth repeating. They are to this effect: "There is too much of the boisterous, vulgar kind of

amusement passing now under the name of high-class entertainment. There are the everlasting German and Irishman, with brogues and clothes never heard of worn any place in the world except on the cheap variety stage. And every word they utter, their gestures and manner—all are of a class of would-be humor more or less insulting to real Germans and Irishmen. It is curious to note how otherwise sensitive people are often willing to pay for and seem to thoroughly enjoy seeing their own nationality travestied. Amusement, good jokes, songs, are pleasant means for passing a few hours away, and for making one forget for a while the hard realities of life. Life without some form of amusement would be very dull indeed. It is the bright flash of the sun on a placid sea that makes the scene beautiful. And since amusements, jokes and songs are the sunbeams of life, they ought to be of such a character as to elevate as well as merely entertain. That which is truly ennobling can never be dull. A witty saying does not lose its wit because it is good and true. Our amateur entertainers, therefore, should rise a little higher. In a way they are the popular teachers; and the expression by them of ennobling sentiment will cause a corresponding sentiment in those who listen to them."

The Franta Case.—We have kept our readers informed on the case of Veronica Franta et al., against the Bohemian Roman Catholic Central Union of the United States, which has been prominent in the local courts at intervals since March 23rd, 1894. The plaintiffs are the relicts of Peter Franta, who was at one time a member of the defendant association. They sued for insurance he carried in the organization, and the defense was that under the rules of the society members were compelled to be active members of the Catholic Church, and make their Easter duty every year; that Franta had failed to do this and had been suspended from the order in consequence; had never been reinstated, and that under the by-laws no death benefits could be paid when a member died while his membership was suspended. The plaintiffs demurred to this plea on the ground that it was hostile to the constitutional guaranty of liberty of conscience, and Judge Fisher sustained the demurrer. On appeal to the Supreme Court of Missouri the decision was reversed and the cause remanded. We printed this important decision in full in one of our numbers of last year. The judgment on the second trial, which has just been rendered, was again for the plaintiffs, on the ground that the defense had failed to prove the facts constituting the answer pleaded and to establish the fact that Franta had been properly suspended under the terms of the by-laws.

The case has proved a boon to Catholic mutual benefit societies generally by eliciting from a State Supreme Court a unanimous decision to the effect that such a society has a right to expel a member for neglect of his religious duties, if the faithful fulfilment of such duties is part of the contract according to the constitution or by-laws. Its final outcome ought to be a warning to these societies to proceed with caution and in strict compliance with their constitution and by-laws in every case where a mem-

ber's neglect to make his Easter duty or to pay his dues renders his suspension necessary.

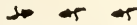
The Clergy in Politics.—Msgr. Lacroix, Bishop of Tarentaise, France, who, during his audience with the Pope in his recent visit *ad limina*, asked His Holiness for some instructions as to the attitude to be taken by the clergy in the elections, gives the following report of the Holy Father's reply :

"The priest, by reason of the purely spiritual mission he has received from heaven, should hold himself aloof from and above all parties. In his quality of citizen he possesses the right and the duty to vote for the candidate who appears to him to be most capable of serving the religious and patriotic interests of his country. But as experience has repeatedly shown that whenever the clergy place their influence at the service of a political group, they inevitably draw reprisals on themselves, they will act more prudently in joining no party or parliamentary group."

These instructions are directly intended for the French clergy; but they may be justly applied, we believe, to the clergy, higher and lower, everywhere, also in the United State, where we have the sorry spectacle of one bishop prominently identifying himself with the Republican party, another allowing his Democratic sympathies to move him to publicly insult the President of the country, and of some pastors taking an active part in ward politics, not to speak of the Kentucky priest who travels from city to city lecturing in favor of Social Democracy.

NOTE-BOOK.

We read that the police force of Montreal, Canada, are hearing lectures once a week on both civil and criminal law. This timely innovation ought to be transplanted to our soil. American blue-coats generally have sore need of an elementary knowledge of the law they are sworn to protect.



To call things by their right names and to know their right value is half the science of life. Their true names are the names God calls them by, their true value is the value He sets upon them.—Father Faber.



The conviction is gaining ground among writers on hygiene that children should not be sent to school before they are eight or nine years old.

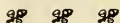


The *Western Watchman* (No. 26) declares that the archbishops of the United States unanimously resolved to have mixed marriages performed in church when the parties so desire, but that this resolution was as unanimously rejected by the suffragan bishops. This is news to the general public, and we question the advisability of publishing it in a popular newspaper, especially in the

manner in which the *Watchman* does it, i. e., with the insinuation that the suffragans consider their "senatorial metropolitans" as "dangerous invaders of their rights."



A school of instruction for laundry girls is to be established in Chicago. The School of Domestic Arts and Sciences, founded in that city a year and a half ago by a number of philanthropic women, is to bring about the innovation, and the laundry school is to be a department of this institution. Miss Isabel Bullard, head of the school, says that washing is just as much of an art as making pie or baking bread, "and as for ironing, that is a fine art."



A subscriber writes :

"According to the daily press the Health Commissioner of St. Louis is preparing a compulsory vaccination ordinance. What sort of resistance would you advise if such a damnable ordinance should pass the Assembly and become a law?"

Such an ordinance is clearly beyond the power of the municipal assembly and if passed ought to be fought in the courts until declared unconstitutional.

The proper thing to do now is to see that the bill is defeated, and this can doubtless be accomplished if the proper information is placed before the Assembly. We advise that each and every member be supplied at once with facts and figures and that the anti-toxine deaths be made good use of in combatting this new outrage.



The French Bishop of Tarentaise, Msgr. Lacroix, who, a few months ago, announced with much ado that he had taken the political editorship of *L'Indépendant Savoyard*, has already had enough of the job; for the Savoy papers have it that he has given up his editorial chair to a layman. "That is without contest the Bishop's most telling and effective stroke since he entered into the political field," maliciously remarks Father van der Heyden in his latest letter from Louvain to the *Catholic Sentinel*.



The *Western Catholic*, of Chicago (May 17th), speaking of the late annual meeting of the Federation of German Catholic Societies at Aurora, declares "that the leading spirits at the convention were anti-Irish" and winds up a heated editorial with the cry: "Public repudiation of the Aurora knownothings and their ideas is necessary."

We wonder where our contemporary has gained this utterly false impression of the sayings and doings of a gathering held under the protectorate of his Lordship of Belleville and participated in by some three score of the most estimable priests of the four Illinois dioceses. We have followed closely the discussions and resolutions of the Aurora convention and believe we can truthfully say that they contained nothing which could be by the widest stretch of even a Chicagoese editor's imagination, be construed into an attack upon the Irish or any sort of knownothing-

ism. On the contrary, its whole trend was strongly for harmony and co-operation within the pale.



We learn from the *Western Watchman* that "the 'Los von Rome' movement is followed by a 'Hui zu Rom' counter movement."

That's a new one on us. Hui!



A renewed interest in the Franciscan legend has brought about the organization at Assisi of a Società Internazionale di Studi Francescani. Among the founders are M. Paul Sabatier, the well-known student of all matters Franciscan, and the Rev. Francesco Dall'Olio, curator of the convent of Assisi. The object of the Society is to compile as complete a catalog as possible of existing Franciscan manuscripts in the European libraries, to collect material for a bibliographical dictionary, and to build up a Franciscan library in Assisi. Membership will be of two classes—honorary, with an annual fee of five francs, and annual dues of the same amount. Active members have the further duty of presenting to the Assisan library two copies of any work they may write on Franciscan subjects—one for use in the library, and one for circulation. The annual meeting is held on the second Sunday after Whitsuntide. The permanency of this movement is assured, for in case the Society should lapse, its library and other property revert to the municipality of Assisi. Since Saint Francis is venerated in all lands and among all religions, the organizers of the society hope for support from many quarters.



Secretary Shaw is fond of telling of a dinner given by one of his friends to some rural gentlemen from Iowa. "He furnished them with the best of everything—terrapin and canvasback duck," says the Secretary. "The climax of the feast was a watermelon, into which had been emptied two quarts of champagne. When the farmers began to eat the watermelon they smiled and smacked their lips and ate again. Then of one accord they slipped into their pockets a handful of the seeds. They wanted to raise some of the same kind of melon on their own farms."



Recent writers have left our knowledge of the battles of the great Persian war and of the size of the armies in a deplorable condition. We do not know, for instance, whether at Marathon the Athenians were posted on Mount Agrieliiki (Meyer), or high up in the valley of the Avlona (Grundy); whether the battle was fought in that valley (Delbrück) or in the plain (Grundy); or whether the Greeks (Busolt) or the Persians (Grundy) stood on the defensive. The estimates of the Persian force range from ten thousand to sixty thousand. There are as great differences as to the size of Xerxes's army. Delbrück estimates it at 65—75,000, Meyer at 100,000, Busolt (following Niebuhr) at 300,000, and Grundy at half a million. The reasoning of any one of these writers might convince us, were it not for the equally cogent arguments of the others.

Dr. Lieber and the German Centrum.

[Rev. B. Guldner, S. J., in the May *Messenger*.]

III.—(Conclusion.)



DR. LIEBER had been suffering for years from a dangerous chronic disease which, in the spring of 1900, brought him to death's door. He recovered, miraculously, as he thought, owing to the prayers of Catholics all over the world and, though still weak, he appeared at the Catholic Congress of Bonn, where he delivered the closing discourse, developing before the assembled thousands, who received him with indescribable enthusiasm, the great outlines of a Catholic political program. In the winter of the same year, he visited Rome and was received by the Holy Father, who created him Grand Commander of the Order of St. Gregory and admitted him into the famiglia pontificia, by appointing him private chamberlain di spada e cappa. He who, from his student days, had adopted the motto, "Keines Ordens Ritter," and had refused the high decoration offered by the Emperor, felt most happy to be thus honored by the Pope. His last public appearance was at the Catholic Congress at Osnabrück last September. This imposing assembly was, as he said, "a delight to his heart"; he again delivered the closing oration, "The Catholic Church and the Papacy," which rang out into a profession of faith. "Let us all do our part in the great work which the Holy Father has outlined for the Christian Democracy: the general coöperation of all, that all may share in the treasures of Christian civilization. In this solemn moment let us crown the hopes which the Holy Father has set upon this Congress with the vow of sacred obedience to our bishops, in these our efforts of obedience to the Holy See and the successor of St. Peter. And in this spirit let me cheer you on with these parting words: Onward, courageously! Onward under the sign of the cross!" These were Lieber's words of farewell to Catholic Germany; they also paint, in one phrase, his whole life.

He had overtaxed his strength at Osnabrück and returned to his home a very sick man, never to leave it again. "Our great dead," says the *Germania*, "Mallinckrodt, Franckenstein, Windthorst, Schorlemer, Reichensperger, they all share with Dr. Lieber the common lot, that only after their death they have met with the recognition due to them even on the part of their political opponents in the parliaments." The *Norddeutsche Allgemeine Zeit-*

(The Review, Vol. IX, No. 21. St. Louis, Mo., May 29, 1902.)

ung, the semi-official organ of the government, pays him a tribute which honors the journal as much as the dead statesman: "The news of the death of Dr. Lieber will arouse the liveliest sympathy far and wide. The deceased parliamentarian was one of the most conspicuous personalities in the public life of the nation, and as leader of the strongest party in the Reichstag one of the most influential politicians in Germany. The creation of the new Civil Code of the Empire, the raising of our military strength, the laws of 1898 and 1900, creating the fleet, and many other important new laws, promoting the healthy development of the inner affairs of the Empire, as well as its power in foreign relations, have been effected with Dr. Lieber's distinguished coöperation. Even his political opponents must acknowledge that to the solution of the weighty problems which of late years have engaged the labors of Parliament, Dr. Lieber has given his great ability and vast and varied knowledge in the sincere desire of serving the welfare of the German people." Count Bülow, the Chancellor of the Empire, sent the following telegram to the widow of Dr. Lieber: "Deeply grieved by the sad tidings just received, I express to you and yours my heartfelt condolence. Purity and unselfishness of character, fidelity to conviction and absorbing activity in the service of the fatherland, assure to your deceased husband a lasting memory. Personally I shall always hold in grateful remembrance the political support and friendship he gave me."*) In giving some extracts from the obituaries of some of the leading Berlin party-organs, we premise that none of them was friendly to Lieber during life, most of them extremely hostile. The *Kreuzzeitung* says: ".....After Windthorst's death the sole leadership of his party in the Reichstag passed into his hands.....His action as party leader became more and more positive during the last years..... In character and talent he was entirely different from his predecessor. He was a man of passion, yet in his oratory he kept control of himself, spoke as deliberately and was as careful of the form as if he dictated his speech for print.....The Centre-party owes much to him and it will not be quite easy to find a successor for him as leader in the Reichstag." Windthorst, the incomparable debater—far and away the greatest that Germany has yet produced—and who in the great popular Catholic assemblies always delighted his hearers with his wise and witty speeches, was not strictly speaking an orator, whereas Lieber possessed all the

*) A secret which Lieber had shared with but a few of his most intimate friends, has become public property since his death. After the passage of the navybill of 1898, the choice was offered him of the post of governor of his native Province of Nassau, or of Minister in the Prussian Cabinet, or of Secretary of State in the Empire. That he resisted so alluring a temptation is a new proof of his absolute disinterestedness and of his single-hearted devotion to the great cause to which he had consecrated his life. If anything had been wanting to enshrine his memory with undying affection in the hearts of the Catholic people, this revelation would have done it.

elements of the orator : the splendid physical presence, the great voice, a fine imagination, a well-stored mind and above all—pectus quod facit disertum. There was something very grave and majestic about his eloquence ; his periods often swelled out in beautiful scientific construction ; it was a delight to follow them. In the perfervid heat of eloquence he sometimes made utterances, eagerly snapped up by his enemies, that he afterwards regretted, a thing which never happened to the wary Windthorst. Says the *Deutsche Tageszeitung*: “. . . The hatred with which he was pursued we have never understood. To be hated is usually the lot of true manhood ; but the peculiar hatred which singled him out, he did not deserve. We mourn in him a man of lofty genius, of strong and earnest will, who in his way has done much for the German Empire and for his party.”


The hatred with which the Centre-party is pursued was concentrated upon this distinguished leader. The lies told about him were often exasperating, sometimes ludicrous. Like his great master Windthorst, he always kept the party free from any entanglement in the extravagances of the anti-Semites or Jew-baiters. In 1896, the news made the round of the press, that Dr. Lieber was the husband of a Jewess. Of course, the *Germania* at once stated that Dr. Lieber's wife was a German lady and a Catholic. Lieber himself, referring to the report, in a private letter, expresses the following noble and deeply religious thoughts: “As long as the Blessed Mother of God remains a ‘Jewess,’ I do not see how any Catholic could make it a reproach to a man to have enabled his children through a (baptized) mother from the chosen people to glory before God with the priest during the most solemn part of the Canon of the Mass in the words, patriarchae nostri Abrahae. The whole thing is simply laughable, and had it not concerned my wife, I would have said, if I had thought it worth the while to say anything at all, that I should choose any day blood-relationship with Christ and His Apostles rather than with men like Sigl and their ilk. The older Berlin Catholics will smile who remember, that since 1830, scarcely a single Catholic work has been started in the capital without the active assistance of my wife's father. . . . At the last elections I had ‘sold my daughter to a Jew,’ my dear daughter who was then a child of eighteen and has since become a Sister of the Poor of St. Francis, and now I am the husband of a Jewess.” The *Reichsbote*, the organ of the Protestant parsons, has this to say: “. . . The Centre-party has sustained a great loss by his death. After Windthorst's death he soon stepped in the first place, soon also recognized that by mere opposition, success could no longer be achieved. Hence, he sought to give a commanding position to the Centre by positive

work. And in this he succeeded the more easily that no other party could boast of political leaders eminent enough to enable them to obtain greater influence for their parties. He was an exceeding hard worker, a quality most necessary in a parliamentary leader who wishes to gain and retain influence. Not only was he very active in Parliament, always ready to strike a blow at the right moment, but out of session time, too, he agitated up and down the country for his policy and in the interests of the Centre-party. He possessed in a high degree the sympathy of the Catholic clergy. His passing away will not cause a crisis in the party, for the instinct of self-preservation brings home to them the absolute necessity of union, a union preserved and strengthened by the clergy upon whose support the Centre-party rests." And the *Post*: ". . . . He always knew how far he could go and still draw the bulk of his party along with him. When he lay at death's door, two years ago, the affection of the people for him showed itself by demonstrations such as have never been bestowed upon any other Centre-man except the idolized Windthorst." The *Nationalzeitung*, a bitterly anti-Catholic liberal sheet, writes: ". . . . If he is to be judged by results, it must be conceded that he has achieved distinguished success. For the Centre-party, the death of a parliamentarian of such singular gifts, means a great loss. In the history of the German Parliament he has secured for himself a permanent place by having given to the greatest party a radically new direction. But it must not be forgotten that his whole political activity in and for his party was simply a means to the one great end: 'Clerical Domination.'" These opinions, expressed by more or less unfriendly papers, will assist the reader of this sketch to complete his own estimate of the life-work and character of the leader whose loss has brought mourning to Catholic Germany. Two party organs, that of the Socialists and of the Evangelische Bund, as they slandered him in life, so they vilified him at his open grave. The *Germania*, which had been the faithful mouthpiece of his thoughts, says: "We are overwhelmed with grief, yet not discouraged. Our leaders die, but our principle is immortal. Onward, courageously! Onward, under the standard of the Cross!"

Ernst Maria Lieber died as he had lived, in the arms of Mother Church, with whose sacraments he was fortified in his last hours. The Holy Father and many eminent men in Church and State sent heartfelt messages of condolence to his bereaved family. The funeral oration was delivered by the Bishop of Limburg, who, speaking to a great throng, among whom the leaders of the Centre-party were conspicuous, took for his text the words of St. Paul: "I have fought the good fight," and eulogized the deceased

statesman's political career, the Catholic piety and the happy and beautiful family life of the man who, in the face of death, after receiving the last sacraments, affirmed that never in his life had he entertained a doubt against the faith.

Grace Dispensaries of the Holy See.

s the Apostolic See has courts of justice, so it also has those of mercy, to whom a great number of cases is annually submitted, such as those for removing impediments of marriage, annulling marriages, granting the privilege of a domestic chapel, dispensing from irregularities, extending the faculties of bishops, etc. These matters are either submitted to the respective Congregations, or they are referred to the proper officials, the Penitentiary and the Dataria. The Sacred Congregation of the Propaganda claims the right to act in all these matters exclusively for the territory under its jurisdiction, viz.: Northern Europe, North America, and the mission countries generally. The Congregation of Bishops and Regulars is the competent court for petitions of religious, but most cases are referred to the two dispensaries mentioned above.

As its name implies, the Penitentiary was originally the supreme penitential court. At its head is the Cardinal Grand Penitentiary, and his office is one of the most important in the Curia. It is at present filled by Cardinal Serafino Vannutelli, and one of its privileges is to assist the Pope on his deathbed; on Ash Wednesday the Grand Penitentiary gives the ashes to the Pope in his chapel, and at the opening of the jubilee portal in St. Peter's he hands the Holy Father the golden hammer, and on closing it the golden trowel. When he assumes his office, he takes possession of the throne of the Grand Penitentiary in the three patriarchal basilicas of St. Peter, St. John Lateran, St. Mary Major in the most solemn manner, and in Holy Week he goes to these churches to fulfil his office. In each of these three basilicas there are as his representatives a number of so-called Apostolic Penitentiaries, Franciscans of different nationalities, who hear confessions in various languages and who have extensive faculties from him. Next to the Cardinal comes the so-called Director (*regens*) of the Penitentiary. He is the standing representative and vicar of the Grand Penitentiary. In difficult cases he must confer with him, whilst very difficult ones are submitted by the Grand Penitentiary to the Holy Father himself. The Director is

assisted by a theologian and a canonist, and it is their duty to examine all petitions from a moral and canonical view. The former is always selected from the Society of Jesus, the latter is a secular priest. In most cases submitted to the Penitentiary questions of conscience are treated, hence names are generally not mentioned, and this court deals with cases, not with persons.

The dispensary for papal graces *in foro externo* is the Dataria. To it belong such cases as granting of benefices, the appointment of canons, etc. As these favors depend on the concordats agreed upon between the different governments and the Holy See, it is obvious that the execution of the matters submitted to the Dataria is very much diversified, and this explains the great number of officials employed in this commission. At its head is the Prodatarius, at present Cardinal Aloisi Masella. By virtue of his office he is the first cardinal of the Apostolic palace, but as it is bestowed on him mainly through the confidence of the Pope, it becomes extinct with the demise of the latter. He is assisted by the Subdatarius, at present Msgr. Spolverini, who accompanies the Prodatarius to his audience with the Pope every Tuesday. The principal officials of the Dataria convene twice a week to discuss the petitions sent in. These petitions are accepted only from the so-called Apostolic agents, and are by them expedited and received, the same as by lawyers in secular courts. The fees that are charged for the privileges of the Dataria go to the support of its officials, and the surplus is used for benevolent purposes.

“*Sleuth-Hound Heresy Hunters.*”



THIS is an epithet which the Milwaukee *Catholic Citizen* has repeatedly applied to those Catholic journalists who denounced Liberalism, or its first cousin, Americanism. For the edification of the *Citizen* and others *ejusdem furfuris*, we reproduce here ‘A Page from History,’ which the Rev. Dr. Charles Maignen publishes in the *Vérité Française* (No. 3193):

“The fight of St. Vincent de Paul against Jansenism contains a great many lessons. St. Vincent wrote of Arnauld’s book on Frequent Communion: ‘It is not to be wondered at that M. Arnauld sometimes expresses himself like other Catholics; therein he but imitates Calvin, etc.,’ while the book and its author thus severely judged, were highly esteemed by many persons ‘of piety and condition,’ as the saying then was. From its very appear-

ance, St. Vincent, despite the many episcopal approbations which it bore, had denounced it at Rome. When the Papal Nuncio, Msgr. Grimaldi, was informed of it, he became greatly excited. He wrote to the Cardinal Secretary of State that he felt obliged to remind his Eminence, that twenty doctors of the Sorbonne were involved in this affair, together with fifteen bishops well-intentioned towards the Holy See and highly esteemed for their great piety; and that he hoped Arnould's book would not be prohibited, because it could not be done without great prejudice to these prelates, and that nothing be done without giving them warning in writing or without previously hearing their opinion.

"St. Vincent, then seventy years old, was well aware of all these facts. He had himself informed Anne of Austria that among the prelates who had approved of the work, two, at least, had not read it. The Queen-Regent was greatly astonished and asked the Saint whether it was possible that a bishop could approve a book without having read it. All these—we may call them extrinsic-considerations did not check St. Vincent. He saw the ravages caused in the Church by the spread of the new doctrines and insisted on their quick condemnation.

"Yet before condemning the book on 'Frequent Communion' Rome hesitated and waited until all the bishops who had approved of it, were dead. When, after forty-six years, the book was finally condemned, St. Vincent de Paul had been dead three decades. His zeal had led him to anticipate the judgment of the Holy See by nearly fifty years.

"Had St. Vincent been listened to in 1644 (date of the Nuncio's letter), it is permitted to believe that Jansenism would have caused less damage in France. St. Vincent, therefore, did not believe he sinned against charity by denouncing a book whose condemnation would have greatly prejudiced the reputation of fifteen bishops, "well-intentioned towards the Holy See" and distinguished for "great piety." It may be said that he made an effort to bring trouble into the Church, yet the Church has placed him on her altars and says of him in the lessons of the Breviary: '*Serpentes errores simul sensit et exhorruit.*'

"All this is apparently changed to-day; for every one knows that to denounce errors propagated by persons 'well-intentioned towards the Holy See,' is tantamount to being a 'refractaire.' Never-the-less, the example of St. Vincent can not but encourage those who are impatient. The condemnation of the Life of Father Hecker and the book of Madame Marie du S. Coeur (a book likewise approved by fifteen bishops, several of whom confessed that they had not read it) came almost with the quickness of lightning, less than two years after their appearance. That of the 'Chris-

tian Democrats,' is coming about by pieces. The Encyclical *Graves de communi* has been for them a grave warning. The late instructions of the Congregation of Extraordinary Ecclesiastical Affairs is a second summons; if it is not listened too, a third will follow; we shall not have to wait forty-six years to see this error damned."

Now, what has all this to do with the *Catholic Citizen* and its editor? Apparently nothing, in reality much. Time and again THE REVIEW has blamed the *Citizen* for uncritically copying ridiculous news despatches about Church events from the secular press, as when, a few years ago, it soberly told its readers about an afternoon military mass in a Catholic Church. About a month ago the same *Citizen* lectured other careless Catholic editors, advising them not to rely upon the secular press for Church news. We do not believe the *Citizen* will call St. Vincent de Paul a "sleuth-hound heresy hunter," but we hope by just such examples to induce our contemporary by and by to muster courage enough to stand up for the truth and every particle thereof, regardless of consequences.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Question of a Catholic Daily Newspaper Press.—The State Convention of the Federation of German Catholic Societies of Missouri has appointed a committee—Rev. P. Timothy, O. F. M. and the Editor of THE REVIEW being among the members—to enquire into the feasibility of establishing a Catholic daily newspaper in the English language.

The Chicago *Western Catholic* (May 3rd) fears "that the distinguished journalists who control the weeklies are not in touch with the needs of the Catholic masses." It believes "they (these journalists) do not appreciate the menace, the dailies of the secular press are to the morals of Catholic families," and continues:

"The dailies, with their nauseating descriptions of murders, scandals, suicides and debaucheries, are not superior to the cheap novel, which the Catholic purchaser of the daily will vehemently condemn. The modern daily caters for the prurient and immoral. The suggestive picture and prolixity of indecent detail renders the modern yellow journal unfit for the perusal of Catholic youth.

"A clean newspaper will be welcomed by the plain, clean thinking people who are disgusted by the morbid accounts of coroner's inquests held over the remains of weak victims of degenerate and

brutal men. The average American is weary of the columns given to the life history of some courtesan or debauchee, while 'half a stick of type' chronicles events of vast importance to suffering humanity.

"We invite the attention of the great (?) Catholic weeklies to the following extract from the latest Encyclical of His Holiness, Pope Leo XIII.: 'The mind of youth is enthralled by the perverse teaching of the day. It absorbs all the errors which an unbridled press does not hesitate to sow broadcast and which depraves the mind and the will of youth and foments in them that spirit of pride and insubordination which so often troubles the peace of families and cities.' The great Pontiff has again proved himself to be abreast of the times and his grave warning should not pass unheeded."

EDUCATION.

Another Argument for the Necessity of a Christian Education.—In a paper read before the recent National Prison Congress, the Hon. Samuel J. Barrows, Commissioner of the United States on the International Prison Commission, made the statement that "No codes and statutes can take the place of that education into moral and social duty which develops into the highest justice and the most perfect brotherhood." (See *Public Opinion*, No. 19.)

If even a Commissioner of the United States on the International Prison Commission comes to the conclusion that "no codes and statutes can take the place of that education into moral and social duty, which develops into the highest justice and the most perfect brotherhood," it is about time that the American school system be thoroughly remodelled. No such education is possible in our public schools, as at present conducted, and unfortunately the home can only in isolated cases complete the work that the public institution leaves unfinished in this respect. If there is any argument needed for the necessity of a Christian education, it is furnished by the above statement of the Prison Commissioner.

LITERATURE.

Dictionarium Marianum, sive Encomia, Symbolicæ Expositiones, Figuræ, etc., de Dignitate et Pietate B. Mariæ V. a Fr. Josepho Calas. Card. Vives, O. M. C., Collecta. Romæ, Typis Vaticanis, 1901. 75 cts net.

The most complete *Dictionarium Marianum* or collection of names, attributes and figures of the Blessed Virgin is the *Polyanthea Mariana*, published in 1683 by Ippolito Marracci. He belonged to the Clerics of the Blessed Virgin Mary and dedicated his whole life to the glory of the Mother of God, collecting everything worthy of note that was ever written in praise of his august patron. His *Polyanthea Mariana* was republished by Migne in his *Summa Aurea* (vols. 9 and 10.) The present book of Cardinal Vives is an extract from, or a condensation of, Marracci's extensive work and will be a welcome gift for all children of Mary, to whom the costly collection of Migne is not accessible.

A Warning.—Catholics are hereby warned not to buy the set of

books called 'The World's History and Its Makers.' The work contains the most abominable historical falsehoods.

SCIENCE AND INDUSTRY.

Speed on Electric Railways.—The German Society for the Study of Electric Railways has lately experimented upon speed, and in some of its trials 100 to 105 miles per hour was attained. The air resistance was found to be equivalent to the force of wind with a velocity of 12 feet per second. This is a velocity which has only once been reached by German storms, namely in the hurricane of February, 1894. The experimenters are confident that speeds much exceeding 100 miles per hour can be maintained on electric railways.

Mummy Wheat.—Popular journals every now and again recount that wheat found in mummy cases has been planted, has germinated and grown. Certain wheats of Egyptian origin are known as mummy wheats. The legend will probably live; but it has no verifiable basis. M. E. Gain has recently tried extensive experiments with wheat taken from Egyptian tombs and finds that no cereals there found will reproduce their kind. The embryos of such grains are completely dead, although the reserve material is perfectly fit to nourish them were they alive.

POLITICS AND SOCIOLOGY.

Catholic Labor Unions.—Under the heading, "No Catholic Labor Unions," the *Catholic Columbian*, lately (March 29) wrote: "Recently the *Columbian* objected to a movement to make Catholics withdraw from existing labor organizations and form societies of their own. It has good company in its opposition, for the Rt. Rev. Bishop Quigley is with it. Lately the Bishop condemned those of the principles of Socialism that are not contrary to religion (?). For this he has been attacked by the State Committee of the Social Democratic party. One of the statements against him is as follows:

"And as if to remove all doubts as to the real import of that sudden crusade against Socialism, Bishop Quigley and his associates *inaugurate a movement for the organization of—Catholic labor unions.* Labor unions organized on religious lines! Can any workingman conceive of a greater absurdity or monstrosity? Imagine a strike of any trade in which the workingmen of one creed only participate, while the others continue to work! How very effective—for the capitalists!"

"Bishop Quigley promptly denied the accusation. He made it clear that he did not propose to organize a Catholic labor union, but to preserve Christian principles in the organizations to which Catholics may belong. He said to the Catholic laboring men of his diocese:

"With the approbation of your Church, then, you have organized your labor unions, and it rests with you, Catholic workingmen of Buffalo, to see that these unions shall not become hotbeds for the propagation of irreligion, atheism, and anarchy. It is your duty to take hold of the administration of the affairs of your

unions and see to it that these bad principles shall be cast out. We do not tell you to leave the unions. The enemies of religion and society would be glad if you were out. Then they could ply their nefarious business unchallenged. We want you to stay there to guard the unions against the influence of the enemies of Christian labor.'

"That is precisely what the *Columbian* said: The Catholics now in tolerable labor societies should stay in them in order to keep them in line with justice and to prevent Socialists and Anarchists from getting control of them. To form a labor society on a denominational line would mean the speedy discharge of most of its members from their present jobs and the inundation of the labor world by the rising tide of Socialism."

Will the *Catholic Columbian* or any one else please refute with solid arguments what Dr. G. Ratzinger says in the second edition of his classical book, 'Volkswirtschaft,' page 192:

"At present, especially in trade circles, there is a strong predilection for a new organization after the model of the guilds. But it was not the exterior organization that gave the old guilds their technical progress, development, and prosperity, but the quickening spirit which created that organization after the model of the family. When this spirit of the love of God and of neighbor, which beheld in the associate not the competitor, but the brother, had disappeared, and egotism and envy had taken its place, the organization itself became a means of decadence and pauperism, a dead weight on all development and progress. If the prosperity of the Middle Ages is to be brought back again, the spirit of Christian charity must be reawakened. Living organizations can not be created by outward means alone. When all the strata of society once more consider labor as a *moral calling*, as a *God-given office*, then, in place of commercialism and competition we shall have a noble rivalry to do one's best in the service of the whole community, and organizations will spring up from interior motives that answer the necessities of the age."

Were there no other problem to be solved than that of wages, in the solution of the social question, we might agree with the *Catholic Columbian*; but the question of wages is neither the sole nor the most important problem. To solve the question of wages, to create fairer conditions of labor, etc., Catholic laboringmen may remain members of unions that are not in opposition to Catholic teaching; but *Catholic labor unions* are the only means to make them a leaven fit to regenerate the working classes and effectively ward off Socialism.

Compulsory Arbitration of Railroad Disputes.—A plan for compulsory arbitration of railroad disputes, now before the Canadian Parliament, has certain novel features. First, the bill makes strikes and lockouts illegal, and provides penalties for this newly created offence. Disputes within the provinces are to be referred to provincial boards, consisting of three members, one elected by the railroad companies, one by the employés, and the third appointed by these two, or, on their failure to agree, by the provincial governor in council. The supreme tribunal is to be the Dominion Board, composed of two each from the companies and the labor representatives of the provincial boards, and a fifth

member to be appointed by the other four, or by the Governor-General. The fact that the project has so far excited little discussion may be taken as a sign that Canada is willing to enter upon that path of labor legislation which New Zealand and Australia have broken out; but it may equally well signify indifference. An interesting feature of the scheme is its strict limitation to railroad disputes. Mr. Mulock, who introduced the bill, holds that these institutions touch the government and affect the general welfare at so many points that they are properly the subject of special legislation. The logic of events is rapidly forcing that view upon this country, which in the main has been averse to laws that discriminate different kinds of corporations.

ARCHAEOLOGY.

An Archaeological Calamity.—Nothing less than an archaeological calamity has happened on Mount Athos, where eleven centuries of Byzantine art, architecture, and tradition have perished utterly in the flames. Fire broke out in the monastery of St. Paul, and the entire building, with all its contents, was destroyed. The monastery dates back eleven centuries, its library was rich in manuscript documents of the Byzantine emperors, and the interior was a treasure-house of Byzantine art. The reliquary was full of objects of the highest legendary interest. Among the other objects it contained what a tradition of the Greek Church held to be the identical gifts presented in homage by the three Wise Men of the East at Bethlehem. All have perished.

MEDICINE.

A New Cure for Malarial Fever.—An important discovery in medical science is announced by M. Armand Gautier in the current number of the *Comptes rendus*. He has found that sodium methylarsenate, injected into the blood in minute amounts, is an absolute cure for malarial fever. Particulars are given of the treatment of nine cases, all of which had been contracted in Africa, and which were of such a severe type as to be refractory to large doses of quinine. The nine cases were rapidly cured, two only showing a slight relapse, and these yielded at once to a second injection. The progress of the cure was followed in each case by the examination of the blood, and the treatment was always followed by the disappearance of the specific hematozoa. The salt was also found to suppress entirely the anæmia associated with malaria. Mr. Gautier regards the results as sufficiently definite to authorize the substitution of this drug for quinine in pernicious malaria, although it still remains for further researches to determine the best dose, and whether administration by the mouth or hypodermically is to be preferred.



MISCELLANY.

About Vaccination.—Dr. M. J. Synnott of Montclair, N. J., recently sent us the following :

“At this time, when physicians and health officers throughout the country are struggling to combat the wide spread epidemic of smallpox, articles opposing vaccination, such as have appeared in *THE REVIEW* of late, are particularly annoying. There is no longer any doubt or difference of opinion among scientific men about vaccination. It has been proven conclusively long ago that a successful vaccination is an almost certain preventive against smallpox. Of course if the vaccination is not successful, or does not “take,” it affords no immunity. This fact is important in explaining certain statistics which on first thought appear unfavorable to vaccination. In the rare instances where smallpox has been known to follow successful vaccination,—and these cases are very rare,—the disease is not nearly so fatal, and it pursues a milder course. Another fact lost sight of by those who compile anti-vaccination statistics is the importance of re-vaccination. It is now known that the immunity afforded by vaccination lasts only a few years. Therefore one should be vaccinated every four or five years, or oftener if directly exposed to the disease. It is unnecessary it seems to me to go into any defence of vaccination. Personally I can not understand how any one can be other than an advocate of vaccination, unless blinded by prejudice or misled by meaningless statistics, but none are so blind as they who will not see. Editors should unite in urging their readers to submit to vaccination, and articles opposing it should be condemned at this time particularly when the disease is so prevalent. Believe me, Mr. Editor, when I again assure you that all scientific men throughout the world, almost without exception, are advocates of vaccination. The few physicians who oppose it, are not scientific men and are without standing in their profession.—M. J. SYNNOTT, M. D.”

This is a characteristic letter from a man who thoroughly believes in vaccination because he has been taught it is true and has accepted the statement as made, without question. He is not to be blamed in his unreasoning faith, so we just pity and forgive.

But we would like to ask a question: Who are the persons who “compile anti-vaccination statistics”? There are no figures save those made by vaccinationists, and Dr. Synnott ought to know it. We are willing to admit most smallpox figures are “meaningless statistics,” even when they are partially true, but that is not the fault of the anti-vaccinationists.

We admit “there is no doubt or difference of opinion among scientific men about vaccination,” because it is true each and all admit vaccination has no scientific basis. Not only do they agree upon this, but so complete is their agreement that there is not on earth to-day a single man, medical or otherwise, who will even assert he knows what vaccination is; and this has been true during the whole 100 years of its practice. With universal condemnation of all scientists on the one hand and confessed ignorance of its defenders upon the other, is it surprising that more and more op-

pose vaccination and that anti-vaccination societies now extend to the uttermost parts of the earth?

The quibble about successful vaccination or a "take" can not be satisfactorily answered until the medical profession tells us what vaccination is: a question that has "stumped" them for 100 years. Even the "great" Welsh of Philadelphia "fell down" here before the Pennsylvania legislature; as did all of vaccination's defenders before the English Royal Commission. That is the reason, principally, why England abolished compulsory vaccination.

As to smallpox fatality, is not 36 per cent. as great as ever—yet this was the rate in the Philippines, among our many times re-vaccinated soldiers; or were they not vaccinated properly? Perhaps Dr. Synnott ought to instruct the United States army surgeons how to vaccinate.

Among the "few physicians who oppose it," are to be found some of the world's greatest medical men of to-day—men like Elmer Lee, Ex.-V.-P. Am. Med. Assoc., New York; E. M. Crookshank, of Kings College London, Hubert Boens, Gov't Phys., Brussels, and hundreds of others both noted and famous in all medical lines.

The Bull Dispensing Spaniards From Friday Abstinence.—The *Casket* had the subjoined note in a recent issue (No. 14) anent an enquiry printed in our No. 14:

"An enquirer writing to one of our exchanges asks whether it is true that the Spanish nation was dispensed from the Friday abstinence early in the sixteenth century. No answer was given that we have seen. We can not say what the law is in Spain itself, but we are credibly informed that the Friday abstinence has never been in force in the Spanish colonies, such as Cuba, Mexico, and the Philippines except on the Fridays of Lent, Ember Days, and Vigils. It will be charitable to suppose, therefore, if we see Cubans or Filipinos eating meat on Friday in this country, that they have not yet learned that abstinence from flesh meat on that day is a law of the Church with us. Even in Arizona, New Mexico, and portions of Colorado, although these are no longer under Spanish or Spanish-American rule, there is yet no Friday abstinence, with the exceptions above mentioned."

A learned friend writes us on the same subject:

The papal bull dispensing Spaniards from the Friday abstinence and granting them certain other privileges, is proclaimed annually on the eve of the first Sunday in Advent and can be had in every Catholic book store in Madrid for a few cents. It is very old. When the Spanish nation, under Ferdinand the Catholic of Arragon and Isabella of Castile, made immense sacrifices to prevent Christian Europe from being flooded by the Saracens, they were rewarded by an Apostolic bull granting them a number of special privileges and favors, mostly spiritual, for a limited number of years. These privileges were renewed and adapted to the times by subsequent popes and the alms from the sale of each bull are devoted to charitable works. On May 17th, 1890, Leo XIII. renewed it for the term of twelve years, beginning with the first Sunday in Advent of that year, assigning the bulk of the proceeds to the poor churches and charitable institutions of Spain. Contrary to the allegations of anti-Catholic newspapers, the Vatican derives no income from this source.

NOTE-BOOK.

The Washington correspondent of the *N. Y. Freeman's Journal* (No. 3592) makes the interesting revelation that *the total number of lay students at the Catholic University is sixteen, including a few undergraduates.* This sorry condition of affairs is attributed to the fact that "there is not a sufficient number of Catholic laymen who desire a higher education."

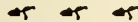
No doubt the number of Catholic graduates who are willing and able to take a university course, is comparatively small; but there are surely more than a dozen in all the land. We know of one at least who would have attended the Catholic University if it had been a true Catholic university, instead of a fourth-rate nursery of Liberalism; and what about the hundreds of Catholic students at Protestant universities?



The *Catholic Universe* (No. 1452), whose editor says he is "not associated with the Knights of Columbus," declares as the result of an enquiry among members of the Order that, while "doubtless priests have been initiated in the K. of C. and can be initiated now if they choose to go through the ceremony," "they may become full members without an initiation, and we understand that the officials of the K. of C. prefer that priests would not go through the initiation. We certainly would oppose and deprecate such a ceremony, with its interrogations, for a priest."

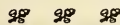
We have been told by members of the Order, boastfully, that bishops and priests have to go through the same initiation ceremonies as the humblest layman, because the Order is absolutely democratic.

Who is right? We do not remember having seen in the constitution of the K. of C. any provision excepting clergymen from the indignities of the semi-Masonic mummery prescribed for the initiation of new members.



The *Southern Messenger* (No. 13) says in this connection:

"The *Catholic Universe* defends the initiation ceremonies of the Knights of Columbus by showing that bishops and priests are not subjected to them, and adds 'We certainly would oppose and deprecate such a ceremony, with its interrogations, for a priest. However, we do not see that any harm can result to laymen, etc.' This is what might be called 'damning with faint praise.'"



Bishop Keiley's speech, which we criticized in our No. 18, has elicited the following letter from Msgr. T. P. Thorpe to the *Catholic Universe* (No. 1452):

"As a priest and an American citizen, I sincerely thank the *Catholic Universe* for its prompt and judicious condemnation of the lurid and highly imprudent utterances attributed to Dr. Keily, Bishop of Savannah, by the daily press. As Dr. Keily, a citizen of the State of Georgia, he has a right to think and speak as he

pleases about the inception and the ending of the Civil War, but as Dr. Keily, wielding the crozier of a Catholic Bishop, he has no right to publicly insult the Chief Executive, who has never sought to injure the Church, or to compromise the Catholics of the whole country by such a display of miserable sectionalism. Benjamin Keily may display his feelings regarding those he deemed his enemies in the 'Lost Cause,' but Bishop Keily, as you well and calmly say, should remember that he is a ruler in the household of the Prince of Peace."

To the honor of the Catholic press be it said that it has quite unanimously, if respectfully, deprecated the wild utterances attributed to Msgr. Keily. Strangely, the chief champion of the Republican party in our hierarchy, Archbishop Ireland, has not deemed it worth while to defend President Roosevelt against the terrific onslaught of his brother prelate of Savannah.



Those who believe that "Americanism" is dead in this country, will do well to ponder this extract from the *Catholic Citizen's* (No. 27) obituary of Archbishop Corrigan :

"In the prelatical church controversies which ensued in this country between the year 1886 and 1899, Archbishop Corrigan lent the prestige of his name and position to the conservative party, which has undoubtedly won, so far as the arbitrament of Rome goes, many points in the controversy; but the brains of the conservative party was pretty well circumscribed to 'the Germans and the Jesuits.' It was never a popular side with the masses of American Catholics. Its last clap, the letter on 'Americanism,' excited wonderment rather than enthusiasm among the laity."

Sap. sat.



According to common belief, a United States senator leads a jolly life; his days are free from care and strife; but the events of the last few weeks must extirpate this popular error. Senator Tillman has got into a fist fight with Senator McLaurin; Senator Money has drawn a knife on a street-car conductor; and Senator Clark of Montana has been arrested for running an automobile above legal speed. True, Senator Tillman apologized, but in sections of South Carolina an apology is still regarded as a weak-kneed way to avoid the field of honor. Senator Money pleads that the knife was only a little one, but that excuse must simply serve to destroy his reputation as a statesman in those parts of Mississippi where the "bowie" is recognized as the orthodox weapon for settling disputes between gentlemen. Senator Clark, too, declares that he didn't know he was going too fast; but in Montana, where Senator Clark is accustomed to drive newspapers, courts, and legislature at any pace he pleases, his defence must seem like a pitiful evasion, unworthy of Montana and the man. Altogether, then, here are three senators who are laying up the worst kind of trouble for themselves at home. Of course, any moralist can see that they are in difficulties because they do not stick through thick and thin to their highest ideals of the strenuous life. Clearly, the atmosphere of Washington is enervating, and is sure sooner or later, to sap the manhood of our most virile leaders.

Catholic Parochial vs. State Schools.

THOMAS P. KERNAN, in a paper on Catholic Parochial Schools and the Public Schools in *Mosher's Magazine* (No. 5) presents these interesting figures :

The Catholic Directory for 1901 gives the number of Catholic parishes having parochial schools in the United States in 1901 as 3,812, and the number of children attending these schools during the previous year as 903,980.

The report of the Commissioner of Education of the United States for 1901, Vol. I, page ix, has the following : "Total enrollment in schools and colleges. There were enrolled in the schools and colleges, public and private, during the year 1899-1900, 17,020,710 pupils, the same being an increase of 282,348 pupils over the previous year. Of this number the enrollment in public institutions was 15,443,462."

The Commissioner, on page xiii, gives the following reliable figures in regard to the cost of the common schools of this country :

Expenditure per pupil (of average attendance):

For sites, buildings, etc.,	- - -	\$ 3.62
For salaries,	- - - - -	12.94
For all other purposes,	- - -	3.73

Total expenditure per pupil, \$20.29

The total expenditure is given as :

For sites, buildings, furniture, libraries, and apparatus,	-	\$38,083,553
For salaries of teachers and superintendents,	- -	136,031,838
For all other purposes,	- - -	39,158,963

Total expended, - - - \$213,274,354

Expenditure per capita of population, - - - \$2.83

From this official report of the Commissioner of Education of the United States we see that the total amount expended for common-school purposes during the year 1899-1900 was more than two hundred and thirteen million dollars, and that the cost for the education of each pupil in the common schools for that year was a little more than twenty dollars.

If the 903,980 pupils who attended the Catholic parish schools (The Review, Vol. IX, No. 22. St. Louis, Mo., June 5, 1902.)

in 1899-1900 had attended the common schools, at the same rate of expenditure, \$20.29 per pupil, the additional sum of more than eighteen million dollars (\$18,341,754) would have to be added to the common-school estimate for that year. But these 903,980 pupils attended schools supported by the Catholic Church, and consequently that large sum was saved to the common-school tax of the different States in one year. Any approximate estimate of the money spent by Catholics on parochial schools during the past fifty years would be hundreds of millions of dollars.

New York City alone, not including Brooklyn or Staten Island, had in 1899-1900 sixty Catholic parish schools for boys and sixty-one for girls, a total of one hundred and twenty-one schools, attended by over forty thousand children (40,939). When we remember the high value of real estate in Manhattan Island, it is evident that for the Catholic Church to build and maintain so many schools in the city of New York must be an enormous tax on its members.

If the common saying is true that "money talks," Catholics are the most earnest supporters of education in this country, for they not only pay their share of taxes for the support of the public schools, but they moreover maintain Catholic parish schools of their own.

In England, a Protestant country, the people think it only just to grant Catholics an allowance from the public funds towards the support of free schools of their own. There Catholics are taxed for the maintenance of their own schools, which, of course, must come up to a certain standard in secular branches, and they are not taxed for the support of other public schools. Mr. Kernan hopes, and we share his hope, that the day may come when in the United States a similar course will commend itself to the sense of fairness of the Protestant majority.

The Cradle of Christian Civilization.*)

BARONIUS wonders that in the sixth century, when idolatry was extinct throughout the whole world, it should yet have, when St. Benedict arrived, deep roots among the Cassinese, through the negligence of their bishops. But, since there were no longer any bishops there, and idolatry could not be rooted out of the Roman Empire at once, it is not to be wondered at that there should be left in those places some remnants of the

*) A Leaf From Abbot Tosti's Life of St. Benedict, pp. 78-82.

old superstitions. These are troublesome weeds. You may tear them up in one place, but their roots germinate in another, until time at last kills them. . . . I do not know what reception the Cassinese gave to St. Benedict and the little monastic colony from Subiaco, which he brought amongst them; but, from what we shall relate a little later, it will become clear that his reception was kind, and that in a short time, a paternal bond united to the heart of the Saint that poor people, who, without pastor or civil government, and terrified by the misfortunes they had endured, had wandered from the path to heaven, whence alone the consolation of hope can come to us. St. Benedict, conscious of the mission which he had received from God, to bring back this people to the faith of Christ, no doubt called to mind the instructions with which the Apostles were sent forth to convert the nations. They were to be poor, to be the bearers of peace, to eat the bread of hospitality, to heal the sick, and to announce the coming among them of the kingdom of God.

Such were those few monks with their Master. Peace be to this house, they said, and it did not return to them rejected, but awaited them at the table of hospitality. The most splendid revelation of the Divinity of Christ and of His Sacraments, took place in the symbolical feasts at Cana of Galilee, in the house of Simon the Leper, at the last supper, and in the town of Emmaus. St. Gregory mentions the preaching of St. Benedict and the wondrous cures that he wrought, after the destruction of idolatry, and the building of Monte Cassino. But, both the one and the other were begun at his first arrival in the Cassinese settlement. What a history there is in that first meeting of St. Benedict and that people! Here that great Apostle of the Gospel cast the first seed into the heart of the individual; here he fostered it in the bosom of the family, by the prodigies of his charity. Here that family afterwards grew into a civil community, *civitas S. Germani*, and was gathered around the Monastery of St. Benedict, dedicated to Our Saviour. From this spot, the seed grew into a tree, so large as to receive into its branches the whole of Europe, civilized and sanctified by the Order of St. Benedict. Beautiful and precious are the treasures that record the ancient grandeur of their Roman city; but these, perishable as they are, can never equal the immortal glory of having given a cradle to modern Christian civilization. The name of St. Germanus is the blazoned symbol of the nobility of this city.

St. Gregory tells us that the Saint gave himself to the conversion of the Cassinese and the neighboring territories by continual preaching—*praedicatione continua*—to show that the supreme motive of his coming into these parts, was to bring back to the

faith of Christ those souls that had strayed away into the false worship of idols. Therefore, without any delay, on his first arrival in the land, he made a beginning of his Apostolic ministry; and did not desist from it on ascending the mountain, on whose summit the pagan divinities had their seat, until he had made Christian again that people which was to help him in the destruction of the idols and in the foundation of his first monastery. But as the germs of ancient Christianity had not yet been killed by the tares of pagan superstitions, through the remarkable grace which shone forth in the countenance and words of the Saint, and by the wonders which he wrought, he quickly gathered around him a good number of faithful, who, venerating him as a messenger of God, and loving him as a father, were unwilling to leave him.

The mountain, which takes the name of Cassino from the region which is on its side, is one of those heights which descends from the chain of the Mediterranean Apennines into the valley of the Luis and guards it like a sentry, whilst the others run towards the north to join the Aprutian Mountains. To-day wild-looking and despoiled of its woods, and white with calcareous rocks, it offers a spectacle of sadness. But the Saint found it all clad with ancient forests, sacred to the worship of devils, as St. Gregory tells us, and in which, even to that time, a number of foolish pagans offered sacrifices to the gods. Those sacrifices were a folly; but to have preserved those woods, for which the pagans had so great a regard, was a work of hygiene, which the Christians of these times, without so many gods and sacrifices, would do well to imitate. To denude the mountains is to let the rain rush down to their base, and there cause marshes and pestilences. The road which leads from east to west, winding along the side of the mountain, and for three miles bordering its summit, was the same by which, to our own days, the ascent was made on horseback, and which was afterwards paved differently, and in some parts followed a different direction. By that path, as St. Gregory tells us, the foolish country people ascended, in order to offer their sacrifices at the ancient *Fanum*, which was dedicated to Apollo. This temple is on the highest crest, on the site of the ancient Acropolis of the city of Cassino. St. Gregory speaks only of Apollo; but the Monk Mark, in his poem, relates that the blinded crowd venerated there profane images, and held, as gods, sculptured idols; that they built these temples and altars, on which they offered bloody sacrifices; that they called the place *Arz*, and had consecrated it to gods of stone. The best name for it, he says, would have been infernal chaos. The whole mountain was, then, consecrated to idols, and was, as it were, a Pagan Pantheon.

Some Academic Publications From Fribourg.

THE Catholic University of Fribourg in Switzerland seems to have realized from the outset of its career the ideal of a university which is more especially identified with the German theory and practice than with those of our own degree-ridden and examination-ridden system—viz., that the first consideration in creating a true seat of learning is to gather together a staff of highly qualified scholars, who shall be specialists in their own particular lines of study and a great part of whose energies shall be devoted to scientific research and the advancement of science. The fame and success of a German university, and its power of attracting students, are based rather upon the possession of several such masters of thought and research, than upon the mere size or the difficulty of their degree examinations.

Judged by this standard, the University of Fribourg must command respect. For the quality of an academic staff is estimated largely by the scientific output of its members, and in Fribourg we have before us as we write abundant evidence of the literary and scientific productiveness of its various professors during little more than a decade. To say nothing of the independent works published by its professors during that space—Berthier's splendid edition of Dante's *Divina Commedia*, with its scholastic commentary, occurs to the mind on this score—or their numerous contributions to specialist reviews, we will confine our attention to the goodly pile of strictly academic and collective publications which have issued from the university press between 1890 and 1902, and which lie before our eyes at this moment.

From 1890 to 1892, these memoirs issued under the collective title of *Indices Friburgenses*, of which seven appeared, of varied bulk and belonging to various branches of learning. Bédier's critical edition of *Le Lai de l'Ombre*, an old French 13th century romantic poem, and Streitberg's study on the German comparatives in *ôz* (103 pp., 1890), together worthily inaugurated the series from the philological side. Effmann's elaborate illustrated essay, *Heiligkreuz und Pfalzel: Beiträge zur Gaugeschichte Triers* (159 pp., 1890), followed the same year, a valuable contribution to the ecclesiastical archæology and architectural history of the Middle Ages. Next year Weyman edited a Latin classical text, the *Psyche et Cupido* of Apuleius (52 pp., 1891), and a little-known branch of European literary history was illustrated by Kallenbach's interesting study, *Les Humanistes Polonais* (72 pp.)

Early Christian art received a valuable elucidation in Berthier's beautifully illustrated memoir, *La Porte de Sainte-Sabine à Rome* (90 pp., 1892). The series was closed by a study from the law faculty on *Illegality as a Ground for Compensation*, by Rensing.

The following year the publication, whilst retaining its large quarto format, changed its title to *Collectanea Friburgensia*, of which the first series lasted from 1894 to 1900, whilst the second (large 8vo. size) began last year. The first issued was a considerable volume of 214 pages on a historical subject, the correspondence of Alfonso and Girolamo Casati with Leopold V. of Austria, by Reinhardt. The Casati were Spanish ambassadors to the Swiss Confederation (1620-23), and this publication of their letters is an important contribution to Swiss history. The next fasciculus was the first of Hubert Grimme's exceedingly learned and important studies on Semitic philology, in which branch of science he holds a high position. It was devoted to the prosody of the Syriac father, St. Ephrem. In 1895 Marchot edited the most ancient Rhaetoromanic text known (*Les Gloses de Cassel*, 67 pp.); and Jostes contributed some hitherto inedited texts as a contribution to the history of German mysticism (*Meister Eckhart und seine Jünger*, 160 pp.) Grimme appears once more in 1896 with a minute study of Hebrew accents and vowel systems (*Grundzüge der hebräischen Akzent-und Vokallehre*, 148 pp.) But quite the most considerable volume of the series, and the one that has perhaps been the most widely read, was Michaut's new critical edition of Pascal's *Pensées*, which was crowned by the French Academy, and awarded the Saintour prize. This is quite a large volume (190 and 469 pp.), and will probably prove to be the *édition définitive* of the celebrated French classic, based as it is on the original MS., and with the variants of all the editions. In 1897 Büchi contributed a study of the quarrel between Austria and Fribourg, which led to the latter state going over to Savoy and joining the Swiss Confederation. An important chapter in the history of philosophy is Mandonnet's study of Averroism, in the 13th century, a critical essay based on inedited documents. It appeared in 1899, and was crowned by the French Académie des Inscriptions. The ninth and last fasciculus of this first series was Schnürer's enquiry into the important mediaeval chronicle known as *Fredegar's* (*Die Verfasser der sogenannten Fredegar-Chronik*, 263 pp., 1900).

With the new century the *Collectanea* assumed a more handy form, large octavo, and three volumes have been published in it. First came Giraud's able study of Taine (*Essai sur Taine, son Oeuvre et son Influence*, 322 pp., 1901) which has likewise been crowned by the French Academy.

Finally, there have appeared within the last few months two more issues of this new series, which form substantial additions to the critical study of the Old Testament, and are therefore well worthy of the attention of scriptural scholars. Zapletal's Totemism and the Religion of Israel is not merely of interest from this point of view, but is also a very well-informed study of the whole difficult subject of totems (*Der Totemismus und die Religion Israels, ein Beitrag zur Religionswissenschaft und zur Erklärung des Alten Testaments*, 176 pp., 1901). The learned author shows himself thoroughly at home with the numerous English writers who of late years have made themselves the leading authorities on totemistic problems,—J. G. Frazer, Robertson Smith, Spencer and Gillen (for Australia), MacLennan, Andrew Lang, Tylor, and others, to say nothing of German and French specialists. An exhaustive and impartial study of all that has been alleged in favor of Israelitic totemism leads the learned writer to a decidedly adverse decision on the theories adduced.

H. Grimme, the only professor who has contributed more than once to this academic series, is the writer of the last fasciculus which has so far appeared. It is a highly specialistic treatise on the metres of the Book of Psalms, a study which is absolutely essential as a preliminary to critical or exegetical investigation.

The above hasty review *) of the literary output of a small and quite recent university, all of whose faculties are not yet complete, and limited to only one academic series of publications, affords, we think, sufficient proof of the activity and ability of its staff, and is a guarantee of its excellence. It may very well challenge comparison with many older and larger and far better known seats of learning.

To us American Catholics it naturally suggests the query: What has the Catholic University of America done to compare with this brilliant record of the Fribourg institution?

*) We owe it to the *Tablet* (No. 3,225).



CONTEMPORARY CHRONICLE.

EDUCATION.

English Catechism in German Schools.—We read in the current number of the *Teacher and Organist*:

"A meeting of the German Catholic pastors (of Milwaukee) was held at the residence of Archbishop Katzer last month, at which an important step regarding the language question in the German Catholic parochial schools was taken. Hereafter the catechism in the schools will be taught in the English and German languages. Heretofore it has been taught in German. The matter has been under discussion for some time and was talked over at a preliminary meeting held at the residence of Father Willmes of St. Mary's church. In speaking of the matter Father Willmes said:

"The matter has been discussed for some time by the local pastors and we have finally decided that hereafter catechism shall be taught in both the English and German languages. Heretofore it has been taught in German. It was found, however, that some of the pupils were not sufficiently conversant with the German tongue to follow the study in that language. On the other hand, others who learned their catechism in German found it difficult afterwards when they attended English-speaking parishes to understand catechetical terms and other matters of church terminology and usage which they had learned in German. For this reason it was thought wise to teach catechism in both tongues, and we adopted a catechism with that point in view. All the other studies in our schools are taught in English.' "

In taking this step the German pastors of Milwaukee have simply followed the example of many of their brethren in other parts of the country, in conscientiously providing for their flocks according to the exigencies of the times. It is another proof that the German speaking clergy of this country, contrary to the charges of some of their enemies, put faith before language, religion above nationality.

Corporal Punishment.—The question of corporal punishment in schools has an interest for the young and the old. In a work published in Germany, some account is given as to how discipline was once maintained in a German schoolroom. Johann Jacob Haberle—who died some years ago—kept a diary, and he jotted down in the course of his fifty-one years' schoolmaster's career the number of times he administered punishment to his recalcitrant pupils. Schoolmaster Johann records that he distributed 911,517 strokes with a stick; 240,100 "smites" with a birchrod; 10,986 hits with a ruler; 136,715 hand smacks; 10,235 slaps on the face; 7,905 boxes on the ears; 115,800 blows on the head; 12,763 tasks from the Bible, catechism, the poets and grammar. Every two years he had to buy a bible, to replace the one so roughly handled by his scholars; 777 times he made his pupils kneel on peas, and 5,001 scholars had to do penance with a ruler held over their hands. As to his abusive words, not a third of them were to be found in any dictionary. American sentiment-

alists would call the old teacher a brute, while his scholars bless his memory.

INSURANCE.

The Passing of the "Mutuals."—Eight years ago, according to our State Insurance Commissioner Wagner, there were in Missouri 26 legally operating assessment life associations, having in force 25,000 certificates, for \$53,721,330. Of this number 12 have either reorganized on the basis of level-premium or have disappeared by reinsuring; 9 are in receivership; 3 have withdrawn from the State; one was, and still is, operating as a "fraternal;" and one alone of the 26 is still in Missouri as before. Many citizens of the State have lost their insurance entirely, and are now past the age limit or physically impaired. Mr. Wagner, therefore, desires the repeal of all laws which recognize or permit this method of business.

In Minnesota, the Commissioner thinks, the time is near when not a dollar of so-called insurance on that plan will be written, for it has been almost entirely wiped out. What else could possibly happen, under the test of time, to a scheme which attempts to pay out money without providing adequate means for getting the money in?

SCIENCE AND INDUSTRY.

The Brain Not a Mind Organ.—In a paper written for the youngest of our exchanges, *La Nouvelle France* (March number), Dr. Surbled, of Paris, the famous author of *Le Cerveau*, who is at once a celebrated cerebriologist and a staunch Catholic, sums up most lucidly all that is known about the functions of the brain.

"The brain," he writes, "which scientists of a bygone age looked upon as the organ of the mind, is no more than an organ of sense and motion: its cortical surface is strewn with sensory and motor centres, the action of which is daily verified by physiologists and clinicians. All its parts have been explored, studied and are now known: there is no room left for the intellect. In the name of science the conclusion must be that the intellect, having no organ, is not a function, is not corporeal, and is therefore spiritual." Further on in the same article he says: "What is now ascertained and is being confirmed more and more, is that the brain is not an intellectual organ. Its cortical surface is not the seat of psychic faculties. Why? Because it manifestly belongs to the sense-faculties, because the spiritual faculties can not be localized, have not and can not have an organ."

MUSIC.

Protestants in Catholic Church Choirs.—The *Catholic Record* would like to know why Protestant vocalists are invited to assist our choirs? "Think of a non-Catholic singing the 'O Salutaris!'" says our contemporary. "It may please the fuss-and-feathers kind of a Catholic, but it is disedifying in the extreme to the one who goes to church to pray and to adore the God on our altars."

MISCELLANY.

The Ethics of Advertising.—A subscriber of the *Catholic Citizen*, who recently enquired of the editor whether he could safely entrust his money to the various investment concerns advertised by that paper, was bluntly told (No. 23):

"We can not advise readers as to the value of such investments as are advertised in our columns. Of course we exercise some care in the admission to our columns of investment company advertisements. But about the only rule we can follow in this matter is to ascertain whether the officers of the company are reputable business men with a standing in the community. If they are, we accept the advertising; but that does not necessarily prove the investment is going to pay or is a profitable one. Fakes, frauds or humbugs in the investment line are, of course, excluded from our columns. And some investment companies that are perhaps all right, but of whose officers we know nothing, are also excluded."

A perusal of the *Citizen's* advertising columns has satisfied us that they occasionally contain a number of recommendations—for an advertisement is a recommendation—of concerns which are plainly fraudulent. Common sense suggests that, with capital as cheap and as abundant as it is at present, no established business of any legitimate character, earning or assuring even reasonable dividends, as all these concerns do, would dream of adopting this method of distributing its shares at from ten cents to a dollar a piece. There are scores of capitalists vainly searching for opportunities for the safe and advantageous employment of idle wealth. Absolutely no bona fide oil, mining or other company in a position to offer a tithe of the "inducements" held out by "fake" concerns ever approached small investors in the fashion described.

Hence, we fully agree with the *Monitor* (No. 2) in its opinion that, on their face, all such propositions are a swindle pure and simple, and are deliberately worded to deceive and defraud ignorant and unthinking people among the patrons of a class of papers which, in an exceptionable degree, enjoy the confidence of their readers. This it is that aggravates the injustice of the course of such publications in selling space in their columns to unscrupulous rogues for the promotion of manifestly dishonest schemes.

Herbert Spencer on Vaccination.—In his latest work, 'Facts and Comments,' which he intends to be his last message to mankind, Mr. Herbert Spencer vehemently denounces vaccination. He tells us that a distinguished biologist once used these words in his presence:—

"When once you interfere with the order of nature, there is no knowing where the results will lead."

Mr. Spencer summons statistics to show that vaccinated infants are more prone than the unvaccinated to fall victims to aggravated cases of other diseases. "It is clear," he says, "that far more were killed by these other diseases than were saved from smallpox." In short, he concludes that the immunity against smallpox produced by vaccination implies some change in the components of the body which renders it less able to resist perturbing influences in general.

How American War Heroes are Manufactured.—How war heroes are manufactured by our newspapers is shown by the Philadelphia *North American*, a staunchly Republican journal, (issues of May 13th and 15th).

It appears upon the testimony of Gen. Greely and others in a position to know, that Funston never swam across the Rio Grande River, but crossed over in a boat after two of his privates, White and Trembly, had swum over and taken a rope across, the opposite bank being kept clear of the enemy by American fire. Funston had never swum in his life and could not swim a stroke. The only danger he really faced in the expedition in which he captured Aguinaldo by such foul and disgraceful means, was hunger. The story was told correctly at the time in *Harper's Weekly* by John F. Bass, but some correspondents were enthusiastically busy just then making reputations for "heroes," and as Funston was a favorite with them, they did not hesitate to give him a "boost" by garbling the story.

"Many other 'heroic' feats of the Cuban and Philippine campaigns," the *North American* declares editorially (May 15th), "rest upon a similar basis. An officer climbed a tree to see something, and, behold! he was lauded to the skies as a man of desperate daring. War was a new thing to the correspondents as well as to most of the volunteer officers and men, and to the excited imaginations of the reporters an officer who actually took the same chances as a private was a person of marvelous courage. Funston was a victim of this hysterical sort of hero-worship in the beginning, and for that he can not be blamed. But with all his volubility, Funston never has made public disclaimer of the honors thrust upon him, nor has he given credit for the swimming of the Rio Grande to White and Trembly."

So far as the bogus reputation for daring conferred upon him by newspaper friends was instrumental in advancing him in the army, Funston has profited by the fraud and made himself a party, by silence, to false pretenses. To that extent at least he is a pinchbeck 'hero' and unworthy of honor, and his promotion at the people's expense can not but effect the morals of the army injuriously.

The Origin of the Word "Toast."—The origin of the word "toast," in drinking to health, is interesting. The drinks most in use in the sixteenth and seventeenth centuries were sack, canary, claret, sherry and others, to which it was customary to add honey, sugar, ginger, cinnamon and other ingredients, also a piece of toast, which floated on top of the liquor, and was supposed to give it an additional flavor. Later on, in the eighteenth century, Dr. Johnson relates: "A certain beau, being at Bath, pledged a noted beauty in a glass of water taken from her bath, whereupon another roysterer cried out that he would have nothing to do with the liquor, but would have the toast—that is, the lady herself." From this incident, it is said, arose the habit of giving a lady's name to preface, or flavor, the drinking of wine. Hence, a popular lady, whose health was often drunk, became "a toast" or "a great toast." Later the word has come to mean any sentiment which prefaces a drink.

NOTE-BOOK.

The *Catholic Citizen* [No. 29] opens its columns to a long and rambling epistle from a Protestant dominie, Rev. Silliman Blagden, of Boston, who declares that Cardinal Gibbons "most remarkably resembles Pope Leo XIII., in mind, character, learning, mental poise, erudition, the highest type of spirituality, and singularly devout and inspired piety," and exhorts "all newspapers, as well as priests and prelates, and men of influence," to "keep Cardinal Gibbons' name and high attributes before the public eye and powers in authority," so that he may be elected successor on the pontifical throne. While we are pleased to learn that Mr. Blagden has a high opinion of our Cardinal, we must question the propriety of a Catholic journal printing such a queer appeal from a Protestant parson.



The appointment of Bishop Messmer to the archbishopric of Manila, of which we know positively that it was contemplated some months ago by the Holy Father, appears to be still hanging fire. On the 21st ult. the Bishop answered a query of the Cincinnati *Catholic Telegraph* by stating that he had "no information, either private or official," of his transfer to the Philippines, and a day later the Washington correspondent of the N. Y. *Freeman's Journal* wrote to his paper that "there are hints here in high quarters that the name of Bishop Messmer is not now under consideration (for Manila), as the conditions have changed since his personality was discussed last summer." It remains to be seen if the strong pressure brought to bear upon the Vatican to prevent the elevation of Msgr. Messmer to the metropolitan see of Manila will prove effective. We can not help wishing that it will, since the Church in the United States can ill afford to lose the learned and energetic Bishop of Green Bay.



One of our subscribers, a competent teacher and organist, desires a change of position. Besides English and German he can teach also the commercial branches. Middle-aged, good references. Address: "Catholic Teacher," this office.



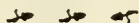
One of the editors of the *Ohio Waisenfreund* writes to us: In No. 17 of your valuable REVIEW we find a notice "Should Laymen Study Theology?" suggesting, in connection with the example of Catholic students at German universities, that Catholic American laymen are in still greater need of "a smattering of theology." The notice concludes, that no opportunity of hearing lectures on theological subjects, especially on apologetics and Church history, has been offered, and that private study was and is the only means for a layman in this country of acquiring that elementary knowledge of theology which is indispensable to the Catholic journalist, not to say any cultured Catholic.

You are right, and the reason of the deficiency is the want of

proper collegiate training, above all in ecclesiastical and secular history. Reviewing the second volume of Rev. A. Guggenberger's, S.J., *History of the Christian Era in our Ohio Waisenfreund*, Dec. 11th, we wrote: The writer of these lines has been for more than 30 years engaged in elementary and collegiate teaching. Here he could not fail to observe that, in spite of the superior ability of our American born students, they had a greater want of training than students of the same age recently arrived from Germany. Hitherto the knowledge of European historical events has been something indifferent and comparatively unknown to our young Americans. And yet, in our opinion, a thorough knowledge of general history must be the foundation of a general culture, which would be on esided without it. How could students of the classics, of philosophy and, if called to the dignity of the priesthood, of theology, understand these higher branches without an acquaintance with general history, such as is demanded in German and Austrian colleges in preparation for a university course.



Yes, we have read 'The Story of Mary MacLane,' over which certain "yellow" newspapers are making such a fuss. It purports to be the autobiography of a Butte (Mont.) girl, aged nineteen years. If genuine, it offers material for investigation by the alienist and neurologist, being a crazy, immoral, and profane outbreak of youthful tremens. We incline to the belief that it is a "hoax," worked up to make money.



The *Wichita Catholic Advance*, which has now become the Kansas edition of the *Milwaukee Catholic Citizen*, rehashing nearly all of that paper's reading-matter in plate-form, devoted two sticks-full of its scant "original" stuff in its edition of May 20th to the Knights of Columbus, saying among other things:

"Men in the east who do not belong to the Knights of Columbus are suspected as not being up to the standard as practical Catholics."

This choice morsel was clearly inspired, if not written, by State organizer Hayden, who expected to visit Wichita on the 21st with a view to organizing a council of the Order there. It shows the spirit of the average "Knight," who would make the silly fol-de-rol of this soidisant Catholic organization, the standard of practical Catholicity. Such impudent and ludicrous claims will simply hasten the inevitable condemnation of this semi-Masonic body, which is now also endeavoring to spread in Louisville against the express desire of the Ordinary of that Diocese.



Mr. Walter J. Blakely sends us this clipping:

"Antivaccinationists will be annoyed to learn that practically all the cases of smallpox in St. Louis the past year were of people who had not been vaccinated," and asks:

"How do you reconcile your anti-vaccination theories and statements therewith?"

Such stories are common, but wherever they have been investi-

gated, they have fallen to the ground. This is true in all large cities—e. g., the Minneapolis Health Board said that of 500 cases of smallpox only 5 had been vaccinated; investigation of only 65 showed that 42 had been vaccinated.

The way these figures are made is best explained by the Chicago method, which is that "true vaccination must be repeated until it no longer takes," and that nothing else is vaccination—and this also leads to the other stand that a man who takes smallpox has never been vaccinated, for if he had, he could not have taken smallpox, because vaccination alone prevents smallpox, thus completing the logical circle.

In all St. Louis not 100 persons will be found vaccinated according to this doctrine.

That this is true is shown by the printed circular of the Chicago Board, a part of which reads: "Not one of the 346 had been vaccinated according to this definition; of the total number 306 never had been vaccinated at all, though *most of them claimed they had.*"

What further proof do you want of the falsity of Health Board figures?

Finally let us say that the doctors who know most about vaccination think least of it.



A reverend subscriber in Chicago sends us this cutting from the *Chronicle* of that city, issue of May 20th:

"What does the university require of its president?" enquires a writer in a current magazine. Well, the recent weight of opinion seems to be that he ought to be a combination of the church debt-raiser, the gold brick operator and the moral philosopher. As such men are rather rare, some colleges have had to be content with executives who are strong on the two first-named qualifications, but a little shaky on the third."—

and enquires: "Does the *Chronicle* mean the Catholic University of America?"

It pains us to receive such malicious skits, which prove that the Catholic University has not even the confidence of a portion of the reverend clergy. We hope the institution will gradually succeed in dispersing the cloud which its former management has drawn upon it by its blunders and mistakes.

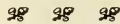


His Eminence Cardinal Gibbons, it appears, declined to make the opening invocation at the dedication of the Rochambeau monument in Washington for the reason that the Protestant Episcopal "Bishop" of Washington had been put down on the program for the closing prayer. A correspondent of the *Chicago Tribune* [May 23rd] is authority for the following details regarding this interesting incident:

"The Cardinal originally took the position that as France was distinctively a Catholic country and as Rochambeau was a devout son of the Church, such religious ceremonies as were necessary for the dedication should be confined to the Catholic ritual. When it was explained that the United States was not a Catholic country and that it had been the custom here to recognize all religions, the

Cardinal went on to explain at some length that personally he would be glad to officiate on the same platform and jointly with the Protestant Episcopal Bishop of Washington, but orders had been received long ago from the Holy Father himself, prohibiting all such combinations. At the time of the Parliament of Religions which was held in Chicago in conjunction with the World's Fair, Cardinal Satolli and others participated together with Presbyterians, Unitarians, Hebrews, Buddhists, and infidels. Soon after that, however, the Pope sent a letter here in which he declared in the most positive terms that, while he fully believed in fraternity of religion, he was not willing that the most distinguished prelates of the Catholic Church should mingle with representatives of other religions."

It will be well to make a note of this curious item as a valuable precedent on the part of a prelate who is generally considered to be one of the most liberal of his cloth in the United States.



It appears from Archbishop Corrigan's will that a change for the better has been made in the method of holding church property in New York. Archbishop Hughes held all of the church property in the Archdiocese, amounting to millions of dollars, in his own name, as trustee. Since then, however, most of the churches have been incorporated, each taking title to its own property, so that most of the holdings in Msgr. Corrigan's name were those of a few churches perfecting their organization.

The value of the late Archbishop's personal property, by the way, has been unduly exaggerated by the sensational press. It amounts in all to about \$10,000, including some money in bank, left to him by his father, a life insurance policy of \$4,000, and minor personal belongings, such as books, vestments, chalices, etc., being monthly presents from his friends.



We notice that Archbishop Keane's friends are booming that distinguished prelate for the New York successorship. His name is not on the clergy list, but there is no telling what the archbishops will do. With the clergy of New York we believe in "home rule." It would be a veritable "testimonium paupertatis" for the great see of Hughes and Corrigan if it had to get a new shepherd from the far West.



Rev. W. Kruszka writes to the *Catholic Citizen* [No. 29] that it is not true that he indiscreetly published a confidential letter to Archbishop Katzer on the question of a Polish bishop for Green Bay. The *Citizen* is wrong in attributing such a statement of Editor Preuss of THE REVIEW. The statement was contained in a communication which we printed, distinctly marked as such, in our No. 18. The correspondent who made it is doubtless able to furnish proof.

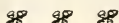


Contrary to the *Freeman's Journal*, the *Western Watchman* (May 15th) holds that there are enough Catholic students at Yale, Har-

vard, and Columbia, to make the Catholic University, if they attended it, "one of the largest in the country."

Why don't they attend the Catholic University? Is it not because they or their parents have for years been told by a certain clique of "liberal Catholic papers that the Protestant colleges are superior to the Catholic, that religion cuts a very small figure in higher education anyhow?

The few who are not imbued with this pernicious error would probably attend the Catholic University, if it were a true Catholic University after the mind of the Pope and offered them the courses they want. As it is, they apparently prefer Georgetown.



Ira D. Sankey, the famous "singing evangelist," has gone over from Methodism to Presbyterianism. In an interview in the Philadelphia *North American* (May 22nd) he declared that "the change is largely a matter of convenience and personal friendship." This should give the sectaries food for reflection. If religion is a "matter of convenience" merely among even the "shining lights" of Protestantism, why waste so much money for the different publications setting forth the merits of this creed and that, and for spreading one creed at the expense of another among the heathens? Let every one suit his own convenience, let proselytizing, newspaper and missionary propaganda cease and the money now spent on these things devoted to charitable purposes or the "convenience" of the ministers!



The *Independent* (No. 2761) expects that "those Catholic journals which are more Democratic than they are Catholic, and therefore detest Archbishop Ireland, and can see no possible fault in the conduct of the monastic orders, will be angrier than the Protestant bigots" over the Taft Commission, adding that "common sense will rule the judgment of most people." We are conscious that we do not belong to this category of journals. We have simply emphasized, as the *Independent* itself emphasizes in the same paragraph of the editorial article from which the above phrase is quoted, that the dream of those who thought that the Commission is "a step to establishing a legation at Rome and bolstering papal claims for civil authority," are vain and utterly without foundation. Knowing how the Taft Commission has been brought about, (on which point the *Independent* has allowed itself to be deceived by the notorious "Innominato,") we can not share the hope that it will lead to anything but fresh trouble.



Judge E. F. Dunne, of Chicago, recently attended the baptism of an infant, between whose parents he had, by kind words, effected a reconciliation a year previous, when the wife sued for divorce. Judge Dunne is, if we are not mistaken, a Catholic. His conduct in this case is vastly more inspiring than the discussion carried on not so very long ago in certain newspapers on the question if a Catholic judge can with a safe conscience grant a divorce.

Another Chapter in the History of the Variations of Protestantism.

THE "Brief Statement of the Reformed Faith" which was adopted by the Presbyterian General Assembly the other day (May 22nd) was said by the committee which drafted it not to be intended as "a substitute for or an alternative of our Confession of Faith." Yet there can be no doubt that the new creed, as accepted, will supplant the old. It will do so immediately in the popular conception; it will do so gradually in the practice of the churches; and it will do so ultimately in Presbyterian law.

As the *N. Y. Evening Post* promptly pointed out [May 22nd], the new creed "exhibits a new kind of Calvinism. It may be called a polite Calvinism. For the rough-spoken style of John Knox, it substitutes considerate language which would suggest to Col. Newcome his one classical quotation about the mollifying of manners."

But there is not only a difference of diction, but a difference of doctrine. Witness these parallels:

[From the Westminster Confession.]

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed. . . . The rest of mankind God was pleased. . . . to pass by, and to ordain them to dishonor and wrath."

"Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others, yet. . . . are sinful and can not please God, or make a man meet to receive grace from God."

[From the Revised Creed.]

"Of Election.—We believe that God from the beginning, in His own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service, and salvation; we believe that all who come to years of discretion can receive this salvation only through faith and repentance."

"We believe that God requires of every man to do justly, to love mercy, and to walk humbly with his God; and that only through this harmony with the will of God shall be fulfilled that brother-

hood of man wherein the kingdom of God is to be made manifest."

The new creed is purposely vague. Its phrases are calculated to include opposites and to make a basis for a comprehensive Broad Church. The assertion about the Bible is that it is "the faithful record of God's gracious revelations," and "the only infallible rule of faith and life." Prof. Briggs, who was cast out as a heretic, would have assented to that heartily. So would every higher critic in existence. In the article on eschatology there is a similar vagueness. At the Last Judgment, says the new creed, "the wicked shall receive the eternal award of their sins." Any one who believes in the annihilation of the wicked could subscribe to that. So could a restorationist. One has only to compare it with the explicit statement of the Westminster Confession: "The wicked . . . shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord."

In all these points and several others we have a clear change or modification of the old doctrine. We concede that the change was inevitable. As the *Evening Post* puts it:

"To the Presbyterian Church as a whole, the Westminster has ceased to be a living creed. It is not preached by the majority of the clergy; its more grisly parts are shuddered at by the vast body of the laity—if, indeed, the Presbyterian laity can be said to be aware of their existence. It has become a creed not to be championed but to be explained away. Now explanation of a creed, as Leslie Stephen has told us, is a common way of making it die. That process has so long gone on with the historic creed of the Presbyterian Church that, even in the judgment of its own members, it now waxes old as doth a garment."

Nor will this irenic creed preclude farther changes. If the Presbyterians congratulate themselves that now there will be perfect harmony and no more heresy trials, that is, in the words of the *Independent* [No. 2791], "beautiful rhetoric and nothing more. There will be still other and more liberal views propounded and defended and assailed. The higher criticism, which has concerned itself with the Old Testament, is already, even in the Presbyterian Church, investigating the New. Those who have been enlarging the domain of myth in the Old Testament will find more and more legends in the New. The assailants of Old Testament miracles will attack those of the New, even in the Presbyterian Church. The men who are in doubt, who do not find conclusive proofs of their credal statements, will require more and more tolerance, while those who are satisfied when they think they hear a 'Thus saith the Lord' will protect the tottering ark. There will still be liberals and conservatives, and new theological

conflicts will arise, and wider space for faith will be conquered, too often after bitter conflicts."

All this simply proves that Presbyterianism is a heresy; for it is the character of heresies to be changeable. From the origin of Christianity all heresies have shown this same trait. Long before the time of Arius, Tertullian had said (*De Praeter. c. 42*): "Heretics vary in their rules, namely in their confessions of faith. . . . Heresy never changes its proper nature in never ceasing to innovate; and the progress of the thing is like its origin. What is permitted to Valentine is allowed to the Valentinians; the Marcionites have equal power with Marcion; nor have the authors of a heresy more right to innovate than their disciples. Everything changes in heresy; and when we go to the bottom, it is found, in course of time, entirely different in many points from what it had been at its birth."

This character of heresy has always been observed by Catholics, and two holy writers of the eighth century have written that "heresy, however old, is always in itself a novelty; but the better to retain the title of being new, it innovates continually and daily changes its doctrine." [*Eth. et Beat. lib. i. contra Eliss.*]

Now, variations in doctrine are, and have always been considered by Christians to be, a mark of falsehood and inconsistency. Faith speaks with simplicity; the Holy Ghost sheds pure light; and the truth which He teaches has a language always uniform. "In the true Church," as one of the earliest Christian writers puts it, "the rule of faith is unalterable and never to be reformed." The Catholic truth proceeding from God, has its perfection at once; heresy, the feeble offspring of the human mind, can be formed only by ill-fitting patches. "When, contrary to the precept of the wise man, we venture to remove 'the ancient landmarks set by our fathers,' (*Prov. xxii, 28*), and to reform the doctrine once received among the faithful, we launch forth without a thorough insight into the consequences of our attempt. That which, at the commencement, a false light, made us hazard, is found attended with such inconsistencies as to oblige these reformers every day to reform themselves, so that they can not tell when their own minds are at rest or their innovations terminated." (*Bossuet, Variations, Pref.*)

In conclusion let us mention, *à titre de curiosité*, that the new Presbyterian creed treats the Pope much more politely than the old Westminster.

[From the Westminster Confession.]

"There is no other head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome in any sense be head thereof; but is that anti-christ, that man of sin, and son of perdition, that

exalteth himself in the church against Christ and all that is called God."

[From the Revised Creed.]

"The Lord Jesus Christ is the only head of the Church, and the claim of any man to be the vicar of Christ and the head of the Church, is unscriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus Christ."

The fundamental error is still there, of course; but the improved wording of the article shows that our polished present-day Presbyterians are not quite as rabid as the old divines "who feared not the fact of man."

On Secret Societies.

[A reverend contributor sends us the following notes, especially dedicated to our friends, the Knights of Columbus.]

I.

Fichte, the philosopher, who was also a prominent Freemason, wrote to his fellow-Mason Fessler: "Can a man reasonably join a secret order, where he can obtain under the pledge of secrecy no more knowledge than outside of the order a little study might confer?"

II.

The philosopher Bro. ' . K. Chr. Krause says: "Most honest Masons are convinced that secrets are an absolute necessity to our order, that publicity would undermine its existence. . . . I, on the contrary, together with my friends, boldly assert: All that concerns humanity should by no means be surrounded by secrecy, and this striving for secrecy is a disease of our modern time. Those insisting on secrecy should consider that secrecy must bring us face to face with the disfavor of the most venerable and meritorious moralists of the age, nay, that it bars thousands of the best and most honorable men from our threshold, whilst those who flock to our halls are only little souls, and certainly not the noble élite of humanity, since curiosity alone attracts them to our ranks."

III.

The Protestant preacher Dr. Reinhard says in his 'System der christl. Moral':

"The craving for secrecy in our modern associations owes its origin to the bad inclination to join with others for ends unknown.

Christians (mind well a Protestant speaks) must consider it as very doubtful policy to join a secret society, no matter what its name may be. For if the end of such a society be sinful, it is sinful to join it; while if the end be good, the Christian must know that he must do good publicly, as Christ and His Apostles did; that it is very imprudent to join a society whose institutions and true spirit they do not know; that such participation usually involves the loss of precious time, distraction and expenditure, and often neglect of other duties; that such obligations are more easily contracted than fulfilled or rescinded; that such societies, at least in the beginning, demand an absolute confidence and a blind obedience, which a Christian can not reasonably promise; that such societies, because they are secret, are liable to corruption, or at least to cause strife, by generating a foolish pride in those who think they have more knowledge than the uninitiated. All this considered, Christians should not seek initiation into any secret society."

Thus is the wise attitude of the Church confirmed by the common-sense philosophy of Protestants and Freemasons.

An Appeal to the President.

TO THE EDITOR OF THE REVIEW.—*Sir:*

At an open meeting of the Catholic Truth Society of Pittsburgh, on Sunday, June 1st, the enclosed letter was read, and a resolution was offered to the effect that the letter be forwarded to President Roosevelt. The resolution was carried by a unanimous and enthusiastic vote. Thinking that the action of the Catholic Truth Society of Pittsburgh will, if given publicity, have a stimulating effect upon Catholics in other parts of the country, and perhaps, inspiring emulation, be the starting point of a general movement in the same direction, I ask you to reproduce this letter in your paper. Surely American Catholics, who as Catholics love the truth, and as Americans also must love the source of their freedom ("*Veritas liberabit vos*") can not stand supinely by while the children of the Church in the Philippines are forced under a yoke little less grievous to be borne or less dangerous to their faith than that imposed on the Irish of a hundred years ago or the Catholic Poles of to-day. Knowledge of the facts and a little encouragement is all that is needed to rouse us from our apathy and

to make us give vent to a protest which shall re-echo from one end to the other of the "Land of the Free." T.

The Catholic Truth Society, Pittsburgh, Pa., May 31, 1902.
437 Fifth Avenue,

Your Excellency :—The published news reports of the condition of affairs in the Philippine Islands, which appear from day to day in the public press of this and other cities, convey to us information substantially as follows :

That the Filipinos are practically all Catholics; that their spiritual welfare has been in charge of Catholic clergy; that Catholic institutions own property, acquired honestly, and secured by valid title; that the United States government proposes to banish the religious orders from the islands, and take possession of their property, whether the owners are willing to dispose of it, or not; that the banishment of the Catholic religious orders will leave thousands of the Filipinos with practically no clergy to their spiritual necessities; that while the Filipinos are all Catholics, the system of education which it is proposed to establish for them is one which Catholics can not approve in conscience, or consistently accept; that Americans of no religion, or of a faith at variance with the teachings of Catholicity, are in charge of all branches of Filipino public education; that ninety per cent. of the teachers sent to the Philippines are non-Catholics; that many of those in charge of the Philippine educational system are using the schools to pervert the natives from the Catholic faith; that the Commission appointed by the United States government to look after the Philippine affairs is without Catholic representation; that the Filipinos are subjected to wanton and barbarous cruelties at the hands of our soldiers; that their towns and homes are pillaged and destroyed without just cause; that their churches and other places of worship have been looted and destroyed, and the plunder carried off by American soldiers.

Those reports reach our ears with such persistent frequency that we feel it necessary to appeal to you to make a strict and searching enquiry into the religious and civil injustice to which the Filipinos are compelled to submit, with a view of determining and laying before the American people the whole truth as to their treatment.

We, as citizens of the United States, most earnestly petition you that if, upon investigation, you find such reports to be correct, you immediately, by virtue of the powers vested in you as Chief Executive of this nation, apply proper and adequate corrective measures.

This matter vitally concerns upwards of twelve millions of your

Catholic fellow-citizens in the United States, and seven millions of Catholics in the Philippines.

We have full confidence that an investigation such as we ask will result in the Filipinos receiving at your hands that simple justice which you, as President of the United States, are pledged to secure to the humblest and weakest subject; that simple justice which the Constitution of this Republic guarantees to them, and which every principle of right reason established among mankind requires should be meted out to them.

Respectfully,

THE CATHOLIC TRUTH SOCIETY,
 of Pittsburgh.
 Honorable Theodore Roosevelt,
 President of the United States,
 Washington.

A Distinguished Catholic Scientist on Evolution.

ONE of the leading Catholic scientists of the present day is Rev. P. Erich Wasmann, S. J. The *Canadian Entomologist* [Jan. 1895, p. 23] calls his 'Kritisches Verzeichniss der myrmekophilen und termitophilen Arthropoden' "the greatest contribution to this interesting subject ever made, and one that must become a classic in entomology." The *Revue d'Entomologie* (1895, p. 7) called it "une de ces oeuvres capitales, dont l'utilité n'est pas à démontrer, et que tous les entomologistes devront avoir dans leur bibliothèque." Similar testimonies might be adduced from other leading scientific periodicals of Europe. In this country, Prof. Wheeler, of the University of Texas, writes in the *American Naturalist* (xxxv, 1901, pp. 414-418): "Wasmann in his numerous writings has undoubtedly done much, at least in Germany, towards the exposure of this (anthropomorphic) pseudo-psychology (which represents animals as endowed with intellect) and a more rational conception of ant behavior. His long familiarity with these animals and their guests has given him a singularly lucid insight into their activities. My own more limited observations on our North American species has led me to agree with him so far as the facts are concerned and many of the inferences which he has drawn from them." Which testimony of the American Professor is all the more valuable, because he disputes the principal contention of P. Wasmann, i. e., that there

is an essential difference between animal instinct and the human intellect.

Of this eminent Catholic scientist *Nature* (London) recently (Dec. 12th, 1901, p. 136) published the following: "The observations of Herr E. Wasmann on the relations subsisting between the staphilinid beetles dwelling parasitically (or commensally) in the nests of ants and termites are already classic. The subject is further elaborated in a paper (the first of a series) which appears in the *Biol. Centralblatt* for November, in which the author suggests that *in some of these parasites we have instances of the actual evolution of species going on before our eyes.*"

The correctness of the italicized portion of the above quotation being questioned in this country, a contributor to *THE REVIEW* wrote for information to Father Wasmann, whom he formerly used to accompany on "ant-hunting" expeditions. The reply was as follows:

"I confirm the accuracy of the passage in question. Only the bracketed remark is erroneous; it is my 118th paper on the subject. That I have made concessions to Darwinism, no one will say who has read my article. Only in so far as evolution is provable as a scientific hypothesis, have I accepted it. I have even refuted the Darwinistic principle of selection in part iv." (Luxemburg, Jan. 20th, 1902.)

Father Wasmann's position is evidently shared by several of his learned German follow-Jesuits. In No. 1 of the current volume of the *Stimmen aus Maria-Laach* there appeared under the title, "A Reaction Against the Evolution Theory," an estimate of Fleischmann's book, 'Die Descendenztheorie' (Leipsic, 1901), which wound up with this paragraph:

"While Fleischmann deserves great credit for showing once again how easily some naturalists accept the theory of evolution, though this theory is unable to establish scientifically the alleged genetic relationship between the larger divisions of the animal kingdom, he goes too far and falls into the other extreme if he condemns absolutely and entirely the whole evolutionistic hypothesis. It can not be denied that many systematic genera and species at present existing can be proved with great probability to be descended from each other or from common fossil ancestors. The same is true of not a few zoölogical families. Therefore we would rather keep the golden mean between overestimating evolution and entirely condemning it; for this is the only position that is scientifically tenable."

While some Catholics may be loath to accept Fr. Wasmann's position, we of *THE REVIEW* can unhesitatingly do so, for we have always held and defended the thesis that evolution is a scientific

hypothesis and needs to be established by scientific arguments; that, when this is done, religious truth will have nothing to fear; but that so long as we have to do with a mere hypothesis, we prefer to stick to the traditional view.

But is it safe to admit even a limited form of evolution? Why should it not be safe, provided such evolution is proven to be a *fact*? The following propositions were formulated some years ago by an able professor of physiology and biology, a Catholic priest—and we think every sensible Catholic will admit them:

1. Evolution is not sufficiently proven to be a fact; but it is a scientific hypothesis.

2. Evolution is not yet refuted, neither by *a priori* principles, nor by facts.

3. There are many phenomena in nature which make it probable that a limited evolution must be admitted.

4. If evolution should ever be proved to be a fact, there is nothing in Scripture or in the teaching of the Church which forbids us to admit it—*as long as man is excluded*.

This last point may be illustrated by a quotation from one of the popular tracts 'Volksaufklärung,' No. 29: 'Woher? Wohin? oder Mensch und Thier,' by R. S. (a Jesuit living in this country):

"Darwin's theory found so many enthusiastic adherents only because they believed they had found therein a means for doing away with the Christian view on the descent of man. The question is asked: Is this theory really opposed to revelation? If proved, is it apt to tear a hole in tradition? By no means; at least not so long as the descent of man is not lugged in. We can safely say with that great expounder of Holy Writ, P. Knabenbauer, S. J.: 'There is nothing in our faith to prevent us from accepting the evolution of our present plant and animal species from a few prototypal forms, and there is nothing in this theory which is contradicted by the sources of the faith' (*Stimmen aus Maria-Laach*, vol. xiii, p. 125.) Already St. Augustine, more than fifteen hundred years ago, wrote in a similar vein on the creation. According to him God created all things simultaneously, not so that the single beings came at once into individual existence, but by creating the elementary substance of all things and dropping into it all those powers and germs, like hidden seeds, out of which the various individual things were to develop in the course of time. Darwin spoke in nearly identical terms in his 'Origin of Species' (last sentence of the concluding chapter):

"There is grandeur in this view of life, with it several powers, having been originally breathed by the Creator into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning

endless forms most beautiful and most wonderful have been, and are being evolved.'

"With this reference to a creator, however, many of Mr. Darwin's friends were displeased—it dulled the weapon for their purpose, which was to eliminate the Creator from the universe and to declare him 'scientifically unnecessary.' Consequently Darwin omitted such 'disagreeable' allusions in his later works. But all those fanatical evolutionists who, in the words of Prof. Ecker, wish to be 'more Darwinistic than Darwin' himself, ought to make a note of the words pronounced by that great scientist on the eve of his life: 'Though I wavered ever so much in my religious views, I have never denied the existence of God. I believe I must call my religious standpoint agnosticism (a lack of knowledge).'

So then, if the first of the four propositions above enumerated should at any time be disproved, i. e., if it should be scientifically established beyond all doubt that evolution, in the limited sense mentioned in No. 4, is a fact, we have nothing to fear, knowing as we do that no scientific discovery can or will ever contradict our faith. There can be no unpleasant or annoying truths for us Catholics, because such truths do not exist; because every truth is itself divine and a liberator of the human mind. He who is scared out of his wits every time he hears the words "modern science," "historical criticism" or "evolution," is unworthy of the name of an enlightened Catholic.

CONTEMPORARY CHRONICLE.

LITERATURE.

A Scripture Life of the Blessed Virgin. By the Rev. W. H. Colgan. Catholic Truth Society, San Francisco. 5 cts. retail.

A complete summary of all the sacred texts referring to the Blessed Virgin Mary. The notes added give the common interpretation to these texts, so as to make them easily understandable for even ordinary minds. It is wrong to say, as in the note on page 13, "To Him (Jesus) we offer up the holy sacrifice of the Mass." Instead of "Son of Justice" it ought to be "Sun of Justice" at the end of the second paragraph of the notes on page 17.

New Fragments of Sappho.—The Director of the Egyptian section of the Royal Museum in Berlin, Dr. Schubart, has discovered in the new acquisitions of that museum a fragment of a manuscript containing poems from the fifth book of Sappho. The manuscript is of the sixth or seventh century A. D., and it has already been

known that poems of Sappho now lost were preserved at that date. The late copyist evidently did not understand what he was writing, but his mistakes are for the most part easily corrected. There are fragments of two poems, which show in their form new combinations of hitherto known metric elements. In the first poem a pupil of Sappho's is taking a tearful farewell; the teacher comforts her and reminds her of the joys they have had together, especially in the worship of the gods. In the other she appears to be comforting a friend who longs for Atthis, a young maiden already known through Sappho's verses, who has married a Lydian.

The Encyclopædia Britannica.—The ninth edition of the Encyclopædia Britannica has been bought by thousands without question as the latest edition of the great library of reference, though the first of the twenty-four volumes appeared as far back as 1875, and the last in 1889. No doubt many purchasers have been disappointed, if not disgusted, upon making a closer examination of a work which, in 1902, refers to the death of Livingstone, for example, which occurred in 1873, in a note as something too recent to be mentioned in the text. Now the proprietors of the London *Times* have met a novel situation in a novel way by bringing out a new edition without superseding the old one. They propose to issue eleven supplementary volumes to cover all that men have done and thought and suffered during the last thirty years, and to link the two editions, or sets of volumes, with one comprehensive index which will include 600,000 cross references. Some idea of the scale of this undertaking may be gathered from the fact that the eleven new volumes will contain 31,000 pages contributed by 1,000 experts. Nor is there danger this time that the first volume of the work will be out of date before the last is finished, for we are promised the whole eleven within the year.

The first volume, already out, is well executed; but it is to be regretted that the anti-Catholic spirit which permeates the Encyclopædia itself, threatens to invade also these supplementary volumes. The *Tablet* points out that the article on Anglican Orders, e. g., is not only obscure and written throughout in a spirit of bitter partisanship, but in many respects is positively misleading.

THE STAGE.

Ancient Drama in Athens.—Since 1896 there exists in Athens a society whose sole aim is to rehabilitate the ancient classic drama and to render it familiar to the Athenians of to-day. The actors are amateurs, mostly university students and graduates of the Arsakeion, a girls' academy. This spring the society is performing Euripides' Tauric Iphigenia, which they have already given twice last November. The music for the choric songs was written for this play by a native of Constantinople, Dr. Pachtikos. Dr. Daniel Quinn, who has witnessed several of these performances, says in a current review, that the acting is overdone and the enunciation imperfect, which is no doubt due to the fact that the modern Greeks have no practical way of enunciating with accuracy the mellifluous metres of the ancient verses.

MISCELLANY.

What Vaccine Virus Is.—Vaccine virus, the poison used in vaccination, is supposed by many people to be smallpox in a mild form, but this is not always true. Cowpox, from which the virus is usually taken, is a disease of the cow analogous to syphilis in man and at times causes that disease. It has been traced to the syphilitic sores on milkers' hands. There was a kind of virus in use derived from smallpox given to cows, but this virus quite frequently made smallpox direct and has generally been discarded. Vaccination can only give disease and never prevent, cure or protect from disease. Safety lies alone in sanitary measures, not in corrupting the blood of life. The folly of putting in one disease, in the hope of preventing another, ought to be apparent.

The Hattie Lynn Oil Company.—We are requested by an Ohio clergyman to print the following observations :

An apparently pen-written circular has been issued recently by Easton & Thompson, of Cincinnati, to a number of priests in Ohio, Kentucky, and possibly elsewhere, setting forth the immense advantages of the "Hattie Lynn Oil Company" away in Texas. The company produces a trump card of speculative power, because the very president and vice-president are two prominent priests of the Covington Diocese, Rev. J. Blenke and Rev. P. Kolopp, respectively. These names are given as a sure guarantee of the honesty of purpose of said oil company ; and, as we suppose, are considered by the "knowing winkers" usually occupying the "lower orchestra" choirs in all stock companies, as an irresistible attraction to the gullible elements among the Catholic clergy.

The writer of this is not personally acquainted with the Revs. Blenke or Kolopp, and therefore does not wish to speak disparagingly of their purpose in fathering this company. He merely wishes to make the observation, through *THE REVIEW*, that the time is past when the names of prominent Catholic priests, at the head of speculating enterprises, were considered by wise Catholics a sure sign of honesty of purpose. Vide the history of the Germania Investment Company of Cincinnati, or the Montana Mineral Development Company of Carey, Ohio. We understand Rt. Rev. Bishop Maes to be absent from his Diocese in Europe. Were he in Covington, the circular of the "Hattie Lynn Oil Company," owned and managed by Rev. J. Blenke and Rev. P. Kolopp, might not have been sent around so soon.

The Destruction of St. Pierre Anticipated by Daniel Defoe.—The *N. Y. Evening Post* reproduces from the second volume of Lee's 'Life and Newly Discovered Writings of Daniel Defoe' (London, 1869), a paper contributed by Defoe on July 5th, 1718, to *Mist's Journal*, on the "Destruction of the Isle of St. Vincent" by volcanic outbursts. This imaginary account, presented to the readers of that day as the true report of a real disaster, is remarkable for the number of incidents which have an almost exact parallel in the catastrophe of 1902, and shows Defoe to have been a clever fore-runner of our present-day "yellow journalist." At that time he had not obtained fame and great popularity by the success of

'Robinson Crusoe' and his other novels, but he was an exceedingly industrious and skilful pamphleteer, book-maker, and journalist. In 1717 he had undertaken the management of *Mist's Journal*, a Jacobite organ. He wrote for it matter of all kinds—gossip, letters on various subjects from fashions to politics, and transcripts of foreign news. He showed particular aptitude, however, in a kind of work that stamps him as the first and greatest of "yellow journalists." He would take a small hint or scrap of news and weave about it an astonishing web of circumstance and detail, that made it an altogether interesting and convincing narrative. Indeed, a rival journalist declared that Defoe's hand was evident in *Mist's* on account of the "agreeableness of the style . . . the little art he is truly a master of, of forging a story and imposing it on the world for truth." These forgeries were all on a small scale, till he applied his genius with such striking results to the fabrication of 'Robinson Crusoe.

About Old Jokes.—Speaking of ancient and venerable jokes, as they crop out every now and then in the newspapers and magazines, a writer in the *Independent* says that the one that seems endowed with perpetual life, and which meets the eye most frequently, was first put in printed form in *The Hundred Merry Tales*, which was published about 1525 and is mentioned in Shakespeare's *Much Ado About Nothing*. The story, which will be readily recognized, goes thus :

"A certayne merchaunt and a courtear, being upon a tyme together at dyner hauing a hote custerd, the courtear, being somewhat homely of manner, toke parte of it and put it in hys mouthe, whych was so hote that it made him shed tears. The merchaunt, loking on hym, thought he had ben weping, and asked hym why he wept. The courtear answered and said, sir, quod he, I had a brother whych dyd a certayne offence wherefor he was hangyd, and chauncing to thynk nowe uponn hys deth, it makes me to wepe."

The story continues, telling of the surprise of the "merchaunt" upon also taking a bite of the "hote custerd," and how he wept, too. Whereupon the courtier asks him why he weeps, and the merchant responds :

"I wepe, because that thou wast not hangyd, whenne that thy brother was hangyd."

This same story, with the exception that the characters are American Indians, who experiment with cayenne pepper, appears in one of the *March* magazines, attributed to the late Bishop Whipple. It is not the only one of ancient lineage that is seen every day. It may be that the quips and jests which lure the chuckle and the smile to-day are but reincarnations of happy doings and sayings that have lived their little lives many a time and oft in the dim past, and have come to us again, because in them is the vital, inextinguishable spark of humor, pure and undefiled.

The Moro's Opinion of us Americans.—We read in the *Philadelphia Record* of June 2nd :

"Reassuring news about the attitude of the (pagan) Moros of Mindanao toward Americans we find in the *Manila Times*. Mr.

William D. Potter, who is Superintendent of schools in the province of Misamis, Northern Mindanao, told a reporter for that newspaper that he did not think a war with the Moros imminent, for the reason that he had found them exceedingly friendly to Americans. He explained this by saying: '*They do not regard us as Christians.*' If they had made the lamentable mistake of thinking us Christians, why then, said Mr. Potter, they would have expended upon us 'their fanatical hatred for all things Christian.' But after narrowly observing the conduct of our soldiers in garrison, they found plenty of 'evidence that we do not come from a representative Christian nation,' and thus were ready for pleasant relations as with fellow-pagans. Some of them were a little troubled by the foolish attempt of one American teacher to introduce a little religious instruction in his school, but Superintendent Potter promptly put an end to that, and so redeemed and vindicated the American reputation as consistently American."

This item furnishes interesting reading to the American clergy of all denominations, as well as to our "public instructors." The followers of Mohammed are fairly good observers, especially of matters touching religion, and it must be gratifying to the numerous missionary boards of America, who are so anxious to see the benighted Catholics in Porto Rico, Cuba, the Philippine Islands and other places "converted" to their respective creeds, to know that the fanatic Moros do not consider us Americans Christians at all.

The remark that, after a careful observation of the conduct of American soldiers in garrison (most likely officers included) they found plenty of "evidence that we do not come from a representative Christian nation," must be pleasing to those Americans who are so proud of the results of the U. S. system of public schools; and that the condition of the Americanized school system there meets the approval of the Moros, is highly complimentary to the successful "non-sectarian" character of these institutions.

But how about the followers of Jesus of Nazareth? If reports are correct, about 99 out of every 100 Christians there belong to the Church He founded, the Roman Catholic. Were they consulted when the American invasion started to "reform" all the existing conditions in church and school, in such a way, as to win the applause of Moslems? And last, but not least, why not try our American missionary talent on the American army, instead of on the foreign element?

Had the Moros been given an opportunity to watch the conduct of some of the American troops in the field, instead of in garrison, applying the "water cure," killing women and children, burning villages, in short, making a fairly civilized part of our new possessions a howling wilderness, there is no telling how far the admiration of these people might have helped in establishing "civilization" in the islands.



NOTE-BOOK.

The official report of the Secretary of State for 1900 shows that some 67,000 Spaniards in Cuba have availed themselves of the privilege granted them by the provisions of the treaty of Paris, to declare and retain their Spanish citizenship, thus placing their property under the general protection of their home government, although choosing to remain as residents of the Island. These peninsular-born Spaniards constitute nearly one-half of the population and represent a large proportion of the financial and commercial interests in Cuba. So far they have held aloof from Cuban politics and still regard the idea of Cuban independence and government with much doubt and suspicion. They constitute an important factor in the political development of the Island, and it remains to be seen whether President Palma can gain their confidence.



In a paper on 'Constructive Higher Criticism' in the *Independent* (No. 2791), Dr. T. Allan Hoben, of the University of Chicago, says:

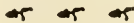
"Since the rank and file of Christians are wholly dependent upon the philologist, grammarian, and text critic for the Bible translation which they read, why should they deem it unreasonable to grant to the trained interpreter the superior authority which his linguistic and historical proficiency merits?"

If they grant this, why should they deem it unreasonable to grant to the divinely commissioned and inspired interpreter of the Bible the superior authority which his supernatural mission, as established by the Bible itself, merits?

But what about "the democracy of Protestantism" and the right of every man to interpret the Bible according to his own good pleasure?



Speaking of humorous writers, "Josh Wink" of the *Baltimore American* observes that about one woman in a thousand can write humor, and even then it will have traces of a chewed lead-pencil in it. It may be, after woman has become thoroughly "equalized," that she will produce fewer "jokes" on love, tea-parties, and "mother's coffee."



Writing from Havana to the *Independent* [No. 2791] on the beginnings of the Republic of Cuba, the well-known correspondent Albert Gardner Robinson says among other things:

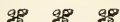
"Many dark and menacing clouds hang around the horizon of the dawn of Cuba's new day. The pity of it all is that so many of them might have been and should have been dispelled by the government of intervention. The people of the United States do not yet realize how largely they and their government are responsible for all that threatens failure and disruption to the new Republic. Too many Americans have come to Cuba to find in a life

which was different from their own only subjects for ridicule or contempt. To the United States there may belong the credit of having made Cuban independence a possibility. But it should also be remembered that an American policy and American policy have limited that independence and have placed obstacles in the pathway of the new government that will demand almost impossible tact, wisdom and patience for their overcoming."



Here are the learned gentlemen comprising the staff of "regular" physicians attached to the charity hospital at Jamaica, L. I., throwing up their jobs because the board of managers will not dismiss the homeopathic doctors connected with the institution. And if the management should install some eclectics or osteopaths, the homoeopaths would undoubtedly elevate their noses in the air and follow the allopathic contingent into the street. "Is it any wonder," asks the *Chicago Chronicle*, "that Christian Science, mind-cure, Dowieism and what not, are numbering their converts by the thousands every week?"

We don't know about that; but we do know that the only true physician is the eclectic who is not addicted to "jurare in verba magistri" of any school, but studies the principles and methods of all schools, retaining the merits and rejecting the mistakes of each.



According to the *Tablet*, 50,000 copies of the Encyclopædia Britannica have been purchased in the United Kingdom, while it is calculated that 400,000 copies have gone to the United States. What a shifting of the centre of gravity in the English speaking world those figures suggest!



The *Northwest Review* (No. 32) shows a profound appreciation of the character of certain American prelates and the exigencies of the hour when it says:

"A well endowed and well balanced mind developed by steady work (such as that of Archbishop Corrigan) is infinitely better than the brilliant mind that dazzles without enlightening. The latter gets more praise, the former does more good. The master of a matchless style is apt to spend himself in the effort to win applause from non-Catholic critics and so to attenuate his Catholicism that one wonders how a teacher in Israel can have so little to say for his own household and so much to say for celebrities who had no part in the Kingdom of God. The noisy advocates of this unfortunate school are, we understand, making a combined effort to get their great 'liberal' champion appointed to the vacant see of New York. An intrusion of so unsound and unedifying an influence into an archiepiscopal chair, the most important in America, which has hitherto been either militantly Catholic or gently ultramontane, but always inflexibly opposed to insidious error in all its forms, would be little short of a calamity, the sort of thing all true Catholics should pray against."

A Forgotten Chapter in the History of Labor.



How the monks of earlier days became possessed of, to us moderns, vast estates is graphically described by Henry John Feasey in his work on Monasticism.*)

It happened in various ways.

On the founding of a monastery the monks invariably, in accordance with ancient precedent, settled in a desert or waste place—places chosen because they were waste and solitary, often unhealthy, and such as could be reclaimed only by a vast amount of incessant labor by those willing to work hard and live hard, great tracts of land often given, not being worth the keeping—forests, swamps, barren heaths. Lands which for a long period made no return; leaving their cultivators half starved and dependent on the charity of admiring benefactors.

Thus was the great mother house of Citeaux founded with its, in after years, 3,000 affiliated monasteries. The first monks of Rievaulx (Yorkshire) settled there in 1131, "then," says William of Newburgh, "a place *vastae solitudinis et horroris*." Ramsey and Croyland were swamps accessible only by boats; "every wain that came thither was shod with silver." The after glory of Westminster was at first the "terrible place called Thorney," often flooded by tides, and Furness (Lancashire) rose in Beckansgill, the Valley of Deadly Nightshade.

The Cistercians, the stern Puritans of mediaeval days, invariably reared their lonely homes in undrained valleys, unreclaimed wastes, amid the bush of dense forests, full of unhealthy influences and ague-stricken fens, in order, as St. Bernard says, they might have the thought of death ever before their eyes, and the hope of a better country to cheer their ascetic life.

That these places of disease and desolation afterwards became very Arcadias of fruitful delights, was entirely due to the years of indefatigable labor spent upon them by the monks. "Give these monks," says Gerald du Barri, "a naked moor, or a wild wood, then let a few years pass away, and you will find not only beauti-

*) Monasticism: What Is It? A Forgotten Chapter in the History of Labour: By Henry John Feasey, Author of Westminster Abbey, Ancient English Holy Week Ceremonial, etc. London, Sands & Co. St. Louis, B. Herder. Price \$1.

ful churches, but dwellings of men built around them." The monks of Croyland were the recognized guardians of the fens, making it the special service of their lives to build and guard the dykes raised against the waters. So, too, the abbots of Furness erected dykes to prevent the irruption of the sea at high tides and in gales of wind, precautions neglected after the dissolution of the monastery, causing the sea several times to flow over the Walney Island, doing immense damage.

Again, it was no unusual thing for kings and other large land-owners—and, in theory, the whole land of a country was the property of the king, who could dispose of it as it pleased him—to come forward and offer to monastic corporations, established or to be established, large tracts of wild and uncultivated land, on condition of its cultivation, or in exchange for other small portions, which by their untiring industry had been rendered profitable and fertile.

Yet again, the endowment of each monastery was frequently made up of property brought into the community by founders, who, like the English Roger de Montgomery, founder of Shrewsbury; Walter Espec, the great Baron of Helmsley and the Battle of the Standard, at Rievaulx; and Turketel, the great Chancellor at Croyland; and kings like Sigbert, brother of Redward, King of the East Angles (630 A. D.)—themselves became monks, and others who entered it. In the early monastic days, if the novice was an adult, he was obliged to distribute all his belongings to the poor. The Franciscans, in their first fervor, were very strict upon this, and one who had divided his substance among his relations and friends, instead of the actual poor, received a stern rebuke from St. Francis and the refusal of entrance. In after days the permission was acceded for a grant of them to the monastery.

"If he (the new brother) hath any property," says the rule of St. Benedict,*) "he shall either first bestow it upon the poor, or, by a formal gift, hand it over to the monastery, without any reserve for himself, because, for the future, he must know that he hath not so much as power over his own body. . . ."

Large gifts of land were also frequently given for special spiritual services rendered, for the support of various charitable works—as the cell established at Holme, on Spalding Moor, by certain members of the great families of Vasavour and Constable, and two monks maintained in it to guide travelers on the way—for the maintenance of the sick and poor in alms-houses and hospitals, in which various departments the monks of England held and utilized, as trustees for the sick and poor, and other works of

*) Chapters lviii. and lix. of an old English edition of 1638.

charity, two-thirds of the whole realm of England. How well and faithfully they fulfilled that trust is abundantly proved by the fact that, upon the dissolution of the monasteries, in the sixteenth century, when these same lands passed into the hands of a rapacious king and his dissolute courtiers, the country swarmed with beggars, i. e., indigent poor and monks, both deprived of their means of subsistence, by the alienation of the abbey lands, notwithstanding that the bill for the suppression contained a clause, providing that the old hospitality should be kept up as of yore by their new owners, a clause not abrogated until a succeeding reign.

The charters of institution and the patrimonial titles of the chief abbeys, are both the proof and the reward for the services rendered to civilization by the monastic establishments. One abbey was bequeathed a donation on condition that certain waste lands were put into cultivation; another received lands on the precise understanding that it opened asylums and places of hospitality for the poor and sick, for pilgrims and strangers. It was a common practice with Charlemagne and his successors to make grants of land to individuals on the express ground that they should clear and cultivate them.

Not alone was lasting benefits conferred by the clearance and cultivation of the lands by the monks, benefits which were small when compared to those bestowed on mankind in general; among others, the advantages derived from their society, after they had become large proprietors and landlords with more benevolence, and farmers with more intelligence, skill, and capital, than all their compeers.

In the first instance, they themselves created the villages and towns which, in after years, they governed. To take but a few handy examples, Boston, St. Botolph's town, the capital of the Fens, was originally a desert piece of ground given to St. Botolph by Ethelmund, King of the South Angles, for the purpose of building a monastery there. In a similar way, other monastic towns, like St. Edmundsbury, sprang into existence. Bodmin was a growth from a solitary hut which St. Guron, a Cornish eremite, occupied in the valley there, near a copious spring, at the commencement of the sixth century.

The monks, in fact, with their dependents dwelling within the precincts of the house, formed in themselves quite a large village. Gradually around the abbey was gathered a population whose labor was necessary to the inmates and profitable to the material interests of the house.

Not only did these monastic communities give to agriculture their labor, but likewise set a valuable example, which of the two

was probably of greater value to mankind. Previous to the coming of the monk, manual labor of every sort was regarded as altogether incompatible with the dignity of freemen, and, tainted as it was with the memory of slavery, deemed only fit for those under the bondage of serfdom. But an abbot, mayhap a great man in the world, "with the seedbags on his head," (like the great Thomas à Becket, who toiled in the fields like an ordinary monk), and his monks, not a few of the princes of the earth, "carrying manure on their shoulders," and "going out to their daily labor in the fields," presented a new spectacle to the astonished world, and one which could not be gainsaid—the spectacle of voluntary labor, willingly and cheerfully endured. By their example they removed the stigma of slavery from toil. The slave and the serf were mere mechanical machines, toiling from morning to evening, in obedience to their master's will, without wage or reward, in the performance of work in which they had no interest; but the Church created the necessity for voluntary labor, for which she offered to those who engaged in it a fair remuneration. By these means she not only imparted a dignity to labor, but made it the means by which the country was greatly improved, her own wealth vastly increased, and the people educated in industrious habits. Not only so, but by the creation of centres of labor, the monasteries attracted the population, which, relinquishing their nomadic life, settled around them, receiving in return for their work ample means of sustenance for themselves and their families.

The possession of large estates made the religious communities also large employers of labor, and their character as masters and landlords is being continually proved to have been both good and generous, extending to their tenants and laborers rights and privileges which were not enjoyed by those in a similar position under the secular lords. And one thing must be said to their everlasting credit, that they were the emancipators of the serfs, who were in that day no better than slaves, bought and sold as chattels with the soil.

* * *

In a footnote to the statement, that the monks themselves created the villages and towns which, in after years, they governed, Mr. Feasey observes: "Just as some Spanish Benedictine monks have done to-day at the settlement of New Norcia, near Perth, Western Australia."

Which shows that the spirit which animated the mediaeval monks is not entirely dead in their twentieth-century successors. May we not reasonably suppose that the Philippine monks also acquired a considerable portion of their holdings, if not all of them, in the legitimate and praiseworthy ways outlined above?

Sanitaria for Consumptives.



TUBERCULOSIS is one of the worst scourges of humanity.

According to statistics, nearly one-seventh of all deaths are due to it. Hence state and local governments, associations, and private individuals are incessantly at work fighting this terrible disease. Of late all countries vie with one another to establish sanatoria— asylums where, by an abundance of pure air, wholesome food, and complete rest it is hoped to check the ravages of the disease. To the exuberant enthusiasm with which the establishment of such sanatoria is greeted by some, others oppose the darkest pessimism. Thus a consumptive writes to the Cologne *Volkszeitung* (No. 50), concerning the proposed Cologne sanitarium that is to cost a million marks :

“The question may be asked whether with that million employed in another direction, more good might not be done. According to the prospectus, the institution is to have room for 130 patients. The building will cost a million, the maintenance will have to be figured separately, because of these 130 patients most will be poor. The upper 10,000 are sufficiently provided for. As there are at least 10,000 consumptives in Cologne, only 130 would profit of the million.

It may be asked furthermore : Is a stay at such an institution the best that can be provided for consumptives? What success have the existing model institutions had so far? Let no one be deceived : no consumptive has been dismissed cured. I am a consumptive myself, have been in them, but I saw no one go home cured, just as little as I myself was cured—improved, yes, but such a result every small village can show, to which a consumptive retires to lead a quiet life. If the sanatoria aimed only at the isolation of the sufferers, there would be cheaper means. Nor will I describe the life at such places ; it is sad enough for one who has to live through it. What is wanting at these establishments is work and diversion. The conversation turns about the expectation and the lungs. With one patient the cavern in his left lung grows troublesome, with the other, that in the right lung has not shrunk enough. And what a torture it is to hear one's fellow-patients coughing day and night in all possible tones? No, if a sanitarium is to be a quarantine in which the patients are given a chance to die without infecting others, then the benefit to the community is indeed slight. What will that million profit the 130 patients? Perhaps at the end of a year 20 are dismissed as ‘improved.’ But after a short while they will cough up as many bacilli as before. That is certain. A diseased lung is never cured. Is it, then, the proper way to check consumption? No.

We have to go to the root of the evil. It must be fought before it has taken hold. That can be done only by placing weak and scrofulous children of consumptive parents in more favorable surroundings, either in large country establishments or private families with healthy surroundings. The living conditions of consumptive families must be improved. Had they built workmen's houses with large airy rooms, had they spent the million upon gardens, as in Kiel, where the poor may go and work and raise their own vegetables, with the same amount of money they would have been able to rid 130 families of the conditions under which consumption is propagated. Consumptive parents ought to be instructed how to remove the danger of infection from their children. In a village on the Rhine I had better success than in Davos, for the simple reason that I could busy myself in the garden and enjoy the company of healthy persons. I always found light work; best for consumptives; of course, they must avoid excess. Where it is impossible, at least the life conditions of the children ought to be improved. Tuberculosis ought to be checked in the young, not in the old."

The same and other reasons against sanatoria for consumptives were adduced by Dr. Surbled in the *Revue des Questions Scientifiques* for October, 1901. He would allow at the utmost 20 patients to a sanitarium, but prefers the home treatment. In a long article on the same subject Dr. Moeller tried to refute the arguments of Dr. Surbled. However, he agrees with him on the subject of home treatment, provided all the conditions necessary can be realized. But as long as that can not be done, the safest place for consumptives, he thinks, is the sanitarium. "Yes, consumption is curable," he says, "we can almost always avoid it and very often cure it. The results obtained would be still more satisfactory, if we—doctors and the lay public—would take recourse to proper means in time to assure a cure. But no half-measures! While I do not hold that the sanitarium alone can cure tuberculosis, I assert that in most cases it alone offers the best chances of success."

Were it true, as was said above, that no cure, but only an improvement, can be effected at the sanitarium, a year or two added to human life, frequently even to active life, are benefits that speak in favor of such institutions. On the other hand, no one needs to grieve if his means do not allow him this luxury. By following closely the advice of his physician, busying himself with light work, particularly in the open air, leading a well-regulated life, he may be benefited as much as by a stay at such a health-resort.

CONTEMPORARY CHRONICLE.

LITERATURE.

Monasticism: What Is It? A Forgotten Chapter in the History of Labour. By Henry John Feasey, Author of Westminster Abbey, Ancient English Holy Week Ceremonial, etc. London, Sands & Co. St. Louis, B. Herder. (Price \$1 net.)

This welcome book is designed to acquaint the average Englishman with a subject of which he is grossly ignorant. It will serve the same useful purpose for English speaking Americans. The author deals exclusively with Christian monachism, as it developed chiefly in Britain. Within a limited area—the book comprises only 260 pages—he succeeds in giving a very fair idea of his vast and important subject. Some needless repetitions might be excised to make place for useful additions. For a possible new edition, which the work deserves, we would also suggest greater typographical accuracy and the addition of chapter and verse in all the more important citations.

Our readers will be able to form their own opinion of the author's style and manner of treatment by perusing the extracts we give on another page of the present number of *THE REVIEW* under the title. "A Forgotten Chapter in the History of Labor."

THE RELIGIOUS WORLD.

Western Candidates For the New York Archbishopric.—A regular contributor of the *N. Y. Tribune*, who has repeatedly shown himself well informed in matters ecclesiastical, writes in that journal under date of May 30th :

"It may be timely at the present moment to draw attention to the campaign which has been started by certain members of the American hierarchy, in the press and at Rome, with the object of influencing the papacy to appoint some cleric who does not enjoy the advantage of being a New-Yorker as successor to the late Archbishop Corrigan, in defiance of the wishes of the bishops, the clergy, and the laity of this province. The leaders of this movement have apparently settled upon three names, namely, those of Archbishop Ireland, Archbishop Keane, and Monsignor Dennis O'Connell, the former Rector of the American College, at Rome, as worthy of the distinction, and this selection is remarkable in view of the fact that the three prelates in question have been distinguished by their unrelenting and bitter antagonism toward Archbishop Corrigan, an animosity so intense that it led the Archbishop of St. Paul, whenever he visited this city, to neglect to pay that visit to the Archbishop of New-York, which was required by the most elementary rules of ecclesiastical etiquette and of social courtesy. And it is generally understood that the candidature of these three prelates, in particular that of Archbishop Keane, of Dubuque, is strongly supported and endorsed at Rome by Cardinal Gibbons.

"It would be difficult to regard the appointment of Archbishop Ireland, of Archbishop Keane or of Monsignor Dennis O'Connell to succeed Archbishop Corrigan as anything else than an affront to the latter's memory, and as a token of pontifical disapproval of

his long and eminently successful administration of this great and influential archdiocese, one of the most important of the entire Roman Catholic universe. This being the case, one can not but regret that the candidature of these prelates should receive even the most indirect endorsement and support from the Archbishop of Baltimore."

We can not say how much truth there is in these charges; but our Roman advices lead us to think that any effort to have either of the three above-mentioned prelates transferred to New York, is foredoomed to failure. The next metropolitan of New York will most likely be one of the bishops of the Province, who has had some experience in the difficult task of administering an important diocese and who has shown great zeal for the Catholic schools.

We think it will be Msgr. Farley.

INSURANCE.

Fire Insurance for Church Property.—It is asserted by the *Western Watchman* (No. 29) that a clause in all the fire insurance policies issued on church buildings by the associated companies of this city, and in fact throughout the U. S., provides that the amount recoverable by the insured in the event of total loss shall not be the amount stated in the policy; but such portion of it as that amount bears to four-fifths the total value of the property insured. For example: a church is insured for ten thousand dollars. It is worth one hundred thousand. It burns down. The congregation will not get ten thousand dollars; but one-eighth of that sum; or simply twelve hundred and fifty dollars. For this miserable twelve hundred and fifty dollars the congregation will have paid one hundred and fifty dollars, or twelve per cent.

This is indeed an enormous charge for very inadequate insurance; and if the statement is true, it is to be hoped that the clergy of the various dioceses will take the matter up and insist on a special classification of Catholic church property by insurance companies, or do their own insuring. Some western dioceses have a system of mutual insurance, but we have hitherto been unable to ascertain whether it has proved satisfactory.

ARCHAEOLOGY.

Ancient Tablets Agree With the Bible.—Dr. Albert T. Clay, Curator of the Babylonian Department in the museum of the University of Pennsylvania, in a recent lecture on "The Old Testament in the Light of Recent Excavations," said:

"Accounts of the creation and deluge have been deciphered from early Babylonian monuments. No direct account has been found referring to the fall of mankind, although engraved rocks representing a man and woman sitting under a tree with a serpent near by, have been found, which undoubtedly refer to it."

The lecturer went on to show that the events recorded in the Bible had taken place contrary to what had been contended by critics of the Old Testament in the past few years. He presented a photograph of an engraved rock referring to the Deluge and translated it. Although the period of time which elapsed while Noah was in the ark did not seem to correspond exactly to the number of days given in the Bible, yet the historical significance of the event was corroborated. Dr. Clay presented many such

photographs, all of which had been excavated in Babylonia and are now in the museum. The translations of these were parallel accounts to passages found in the Bible.

He further said: "This work is yet in its infancy. Research has not yet come to a limit. The lowest excavations show civilization in advanced stages, and there is every reason to believe that future excavations will bring to light the most of, if not all, the history recorded in the Old Testament."

EDUCATION.

Public Schools That Would Satisfy Catholics.—In the June *Catholic World*, Lorenzo J. Markoe answers the question, "Is there any System of Public Schools that Would Satisfy Catholics?" in the affirmative. He pleads for a remodeling of our flagrantly unjust public school system on the following plan:

All classes of schools—State, Church, and private—now teach certain secular branches as necessary for an ordinary education. Let the State provide that the teachers in all schools wishing to share in the apportionment of the school fund, must undergo a satisfactory examination in those secular branches, and receive their certificates for teaching those branches from the proper State officials. Then let the funds be apportioned to all schools according to the actual proficiency in those studies of each child as shown by a State examination. For each child falling below the standard of proficiency required by the State, no apportionment would be allowed; whilst for every child successfully taking the examination, *pro rata* apportionment would be allowed. Thus the funds would be used for the actual education of each child; a system much more just than that of distributing them according to the number of children attending school. This system is based on real merit and actual results, and not on mere school attendance. Schools would readily spring up suited to the view of each parent, who would send his child to the school that he approved, and thus get the benefit of the school system without any straining of his own conscience, or any imposing of his views upon his neighbor who may hold opposite views. Under the plan here proposed only the truly successful educators would get the children, and only they would be encouraged and sustained by the apportionment of the school fund. Competition would bring to the front the educators of real intrinsic merit; and those of inferior abilities would soon drop out of sight.

This would not be an ideal system, but it would be far more acceptable than the one at present in vogue, which compels some nine millions of our population to devote annually twenty-five millions of their hard-earned money to the support of a system which they maintain for the avowed purpose of keeping their children out of the public schools, for which they are heavily taxed. It is practical, being in successful operation in other countries, and there is no reason why it can not be tried here, except the bigotry and idolatry of a large proportion of secularistic Yankees who worship our present unjust system as a little god.

A New Field of Child Study.—We see from the *Chicago Chronicle* of June 2nd that a new field of child study has been opened up by Miss Gertrude Palmer, a student in the junior class at the Uni-

versity of Michigan, who is in Chicago gathering statistics and information wherewith to compile a symposium on the "Money Sense of Children." Miss Palmer was granted permission by the Chicago Board of Education to put the following list of questions to the pupils at some of the schools, with a view to adding to her material:

If you had 15 cents a week to spend as you chose, what would you do with it?

What would you do with \$1,000?

Are you saving any money? If so, for what?

About how much money do you spend a week, and for what do you spend it?

How do you get the money you have to spend?

How often do you go to the theatre? How much do you pay for a ticket?

These questions Miss Palmer is putting to about 1,500 pupils in two or three schools that she has selected.

A University Problem.—The *Providence Visitor* [No. 35] is amazed to learn that "there are over two hundred Catholic students at Columbia University, in New York City, and that they are influential enough and active enough to constitute a distinct and well organized group in the great body of the students." They have called themselves the Newman Club, and are thinking seriously of founding a scholarship, open to competitors of all religious denominations. It is said that Harvard, Yale, Pennsylvania, Chicago, and Leland-Stanford, in California, possess similar forlorn hopes of militant orthodoxy; and those who are sincerely anxious to have our own Washington foundation built broadly beyond the reach of disaster, are asking ourselves what it all means."

In its search for a remedy, our contemporary timidly throws out the suggestion that the hierarchy forbid Catholic students to attend Protestant universities:

"There is a naive conviction widely current among those rare individuals who are fain to look upon themselves as making up a cultivated class among us here in America, which holds that a bishop's main business is to rule over his clergy, but that his dealings with the laity, educated or otherwise, begin and end in administering the Sacrament of Confirmation. These good people would be very much astonished if they were told that the hierarchy would be acting well within the compass of their Apostolic powers were they to issue a prohibition, say, to attend any of the non-Catholic higher institutions of learning. Of course, they are not likely to do so; but, in view of the increasing numbers of Catholic students at the places we have named, it would be well to remind ourselves that the right certainly exists."

We fear the students now attending Columbia and other Protestant institutions are not of the kind that would be apt to pay much attention to any episcopal pronouncement. We shall have to raise up a better class of young men before we can hope for a decrease of Catholic attendance at Protestant highschools. What can be expected of a generation that has grown up in public schools and been taught to look upon the Faribault plan as the ideal solution of the school question?

MISCELLANY.

Taft's Negotiations at Rome.—Our readers are aware from the remarkably detailed reports of the daily press, of the reception of Governor Taft by the Holy Father and the exceptional negotiations which are now being conducted between this government, through him, and the Vatican, on the "problem" of the friars in the Philippines. The instructions of Secretary Root to Gov. Taft, printed in the daily papers, and Taft's recent article in the *Outlook*, give us a pretty clear idea of the object of his present mission.

"The question which is presented to the civil government of the islands is," he says, "whether there is not some means of avoiding the lawlessness and riot which the friars' return to the parishes is certain to involve." The purpose of the commission is to prevail upon the Church to keep the friars out.

An appeal is made to the Pope direct on a principle that is illustrated by the Governor as follows: "In such a matter," he declares, "were we dealing with a secular corporation, it would seem a wiser policy and a more American and direct method of doing business to deal with the chief authority in the corporation rather than with some agent having limited powers." He adds that "the administration has concluded that the advantage of the direct method and the possibility of settling the differences amicably with the Church by such a method, warrant it in running the risk of the unjust criticism that such negotiation involves the establishment of diplomatic relations with the Vatican, and a departure from the traditions of our government in this regard."

It is the fear of such "unjust criticism," no doubt, which has moved the administration to give out the full text of its instructions to Gov. Taft, in which it emphasizes that his errand is "not in any sense or degree diplomatic in its nature," but "purely a business matter of negotiating" for the purchase of property. Our government desires that the titles of the religious orders to the lands they now hold shall be extinguished, but that full and fair compensation shall be made therefor.

This demand bases on the false and unjust assumption that the religious orders in the Philippines can no longer continue to exercise on the islands their spiritual activity, which has made the natives a civilized people and given them all the religion and real culture they now possess.

"Flattering the temporal power in order to skin the friars is your Uncle Sam's easy game,"—says the *Catholic Citizen* of June 7th.

The Danger of Patent Preparations.—A firm of manufacturing chemists in Baltimore has several heavy damage suits on hand for using wood or methyl alcohol in several of its drinking preparations, notably "Jamaica ginger."

Dr. Herbert Harlan, one of the leading oculists of the country, called attention to the prevalence of blindness among people who used Jamaica ginger as a stimulating beverage last winter, in a long article published in the *Ophthalmic Record*. He showed that in the local option towns of Pennsylvania, the Vir-

ginias and Maryland, men who craved liquor, but found it difficult to obtain, had resorted to the use of essences like Jamaica ginger, for the effects of the alcohol which entered into their preparation. It is said that the number of cases of total blindness in the four States mentioned exceeds 1000, all of them directly traceable to the use of adulterated essences. The ease with which the preparation could be secured added to its danger. Any country store-keeper is permitted to sell "medicines."

After the publication of Dr. Harlan's paper the Baltimore Ophthalmic Society, urged by specialists throughout the country, decided to begin a crusade against makers of the stuff. The result of their investigations is shown by five suits now on the docket.

Wood alcohol frequently produces blindness when used as a drink or otherwise introduced into the system. If a large dose is taken on an empty stomach, death is almost certain to follow immediately.

What a terrible illustration of the recklessness of manufacturers in putting up, and the general public in buying and consuming, patent preparations! Our temperance apostles, or rather prohibition fiends, ought to make a note of it.

How Archbishop Gibbons Became a Cardinal.—"Ex-Attaché" in the *N. Y. Tribune* (May 30th) asserts that His Eminence of Baltimore "is indebted for his red hat to the modesty, the self-effacement and generosity of the late Archbishop Corrigan." He says that, as far back as in 1886, Archbishop Corrigan was offered the red hat, and that he not only declined it, but urgently recommended the elevation of the Archbishop of Baltimore to the College of Cardinals in his stead. "Ex-Attaché" then goes on to relate a rather curious incident in this connection. Shortly after the arrival in Rome of the letter in which Archbishop Corrigan declined the red hat for himself, and requested its grant to the Archbishop of Baltimore, he received a cable despatch from the Holy See containing the words, "Your request is granted." Believing it to be the response to the letter in question, he at once sent a private message to Archbishop Gibbons, informing him of the despatch which he had received from Rome, and on the following day the news that Leo XIII. had decided to elevate Msgr. Gibbons to the Senate of the Church was made public from Baltimore. A week later Archbishop Corrigan received a letter from Rome intimating that the cable despatch in question referred to some totally different request, that he had made months previously, and that it bore no relation to the creation of Archbishop Gibbons as a Cardinal. Greatly dismayed, Archbishop Corrigan cabled the circumstances of the case to Rome. The matter was placed before the Pope, who, being very fond of Archbishop Corrigan, gave orders that a message should be sent to him not to distress himself about the affair, since it would be settled without delay in accordance with his wishes.

It is but just to add that the Baltimore correspondent of the *Freeman's Journal* (No. 3597) denies the authenticity of this queer story, which, "*si non è vero è ben trovato.*"

An Odd Sacerdotal Jubilee.—In the *Record-Union* of Sacramento, Cal., of May 27th, we find a report of a remarkable feature of the

silver jubilee of the Rev. Father John F. Quinn, of that city. It was a reception held in the Assembly Chamber. Father Quinn entered the hall, accompanied by several public officers and Mr. Miel, pastor of St. Paul's Protestant Episcopal Church. Mr. Miel said it was a wonderful and a glorious day when clergymen of the Catholic and Protestant faiths met on the same platform, addressed the same audience, and were able to congratulate one another on the good work done for the Master. On some lines he differed from Father Quinn; on many lines their beliefs were the same. He extended to Father Quinn his heartiest congratulations, and told him he should continue to pray for his preservation to the cause of the Church and Christianity, and he hoped that when God saw fit to recall them, they would both be found in the same place.

Father Quinn said, he prayeth best who loveth best, and that he had ever been a true patriot. If he ever put anything before his religion it was his patriotism. When he first started to school, his mother taught him, if asked if he were a "Paddy" or a Catholic, to reply: "No, I am an American," and the lesson had never been forgotten. He had never allowed anyone to question his religion or his patriotism.

At this point "Bishop" W. H. Moreland of the Protestant Episcopal Church entered the hall, and Father Quinn said, he knew of no more beautiful picture than to see an Episcopal Bishop attending a reception given to a Catholic priest." The picture was "an allegory teaching him that there was no Protestant, no Catholic, no Jew, but that all were Americans."

After a short address by "Bishop" Moreland, he and Father Quinn engaged in a vigorous handshake, the audience sang "America," and the remarkable reception was over.

The Language Question in the Philippines.—"The term 'language of the Philippines' is self-contradictory," writes an American teacher from there. "There are three distinct races—the Negrito, with twenty-one tribes; the Indonesian, with sixteen tribes; and the Malayan, with forty-seven tribes, making a total of eighty-four different tribes. The numerous dialects spoken, frequently differ so widely as to be practically foreign languages. In certain sections, two or three of these may have expressions in common, due to the fact of long-time intercourse between the tribes. "Hence the Ilocanos, Tagalogs, and Macabebes, all living in adjoining territory, and others similarly situated, can make themselves understood in conversation," while on the contrary, tribes separated from each other—the Macabebe and the Moro, the Ilocano and the Cebuanian, or the Tagalo and the Paraguayan, can by no means converse readily. "Can one deprecate the plan of common language under these conditions, particularly when these dialects are practically barren of literature, in the furnishing of which should be one of the greatest justifications for introducing English?" asks our teacher.

Surely not; a common language is readily conceded to be a desideratum. What we deprecate is the attempted stamping out of the native dialects and the par-force imposition of English as "the national tongue."

NOTE-BOOK.

The Protestant *Independent*, a journal which we have always treated with justice and courtesy, went out of its way last week (No. 2793) to denounce THE REVIEW as "an extremely violent anti-American Catholic paper of St. Louis."

That we strive to serve the Catholic cause, we do not, of course, deny. Nor would we object to being called "anti-Americanistic." But we are in no sense "anti-American," or "violent." What you call violence, my masters, is the bluntness which prompted the Fathers to call a spade a spade and to denounce a heretic as a heretic and a liar as a liar.

The *Independent* has borne false testimony against us, and we call the attention of this professedly and professionally religious paper to the warning concerning the everlasting fate of all prevaricators, contained in the eighth verse of the twenty-first chapter of Revelations.



The International Catholic Truth Society now issues a monthly bulletin, which the editors intend to make "a real nexus among cultured Catholics of the country, and particularly among the various Catholic Truth Societies in the United States, England, Canada, and Australia." The first (May) number contains the third annual report of the Society's work. Besides paying several foreign correspondents for authentic information about religious affairs (for instance in Cuba) and circulating several thousand copies of lists of Catholic books, the I. C. T. S. has nailed a large number of anti-Catholic lies and refuted scores of attacks upon the Church in the public press of the country. If it would reduce its membership fee to one or two dollars, it would doubtless be able to gain many new members. Five dollars is too much for the average Catholic, who must make so many sacrifices year in year out for parochial and diocesan purposes.



When we criticize the Knights of Columbus, the invariable answer of their organs is billingsgate. Witness this choice morsel from the *Catholic Journal*, of Memphis, [No. 52]:

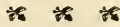
"Through some surreptitious and sneaking means he (the Editor of THE REVIEW) obtained a copy of the constitution and initiation methods of the K. of C., and for the second time is dishonoring the name of the Catholic press by publishing what is and should be known only to the members of the order. No other Catholic editor would give it publicity, it remained for a fellow like Preuss to resort to this dirty and contemptible business.

"The initiation ceremonies are, however, so beautiful and soul-inspiring and so truly Catholic in word and spirit that the limited publicity he has given them only redounds to the benefit of the Knights. Preuss has not or can not injure this order, for there is nothing in or connected with it that is not truly Catholic in every sense. His disgraceful attempt to do it injury will only re-

sult in bringing him beneath even the contempt of the Catholics of the country."

A man whose judgment is so warped that he considers the ludicrous and farcical semi-Masonic initiation ceremonies of the K. of C. "beautiful," "soul-inspiring," and "truly Catholic in word and deed," can not be held to possess the "sensus catholicus" in a sufficient degree to be able to participate in a controversy of this kind; and we do not wonder that his only resource is throwing mud.

If the K. of C. are really and truly convinced of the paramount excellency and unadulterated Catholicity of their order, why do they so fiercely condemn THE REVIEW for advertising them and their incomparable ritual?



But a few months ago we spoke of "the Nestor of Catholic journalists," Count Leon Carbonaro y Sol, who had been occupied with journalistic work since 1837, and had edited his monthly review, *La Cruz*, since 1851. We are sorry to learn now of his death, which occurred in March at Madrid. He died in the harness. His last article was in defense of the Pope. Pius IX. had bestowed upon him for his eminent services the hereditary title of a papal count. He had the singular honor of being the only layman to figure among the large number of ecclesiastics represented in the great Immaculate Conception picture which was published several years after the declaration of that dogma. In politics he was to the last a staunch Carlist, for which he had to suffer not a little in his younger days. *R. I. P.*



An article on Rev. Isaac Hecker in the *Providence Visitor* winds up with the following words:

"Space will not allow me to deal with Father Hecker in connection with the well known papal letter on 'Americanism.' All I can do here is to record my conviction that the letter, which a certain clique of European clerics hoped would be his condemnation, conveyed in fact a solemn approval of the principle for which Father Hecker had stood so valiantly—namely, the inviolability of national character and institutions within the Church."

That is just as true as when a certain gentleman declared that the "Tolerari potest" in the Faribault case meant "Fully approved." Liberalism dies hard!



The *Congregationalist*, a Protestant organ, publishes an article entitled "School Teaching in the Philippines," by Emerson Christie, from which we find extracts in the *Freeman's Journal* [No. 3597]. Mr. Christie points out that the insistence of the Taft Commission on the exclusion of religious teaching from the schools has thoroughly aroused the native Catholics, who insist that as they pay the money which supports the schools, they have a right to demand that their children shall be taught the catechism and receive other religious instructions during school hours. The writer of the *Congregationalist* article is himself connected

with the newly established school system in the P hilippines. But that fact does not prevent him from recognizing the rank injustice perpetrated by the Taft Commission when it issued an ukase forbidding any teacher, under pain of dismissal, from teaching any religious practice whatsoever in the public schools. We are told by Mr. Christie that he is not alone in holding the opinion that a great blunder was committed in the issuing of this order.

It is no wonder that this assault upon their faith has stirred the Filipinos to deep indignation, which finds expression in a rigid boycott of schools which are organized on distinctively anti-Catholic principles.



Disquieting rumors have recently circulated regarding the health of Archbishop Kain. The truth is, according to the *Western Watchman*, whose Rev. editor is in a position to know, that His Grace is no longer equal to his accumulated and onerous duties as head of this great Archdiocese. "The most eminent specialist in this country has told him that he has lived thirty years in these ten, and that while he is in years only 61, he is in overworked tissue 78 years old. The physicians His Grace has consulted assure him that he can live out his allotted years, but only on condition that henceforward he shall do a tithe only of his customary labor." It is consequently expected that an auxiliary bishop will take from his shoulders the greater part of the physical burden of administration.



A subscriber sends us this note :

Noting the remarks and news items anent the Catholic University, I am surprised that no one seems to have pointed out the fact that the two prelates who are supposed to be the most valuable and faithful friends of the University, are the only ones in the country who have gone out of their way to discredit and injure the institution. His Grace of St. Paul, by accepting a degree from Yale, discountenanced that for which the Catholic University stands—a Catholic higher education ; while the erstwhile Rector, now happily guiding the destinies of the Archdiocese of Dubuque, by delivering an address by invitation at Harvard, encouraged Catholic young men to pass by the Catholic highschool founded by the Pope and go farther afield in search of learning.



Father Delany, the Irish Jesuit, believes that laymen should have scientific training in theology. "I should like," said he in his evidence before the Royal Commission on University Education in Ireland, "that educated laymen should be given an opportunity of getting a scientific knowledge of their religion. At present boys leaving school find newspapers and pamphlets and reviews dealing with subjects vitally affecting Catholicity and Christianity itself, with the existence of a soul and the existence of God, and where are these men to get the training and knowledge to enable them to meet difficulties which are suggested to them in this way?"

In this country, too, the question still remains unanswered : Where are laymen to get a scientific training in theology ?

A Protestant Minister on Defects in Our Public School System.



WE read in the La Crosse (Wis.) *Morning Chronicle**) the text of an interesting lecture by Rev. Henry Faville before the Hamilton Club of that city, on the text "Defects in Our Public School System."

Mr. Faville said :

I have done no teaching since 1873. I am not familiar with all of the methods and theories of the present time. I am of the laity and must speak from a layman's point of view. But this position has its advantages. The one not in a battle, may see how the battle is going, more clearly than one in the thick of the fight. So the one not in the school-room may get a perspective of the work done there, that the teacher himself does not get, because too near. I should have to confine myself to the perspective of a patron and a parent, and one who sees something of youth and young people, were I to speak for myself only at this time. But I realized my limitations upon this subject. So I have reënforced myself with the judgment of others. I wrote to some of our normal school workers and to the presidents of the colleges in our State. I said to them, You are receiving continually pupils from our public school system. Do you find defects in these pupils, that seem to arise from the system? If so, what are these defects?

All to whom I wrote answered. I shall quote them, not only to confirm my own perspective, but to be more definite as to defects, than I could be without them. Possibly the topic ought to read: "What are some of the defects of our public school system, as seen by one layman and half a dozen prominent educators in our State?"

I.

The system attempts too much. It spreads over too much ground. It aims to acquaint the pupil with too many subjects. It gives a smattering of much knowledge, but less of mental grip than should be given in such a system.

Through the kindness of Prof. Hemmenway an outline of the studies in our city schools was handed me. I find in our course

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29 different studies. Some of these are related, it is true; as under English we find grammar, rhetoric, and literature. But most of them are fields by themselves. They are fields so vast, that in the time given in the public school, the teacher can only take the pupil to the border there. At most he can only look over into these fields; he can not cultivate them for a mental harvest.

Would it not be better, I ask, to attempt less as to subjects and do more with those that are taken up? Is there not a fundamental defect as to what education should give in this broad and thin process?

The best thing education can give as a mental product, is a mind disciplined to think. To be educated, the boys and the girls must get possession of their powers. They must have a sense of mastery; a consciousness that they know a thing and that they know that they know it. Dipping into many things, fails to give this. In my judgment the boy of the past who knew that he could spell every word in Sander's old spelling book, and could do every example in Ray's old arithmetic, and could parse every sentence in a selection from Milton's *Paradise Lost*, had a better foundation for an education, than his brother of to-day, who has taken a little of history and physiology and physics and botany and book-keeping and civil government.

I am not alone in my judgment. Prof. Hardy, former superintendent of our schools, is one to whom I wrote. He says: "Too many subjects are taught and too many of them do not fit the mark and fill for life's work." President Plantz of Lawrence University says: "If I were to reply to your question as a teacher, I would state that I think modern education tries to cover too many subjects; to do too much work in a short time; so that students cram words and do not sufficiently assimilate the proper meaning. We are not producing thinkers, so much as a class of well informed men and women." Acting President Collier of Beloit College says: "Highschool teachers are, as a rule, noble-minded men and women, who have high ideals and strive to attain them. But conditions are against them. Too much work and too varied work is required of the teacher."

As an outcome of this condition he says the student is apt to become lax; this laxness becomes a chronic habit; the habit leads to carelessness and shiftiness in study. By shiftiness he means an effort to answer a question at random, without duly thinking out the answer or knowing much of the subject. This habit is grounded in many highschool pupils, he says. And I submit whether this can be otherwise with the average pupil, when so many subjects are piled upon his mind before the mind is ready for them? The public schools of to-day are seeding the mind too

thickly with the seed of knowledge. Every farmer knows what overseeding does with grain. It gives spindling stalks and light heads at harvest time. Spindling bodies and light heads in our youth may result from the overseeding of our school system.

II.

A second defect of this system is its domination. It is dominated by those who are at the top of the system, those at the university. The system plans to take every boy and girl from primary grade to graduation from State university or college. I confess to having once been much enamored of this system myself. I do not say now that it has no excellences. I do say that it has defects. It is too much of a machine. It makes the goal a course of study, rather than the development of a child.

Says President Plantz: "Were I to consider defects from the standpoint of the common schools, I would say that the defect in modern education, as represented by Wisconsin, is that a disproportionate amount of support is given to the higher institutions; by which I mean the highschools, normals, and university. A weak point in our educational system is that we are not looking after the country schools either by way of adequately supporting them or sufficiently superintending them."

Rev. J. F. Taintor, of Rochester, Minnesota, in a paper before the Citizens' Club of Rochester, has this to say of the domination from above, which is the same in Minnesota as in Wisconsin:

"The theory, now wrought into a fact, that binds the school system from kindergarten to university, into one relentless machine, is wrong in conception, for it restricts individuality; wrong in its results, for in its careful provision for the few, it overlooks the needs of the many. The highschool is not made for the college or the university, he says, but the college and university for the highschool. We have no right to shape the public school system merely to meet the examination tests from above. Let college standards be kept high," he continues, "and let every boy and girl who would enter, stand the test as they did in other days. But from the depths of my soul it cries out against the system that makes the good of the public school a certificate that admits to the university and that of necessity makes this work of teacher and scholar center upon that."

I second Mr. Taintor's protest. The public school system ought not to be made to fit the university, but to fit the child. And when it is so made, the university will find a way to fit on to the public school.

It is no new thing in the history of progress for the machine to become greater than the man in the thought of teachers. Nine-

teen hundred years ago moral teachers made the Sabbath such a machine. A greater teacher arose and taught that the Sabbath was made for man and not man for the Sabbath. So some greater authority than that of college or university must arise and proclaim that the child is not made for an educational system but the system for the child. That authority has not yet come. For as President D. Stanley Hall says, "Few institutions of modern civilization so distrust human nature, as does the modern American highschool when under college domination." So long as this remains there will be a grave defect in our system.

III.

A third defect is this : Our public schools' undertake to furnish a systematical education, but under present conditions they can not deliver the goods. All agree that the whole man should move together in education so far as this is possible. The heart can not say to the hand, "I have no need of you," neither can the hand say to the heart, "I have no need of you." A public system without manual training is therefore defective. Our system should be called undeveloped rather than defective here perhaps. We have the goods in mind, but they are not yet ready for delivery.

But this is not true, I fear, as to the moral and religious element in education. Our prospects morally are not equal to our manual prospects. Because our system is a public system, the system of a State, it fails upon the religious side. Nothing approaching a study of religious truth is found in the system. From start to finish the course of study is secular. And this makes the system defective. For there never has been, and there never can be, a great educator who says that moral and religious instruction are immaterial to an education. That assertion would brand a man or his system as a quack, in education, at once.

Prof. Hardy (whom none of us would charge with being sectarian) puts lack of religious instruction among the defects of our system. "There must be more and better moral and religious instruction and training," he says. "The tone of our nation must deteriorate without better moral training." President Plantz says : "If I were thinking of the moral trend of education, I would say that the general feeling in our secular schools, that education must be divorced from religion, has developed so many teachers without religious interests, that almost the entire emphasis is being placed upon intellectual rather than upon character-development. This would not be true in a Christian college," he adds, "but it is emphatically true of the State system of education ; and the church of the future will have no more serious matter to confront than the fact that a great deal of the education of the youth

is being conducted by people without religious interests." But so long as public sentiment is what it is to-day, and so long as our supreme courts decide that to have the Bible in the school is not constitutional, it can not be otherwise than that the religious element in education should be wanting. And so long as it is wanting, the system is defective.

IV.

Then there are defects in the system if the intellect alone were to be thought of. Says President Halsey of the Oshkosh Normal: "No teacher ought to be called upon to take charge of more than 35 pupils. When the number reaches 40, it has reached the danger point." Says President Hughes of Ripon College: "The first defect is in the massing of students, giving too many students to one teacher." Count the pupils with one teacher, he suggests, put down the number of minutes in the school-day, subtract from these the total number of minutes given to opening exercises, marching in and out of the room, recess and all other things that are necessary to the system. Divide the result by the number of students and you will see what a small amount of time is given to the individual student." The necessity of doing so much wholesale work with pupils is a defect.

Then, in the judgment of most of those to whom I wrote, the elective part of the system is wrong. President Hughes says here: "Unless parents take definite interest in helping the child to select, he is apt to drift when drifting is fatal." "I think that highschools are making a mistake in allowing so much elective work," says Dr. Caller of Beloit. Students are apt to elect "soft snaps" and studies that are easiest for their particular bent of mind, and thus lose the best discipline. When elective courses were about to be introduced into the Chicago highschools some years since, the editor of the *Times-Herald* said: "The elective course presumes in pupils the reason, the judgment and maturity that are not theirs. A boy of 13 or 14 who enters the highschool has hardly got beyond the period when he is puzzled to decide whether he will be a general or a bandman, a preacher or a circus clown." To put before him elective studies he likens to an infant experimenting with colored candles. And he gives it as his opinion that if this weakening process of elective studies goes on much further in the common school system, nothing will be left of education but an iridescent shell. But whether he is right or not, enough has been said to show that as a system our present common school system has not as yet delivered the manual training essential to a full system; is debarred from delivering instruction in religion, and puts some weak fabrics in the intellectual goods that she delivers.

V.

I have tried to get at fundamental rather than technical defects. I have named three. The system attempts too much, is dominated by the top of the course, is unable to give an all-around development.

I could name other defects. I believe with Mr. Taintor that our schools require too much written work in the early years. I believe with Prof. Hardy that our present system does not teach English as it should. I believe with President Halsey that too much is left to examinations for promotion,—that the judgment of the teachers and the principal are a better test than final examinations for most pupils. And then, were I to name two of the most defective adjuncts of the system, I would name first, school boards who come out of the rear end of some political fanning mill, and second, parents and patrons of the school who expect the teachers who are working this system to do everything for their children, from washing their faces to furnishing them brains. I recognize the fact that educators alone can not banish these defects. Taxpayers, common councils, school officers, and parents all have a part in improving the system. At the same time I quote with approval these words of Prof. Hardy, as to bane and antidote in our system. He says :

“The most fundamental, the worst defect in our public school system, is poor teachers. We can never have good schools under present conditions, i. e., until teaching becomes a profession. Teaching can not become a profession until a majority of the teachers are men. When the majority of teachers are men, teaching will be a profession, for the reason that men will not enter into it until it becomes a dignified source of living. I am talking now of the rank and file of the teaching calling. Not that women, with the same preparation and experience, are not better teachers than men. But from the necessary conditions and relations of women, the majority of women teachers teach but a few years. Every year in Wisconsin over 3,000 women teachers leave the ranks forever, most of them to become the heads of homes (thank God they do become for the welfare of the State and nation, *heads*); and over 3,000 young girls, without experience, without professional training, without proper scholastic equipment, without knowledge of the relations of life and society, take the places vacated. The professional schools can furnish only about 700 teachers with some professional training. We can not have a profession of teaching until the tenure becomes permanent, until most of the teachers are men. Men will not go into the profession until the pay of the rank and file is much better than it is now.”

Paganism in Protestant Germany

AND THE "LOS VON ROM" MOVEMENT.*)

By Rev. Victor Cathrein, S. J.

I.

LEGIONS of German preachers are hurrying into Austria to further the "Los von Rom" movement among our Catholic brethren on the Danube. Their professed object is to free the people from the Roman idolatry and to let in upon them the light of the pure gospel. Places inaccessible to preachers are flooded with gospel tracts and pamphlets, and money collected in Germany adds power to the work.

Is this movement really prompted by religious motives? It may be that with some misguided and confused minds such motives play their part, but to even the most superficial observer it is evident that, on the whole, the gospel has nothing to do with it, and that its leaders only use religion as a cloak to cover political and anti-religious agitation.

The reader will find out the true inwardness of the movement, at least in as much as it derives inspiration and support from Germany, by a brief study of the religious situation among the non-Catholic population of that country.

Some thirty years ago E. von Hartmann published a book on the self-disintegration of Christianity; the process then beginning has by this time resulted in the complete decomposition of Protestantism.

At the universities, the system most in vogue in the theological faculties is Ritschl's "undogmatic Christianity," according to which we have no definite knowledge of God and Christ, and dogmas are but subjective imaginings adapted by each one to his own requirements. Prof. Harnack in Berlin, and his numerous followers, adhere to this system: they cast to the winds the doctrines of the trinity, the divinity of Christ, the fall and the redemption through Christ.

A typical example of such rationalistic professors is Dr. Tröltzsch in Heidelberg. A year ago he published a book†) in which he openly admits the conflict between the Church and science, sets it down as an undeniable fact that science has removed the foundations of historical Christianity, and rejects the doctrines concerning revelation, redemption, providence, and miracles,

*) This paper, contributed by Rev. P. Victor Cathrein, S. J., and Englished with his permission for the THE REVIEW by Rev. Dr. J. Wilhelm, of Battle, England, is a further elucidation of an article published in our No. 8 and deserves the careful attention of every intelligent reader.

†) Die wissenschaftliche Lage und ihre Anforderungen an die Theologie, i. e., the position of science and its demands on theology.

heaven and hell: and according to him a supernatural basis of theology is out of question.

These admissions of a professor of theology, whose duty it is to form future Protestant preachers, show how irresistibly the disintegration of Protestantism is proceeding.

Another professor of theology affirmed outright that the proper calling of a teacher of evangelical theology is "to endanger the faith," i. e., to destroy the pious faith which the young students have learnt at home, and to put rationalistic scepticism in its place.

Privy Councillor von Massow had reason to say, at the last August meeting, in presence of many evangelical professors of theology: "If such a modern professor of theology had the courage to nail his theses to the door of St. Nicholas' Church, they would read: I do not believe that in the beginning the word was with God. I do not believe in the miraculous incarnation of Jesus. I do not believe in his miraculous power, in his atoning death, in his resurrection and ascension; I do not believe that he will come again to judge the living and the dead. Infidel professors are much more dangerous than people think!"

At the same meeting bitter complaints were made against "the coinage of false money" by liberal theologians. Among others the following resolution was adopted: "The meeting grievously deplores that a theology is to be found in the theological faculties which, by its scientific methods and its teaching, marks a falling off from the acquisitions of the Reformation and is unable to fit young theologians for their vocation."

The assembled divines seem to have been unaware of the fact that "the acquisitions of the Reformation" which make "the word of God within us" the highest rule of faith, led fatally to the results of which they complained.

The philosophical faculties are on a level with the theological as regards religious disintegration. All non-Catholic philosophers of any note openly deny not only the fundamental truths of Christianity—the trinity, the divinity of Christ, the possibility of miracles—but the existence of a personal God and personal immortality. As instances may be quoted professors E. Zeller, Fr. Paulsen, Th. Ziegler, W. Wundt, A. Döring, G. v. Gizycki, G. Spicker, etc., etc. These philosophers zealously follow the lead of the pantheists and materialists who, since Fichte, Schelling, Hegel, Herbart, Beneke, Feuerbach, and others, have done their best to undermine Christianity in Germany.

Of the German natural philosophers, Professor Häckel said, at one of their meetings held some years ago, that nine-tenths of them, were "of his own religious profession." What that means

is clear to any one who has looked into the writings of this irreconcilable opponent of Christianity, to whom the beliefs in God and immortality are fairy tales, only good for the nursery. The non-Catholic natural philosophers in Germany who do not admit the extremest consequences of the theory of evolution, who deny any essential difference between man and beast, may be counted on one's fingers.

And what about the large circles of the "cultured" in Protestant Germany? Years ago Häckel told the world how the greater part of university students begin to doubt their faith in the first term of their studies and lose it altogether before they complete their course. These same young men go to make up the cultured class of the nation.

Prof. Th. Ziegler said at a public meeting: "Most of us cultured men (Gebildete) have lost the belief in a future life." Ziegler knew to whom he was speaking. On another occasion he said: "We freethinkers must protect and enforce our good right to go through our moral tasks and duties without borrowing from a (world or being) beyond us."

Prof. Ziegler is not the only one to take up this position. Prof. Wundt in Leipzig openly declares: "That faith which makes a God of the founder of the religion of humanity (Christ), and thus, in truth, deprives him of his human and moral worth (Bedeutung), the faith in the trinity and in miracles, has now-a-days lost its power even with those who still call themselves convinced Christians. The number of men fully estranged from all dogmatic traditions has increased in all classes and cultured circles in proportion with the conviction that such traditional systems are in contradiction with all other elements of our mental culture."

How any one who denies the trinity, the divinity of Christ, all miracles, and consequently the resurrection and ascension, can call himself "a convinced Christian," is a mystery requiring some explanation. There is, however, no doubt that the professors whose words we quote, have exactly gauged the religious position of the cultured classes. Their estimate is confirmed by the enormous circulation and wide-spread approval of Nietzsche's blasphemous writings. Another proof is found in the hue and cry raised in the liberal camp when a new law was introduced to secure a Christian education to the school-children in Prussia, and likewise in the rapid spread of the so-called ethical societies. The object of these societies is to establish a moral code free from all religion, free even from faith in God. Closely allied to the ethical societies is Herr von Egidy's "United Christendom" (das einige Christenthum.) Colonel von Gzycki, second president of the German Ethical Society, thus writes in the *Sphynx* (a monthly re-

view for soul and mind-life), vol. 16 : "The German Ethical Society, through its most influential members, denies all religion ; Herr von Egidy strives to unite all religions on equal terms in the bonds of love under the banner of the United Christendom."

It is the old doggerel : "Christian, Jew, and Hottentot—all worship the same one God." From the papers we learn that Herr von Egidy's universal religion has been especially well received by the officers in the army and by the nobility.

[*To be continued.*]

CONTEMPORARY CHRONICLE.

INSURANCE.

Plain Talk to Fraternalists.—At the eleventh annual meeting of the Canadian Fraternal Association, held in Toronto last month, Dr. Mallory, President of the Association, said :

"I am an advocate of a uniform system of minimum rates of assessment, to be adopted by all societies on a table sufficiently high to meet the necessities. This can be attained in two ways : 1st. By a voluntary agreement among ourselves. 2d. By compulsory legislation on the part of the government.

"We admit practically that the tables of rates under which the majority of us are doing business are insufficient, and that our plans are wrong, that we are misleading our membership when we tell them by inference, if not in words, that they are to receive whole life protection. We do not want any more societies started on a wrong system, but we want to go on and get in new members on our old tables, which we admit are faulty. It is a difficult matter to change plans and systems which have been working for thirty years, but honesty should compel us to have that which is wrong made right. We can then appeal to the public with clean hands.

"Are we not placing ourselves in a very ridiculous light when many of us, with rates far below necessity, with an accumulation of impaired risks on our hands, which will necessarily have to be accounted for during the next twenty years, continue doing wrong, and say that we can not now do otherwise?"

Above quotation from the *Pittsburg Insurance World* (June 3rd, 1902) should furnish food for reflection to the "leading spirits" of our Catholic mutuals. If the President of the Canadian Fraternal Association says : "We admit practically, that. . . . our plans are wrong. . . . that we are misleading our membership," and further : "But honesty should compel us to have that which is wrong made right," he not only says the truth, the whole truth, and nothing but the truth, but he also by inference makes a fearful charge against the management of all such "mutuals," (and their number is large) that do not demand sufficient rates to insure permanency. The officers of such concerns assume a

terrible responsibility in not enlightening their members on the subject. The principal loss will fall on those who have for years paid cheerfully their hard-earned money for the benefit of fellow-members who died during the early years of the society's existence, in the vain hope that thereby they would provide for the protection of their own families. When they discover, as ultimately they must, that for want of "new blood" the society must ask for steadily increasing contributions, or "scale" the benefits, until at last the so-called insurance costs so much that it must be dropped from financial exhaustion without giving any return whatever for the money paid in, there will be a day of reckoning, which will unfortunately destroy confidence in all insurance institutions, even the good ones, and may even affect the relations of such disappointed victims to their spiritual advisers, who did not speak the needed word of warning in time.

THE STAGE.

Hebrew Theatres.—Of the thirty-five or forty theatres in New York City the performances in three are in Yiddish, the dialect spoken by the Russian and Polish Jew. According to a recent writer in the *Sun*, the Yiddish stage was founded in 1876 in Bucharest, Roumania. In 1884, during the persecution of the Jews, when the Russian government suppressed the Jewish theatre, a troupe came to this country, followed soon by another, and they settled down at the lower end of the Bowery, occupying three play-houses: the Thalia, the People's, and the Windsor. The first Yiddish plays were mostly dramatizations of Biblical incidents. Since that time, however, the Yiddish drama has broken away from religious subjects, so far, in fact, as to permit of a Yiddish version of 'Uncle Tom's Cabin,' with "negro plantation hands" and "jubilee singers." Most of the Yiddish plays performed to-day are dramas of Russian-Jewish life, bearing such names as 'Siberia,' 'The Jewish King Lear,' 'The Slaughter.' There are comedies in Yiddish drama, as well as tragedies. The Shakespeare of the Yiddish stage may be said to be Jacob Gordin, the author of the three plays named above, as well as of many others. To him, with Abraham Goldfaden and Joseph Latteiner are ascribed more than three hundred plays, practically all of which have been enacted in New York within the last seventeen years. The history of the Yiddish drama should offer an interesting subject for the historian of drama as well as the sociologist.

THE RELIGIOUS WORLD.

Mass on Ocean Vessels.—A decree of the Sacred Congregation of the Propaganda, dated March 1st, 1902, reminds priests traveling on the ocean and having permission to say mass, of the conditions laid down for using said permission, viz., that the sea be calm, so as to preclude any danger of upsetting the chalice; that, wherever possible, another priest assist; that, where there is no special chapel or fixed altar, the place where mass is said have nothing indecent or unbecoming about it, such as the private cabins of passengers.

MISCELLANY.

The Incorporation of Parishes.—The following passages from Baart's 'Legal Formulary' will throw some light on a subject much discussed in St. Louis at present. "The goods of the Church are the patrimony of Christ; and ecclesiastical persons have only the use of church property. The real title or ownership is in the Church, not in prelates, who have only the administration of it. Where the Church is not recognized as a corporation before the civil law, the civil title to church property should be placed not in any individual as such, but in a corporation recognized by both Church and State." In several States "the (church) property is held by a corporation consisting of the bishop, his vicar general, the pastor and two laymen, there being a separate corporation for each parish. This... system seems most in accordance with Canon Law and best adapted to prevent the mixture of diocesan and parish property, which mixture is prohibited by the sacred canons." Here in Missouri the church property is held by the bishops who are recognized as trustees. Rome has indicated in a decision made in a Detroit case in 1897, that it prefers the administration of diocesan property by a corporation.

A Character Sketch of Father Phelan of the "Western Watchman" by One of His Best Friends.—In reply to a letter from Rev. P. Joseph Sittenauer, O. S. B., wherein that zealous religious complained about the conduct of the *Western Watchman* and requested the editor of the *Freeman's Journal* to call his St. Louis colleague to time for his misrepresentation of the Philippine friars, Rev. Dr. L. A. Lambert gives the following pretty character sketch of his friend Rev. D. S. Phelan (*Freeman's Journal*, No. 3598):

"He (Rev. D. S. Phelan) is a man who, when convinced he is wrong, has the moral courage to admit it—a kind of courage that is not cheapened by an over supply in the market. He would not knowingly make a false statement, but his strenuosity of constitution sometimes gets the bit in its mouth and leads him to remarks that are broader in extension than his calmer judgment would justify. Those who are familiar with the brilliant editorial pages of the *Watchman* are so pleased with most that he says that they allow a generous margin for strenuosity and take utterances of too broad extension with a pinch of salt—pepper need not be added, as most of what he says is generously supplied with that condiment. He writes with an eye more to general effect than to Euclidian correctness of propositions, and, like Shakespeare, Mark Twain, Artemus Ward, Charles Lamb and other caterers to the instruction and gaiety of mankind, he leaves a margin for the play of the imagination of his readers, giving them credit for discrimination and for knowing that good wheat in its natural state is never found without chaff. Take him all in all, with his few faults and his many virtues and talents, it would be hard to find another like him. There are few of his readers whom he has not delighted, and few he has not at some time offended.

"We are pleased to learn that he has a high personal regard for us, for we have a very high personal regard for him. This does not, however, mean that we accept all his views of things, or ap-

prove of that strenuosity which tends to exaggeration in statement and confounds the desired with the real, the ought to be with the is.

"There is one point on which we must differ with our correspondent. It is when he says: 'No doubt Father Phelan considers the *Freeman's Journal* superior to the *Watchman*.' If this is said in any other than a Pickwickian sense we doubt its correctness. And we will continue to doubt it until we see Father Phelan's affidavit, duly signed and sealed, admitting that there is any Catholic paper published this side of the planet Neptune superior to the *Watchman*; or, that, compared to it, is anything more than a farthing candle or an old-fashioned tallow dip to an electric locomotive head light.

"We know that there are some Germans who do not appreciate the *Watchman* editor's style of literature, but that is because they are slow to catch a joke when it is tossed to them. For instance, if, speaking of a man's large feet, he were to say—as he most likely would—that they were so big that he had to use the forks of a road for a boot-jack, they would reply seriously that the thing was incredible, absurd; that the angle caused by the intersection of two roads has not sufficient metaphysical reality about it to denude the nether understanding of footgear. At this cogent argument he would only smile. Or take another instance. If, speaking of an ugly man, he were to say, in the words of Artemus Ward, that he was so ugly that he had to get up at night to rest his face, they would dissent and argue that the horizontal position is more conducive to face resting than the vertical; and, further, that the ugly man, by reason of long practice, has grown so accustomed to it that it no longer hurts, particularly when he is asleep and there is no one around to remind him of his disabilities in the courting line. This, of course, would refute his statement, but it would have no more effect on him than a drop of water falling on a duck's back would change said duck's settled convictions concerning hydro-dynamics.

"For the small number of Germans of this kind he has great compassion, but for the others, the keener and solidier kind, he has great admiration. He likes their vigorous language and has a scholarly knowledge of it; his library is largely German, he recognizes Editor Preuss' fine ability, loves German music—when played in English—and, if we mistake not, may claim a distant kinship to the Germans, for has he not a second cousin who can blow on the German flute?

"These remarks are made in a general way, and not in view of our correspondent's criticism, which is just. For no one can believe the *Watchman's* statement, that 'the Friars are willing to sell their lands' without too great a strain on the muscles of credensiveness."

The Maple Leaf Mining and Development Co.—Rev. J. F. Meiffus the other day brought us a printed prospectus of the Maple Leaf Mining and Development Co., incorporated under the laws of British Columbia, which appeals in a special manner to Catholics by parading as its vice-president Msgr. H. Eummelen, formerly, we believe of Kansas, and by printing among its recommendations a letter from Bishop Durien (read Durieu), of New West-

minster. Father Meifuss declared his belief, that this letter, undated and wrongly signed, was faked. He had hardly left our office when the San Francisco *Monitor* of June 7th reached us, with this editorial note :

"We observe that the Maple Leaf Mining and Development Company has been revived in the advertising columns of some of our Catholic exchanges. The names of a certain Catholic Bishop, long since dead, and several Catholic priests no longer to be found in the directory of Catholic clergy are still used to deceive unsuspecting seekers after sudden fortune. The scheme is being advertised over a new name and from Chicago, though it appears the main offices of the company are 'located' in this city. The methods of this concern were exposed in the *Monitor* of March 5th, 1898. The public was warned then against buying stock in the enterprise on faith, or on the strength of real or spurious clerical endorsements. We can not do better than quote the closing paragraph of the article dealing with the matter: " 'The Maple Leaf Mining Company should stand on the same level as ordinary business enterprises and should be judged by the same rules neither more harshly nor more leniently. Our readers will make no mistake in investing in this mining venture or in any other mining venture if, before taking stock, they make a personal investigation of the properties in question under the guidance of a reliable and competent mining expert employed by themselves.' "

NOTE-BOOK.

Editorial Letter-Box.—Rev. B. E.—We have not been able to obtain any positive information about the Modern Brotherhood of America or the Pyramids. The Cyclopædia of Fraternities has nothing on the subject. Can you not procure us a copy of the constitution and by-laws?—Amico O.—Conscia mens recti famae mendacia risit. (Ovid. *Fast.* iv., 311.)—D. D. A.—Tout vient à qui sait attendre et agir.—P. Godts, Brussels.—Books received. They shall receive proper attention.



No. 18 of THE REVIEW contained a communication in which it was alleged that Rev. W. Kruszka, one of the leaders of the "Polish movement" in this country, had "indiscreetly published (in part or in toto)" a "confidential letter from Archbishop Katzer." In No. 29 of the Milwaukee *Catholic Citizen* Father Kruszka denied this charge.*) Our correspondent now requests us to say :

On the seventeenth of February, 1902, Rev. W. Kruszka pub-

*) Our brief reference to his dementi in No. 22 was rendered meaningless by a transposition of the words *of* and *to* at the end of the second and fourth lines.

lished the following in the Polish press: "After a mutual understanding Rev. J. Pitass of Buffalo, N. Y., and myself, decided to make the day on which the Mt. Rev. Archbishop Katzer leaves for Rome, also the day of our departure to the Eternal City, concerning our affair known to all" (i. e., to procure the appointment of Polish bishops in the U. S.) "And as His Grace the Archbishop, informs us by a letter in his own handwriting, dated Feb. 16th, if nothing extraordinary intervenes, he will leave on April 12th"

On March 21st a short notice appeared in the *Kuryer Polski*, Father Kruszka's official mouthpiece, stating that Msgr. Katzer would leave for Europe on April 17th and describing his route of travel. On March 26th the following correspondence from Ripon, Wis., was received by the *Kuryer Polski*: "As already announced, Revs. J. Pitass of Buffalo and W. Kruszka of Ripon, the delegates chosen by the Second Polish Catholic Congress to go to Rome in order to obtain Polish bishops for the U. S., were resolved up to the last moment to go. However, their trip has now become needless, for they have obtained their end by a shorter route, by way of correspondence. The nomination of Polish bishops in the U. S. in the near future is assured."

It would have been more accurate to say that Rev. Kruszka had indiscreetly referred to the contents of a confidential letter from Archbishop Katzer. His denial in the *Citizen*, therefore, was formally true, materially false.

Besides, we are enabled to state, authoritatively, that "the nomination of Polish bishops in the U. S. in the near future" is in no wise "assured."



Rev. Paul M. Kolopp, of Newport, Ky., whose name has been used as a drawing card by the Hattie Lynn Oil Co., that company claiming him as Vice-President on its circulars, writes to THE REVIEW under date of June 20th:

"In your issue of June 12th you make the statement, that 'an apparently pen-written circular of the Hattie Lynn Oil Co. has been issued recently by Easton & Thompson of Cincinnati, to a number of priests in Ohio, Kentucky, and possibly elsewhere.' I wish to state, that I am no legal officer of said company, nor do I hold any of its shares. I furthermore know nothing whatsoever of such a circular having been issued. Please send me a copy of this circular. I also request you to correct this error, and oblige,
Yours truly in Christ, (Rev.) PAUL M. KOLLOPP."



We are asked to give space to the following obituary note:

Mr. William Keilmann, poet and journalist, died in Leitmeritz, Austria, of heart failure, on June 4th, in his 57th year. About 30 years of his life he had spent in this country. For five years he was editor of the daily Buffalo *Volksfreund*. After his connection with the *Volksfreund* had been severed, he was editor of the *Rundschau vom Berge Karmel*, (monthly review) and the *Niagara* (weekly), which publications, however, after a short existence of two years, were discontinued. Mr. Keilmann then went to Aus-

tria, where he became editor of the Catholic weekly *Das Volk*. I was an intimate friend of the deceased and had the highest esteem of his noble character and his staunch Catholicity, which he manifested not only in his writings, but even more so in his private life. All those who knew him personally paid the highest tribute to the nobility of his character and his zeal in defending the Catholic cause. His undertakings in this country were not successful from a material point of view. But we may be confident that he has received a great reward from Him for Whom he fought so valiantly, and Who rewards His soldiers not according to their success, but according to their efforts. *R. I. P.*—The only surviving child of the deceased is Sister Wilhelmina (O. S. F.) in St. Vincents Orphan Asylum, Columbus, Ohio.



“Misereor super Turbam. Justice. Brotherly Love. Christian Democracy. The organ of the Apostolate of the Christian Social Order. Dieu le veult. To be published shortly by the Christian Democracy Co., New York, under the editorship of the Rev. John T. Tuohy. By the Christian Democracy Co., New York.”

From the “Patrons’ Advance Prospectus” we learn: “Christian Democracy. The Social Order, i. e., a Social Organisation whose aim is the common good of society, and particularly the masses conformably to the principles of the gospel. This title weds the Christian idea to that of Democracy, on the principle embodied in the words of Prof. Toniolo: ‘Democracy will be Christian or it will be nothing.’”

This definition does not square with the teachings of Leo XIII. in his encyclical “*Graves de communi*,” nor with the conditions he has laid down for Democracy to be Christian in his reply to Léon Harmel.

Then follows a grand program, rather vague here and there, it is true; but the subscribers may rest assured it will be properly executed under the editorship of the “Rev. John T. Tuohy, a Pastor of the Archdiocese of St. Louis, an Alumnus of the Catholic University of America, Washington, D. C.,” “ordained Dec. 18th, 1883, . . . until 1883 attended several country missions of north Missouri, and from 1883 to 1891 was assistant,” etc., etc. And if one is not satisfied yet, let him read the following beautiful letter in the style of “*Convictus sum*”:

“Roma, 2d Nov. 1901. Rev. and Dear Father;

Rediens Romam tuas epistolas, quoque quas ad Monsgr. A . . . missas.

Locutus etiam sum cum Secretario S. Congregationis de Propaganda

Approbo propositionem tuam publicandi laborem literarium tuum in defensionione iurium sedis Apostolicae ac prospectum operem, i. e., Apostolati activitates Democratiae Christianae. Jam de hoc verbum feci Secretario S. Congregationis, amicaliter, qui approbavit laudabitque. Tuum addictissimum,

.....”



Catholics and Rituals.

Two Catholic newspapers most friendly to the Knights of Columbus have recently published remarks on the head of society rituals, which are positively damning for these self-styled knights and kindred Catholic (?) organizations that can not get along without a ritual. These two newspapers are the *Catholic Transcript* of Hartford and the *Catholic Mirror* of Baltimore. We quote from the *Mirror*, which, in its edition of June 14th, cited the *Transcript*, making that paper's remarks the text of its own observations:—

The *Catholic Transcript*, commenting on the refusal of Msgr. Kennedy, of Syracuse, N. Y., to allow a fraternal organization to perform its ritual at the burial of a Catholic member, after stating the Catholic view, that "the commitment service is counted an act of religion, and the Church claims the competency and the sole right to define what acts of religion shall be performed over the remains of those who die within her communion," declared: "It is easy for amateur ritual-makers to run into poetic excess. It is still easier for them to embody heresy. *Catholic members of societies should do all in their power to discourage the ritualistic itching of the organizations with which they are affiliated.**) High-sounding funeral services appeal to the ears of the afflicted. Little by little they come to supplant in the minds of the indiscriminating the approved and consecrated liturgy of the Church. This will not do."

The *Catholic Mirror* calls this "a wise note of warning, not only to Catholic members of fraternal organizations, *but to all societies composed of Catholics,**)" in whole or in part;" and continues:

"It is true. . . . that the Catholic ritual is beautiful enough and consoling enough for even the most exquisite taste, and yet we have heard Catholic gentlemen speaking in laudatory terms of the almost meaningless liturgy of non-Catholic fraternal orders, declaring 'they had never seen anything like it.' Probably they have not, but when they go on to praise its beauty and its impressiveness and the like as beyond anything that one could imagine, they but show their ignorance of the Church's rites and ceremonies, with their deep symbolical meaning. No twentieth century poet or artist could possibly improve in the slightest detail on the Church's ritual. It is the work of God's saints and has been devised through the ages by the best genius and purest de-

(The Review, Vol. IX, No. 26. St. Louis, Mo., July 3, 1902.)

votion of the Christian era. There is less prospect of it being surpassed in these times or in days to come than there is of some contemporary dauber surpassing the greatest conceptions of Michael Angelo or of Rafael.

"Let our Catholics, members of Catholic or of non-Catholic organizations, cease such idle, ignorant prating about societies' rituals, and strive to learn something of the beauty and grandeur of the Church's ceremonies.)* They will learn the deep mystical meaning of the Church's rites, and be better prepared to assist at its services with an intelligent and proper devotion."

We are glad to see at least two of our hitherto Knights of Columbus-mad contemporaries returning to their sober senses. It is the beginning, we hope, of a wholesome reaction.

*) Italics ours.

The Philosophy of Laughter.



FRENCH writer, M. L. Dugas, has recently published a treatise on the philosophy of laughter.*)

The title, 'Psychology of Laughter,' is somewhat misleading, for the author himself recognizes that he is dealing with a phenomenon which appertains both to physiology and psychology.

M. Dugas is by no means the first philosopher who has undertaken to treat the problem of laughter; he has had numerous predecessors, each one of whom has proffered his own theory and explanation.

One theory may be called the physiological. It is that of Spencer and Bain, according to whom laughter is produced by an excess of nervous force, which first discharges itself into the respiratory and phonetic muscles and then irradiates into the muscles of the face. It proceeds, therefore, not from emotion, but from the dissipation of accumulated nervous energy which follows emotion. This theory, while not entirely unfounded, is insufficient. For while it applies to the laughter caused by tickling and to the facial contortions of the idiot, it leaves quite a number of other species unexplained.

Others define laughter as a phenomenon of sociability; but

*) *Psychologie du rire, par L. Dugas.* Paris, Alcon, 1902. 12mo. pp. vii—178.

sympathy, which is at the bottom of sociability, increases rather than produces laughter.

The intellectualist theory holds that laughter is born of the consciousness of contradiction, in its broadest sense, involving that which is inconsistent, absurd, unforeseen, etc. Contradiction is at the bottom of all laughable things, but how and why does it produce laughter?

The pessimist theory attributes laughter to pride and malignity. The laugher enjoys being above and beyond folly, moral weaknesses, and physical infirmities. However, this sentiment alone does not cause laughter, unless there supervenes the perception of a contradiction or surprise. Malignity may explain the laughter of cruelty; but is there not such a thing as intellectual laughter?

According to the aesthetic theory, playfulness is the principle of laughter—the quality or state of being sportive, of showing a sportive fancy or sprightly humor, of giving the imagination free play, of taking everything easy. But this is not a philosophical explanation.

M. Dugas concludes from these diverse theories and from observation, that the different kinds of laughter not only differ in degree, but are of entirely different nature; that there exists not only laughter, but laughers, and that the various explanations mentioned above are both true and false—true, inasmuch as they are applicable to one kind or another; false, because inapplicable to all. He thinks that the smile will have to be examined for itself, as being in some cases a weak laugh, and then again something entirely different, responding to different sentiments. And he adds: "There will be as many kinds of laughter as there are personalities, who respond each in his own peculiar fashion to various emotions; in a word—laughter is essentially relative." Being the expression of individuality, it assumes as many forms as there are characters, minds, and soul-conditions, and therefore can not be brought under one general theory nor become the object of a science.

Rev. P. Lucien Roure, S. J., reviewing Dugas' book in the *Etudes* [June 5th], confesses to a degree of disappointment at this conclusion. No doubt, he says, there are species of laughter; but it must be possible to bring them under a common genus. Which is the generic element or cause of laughter? Surely it can not be undiscoverable. The various solutions offered by different philosophers serve to explain the specific elements of each kind of laughter in particular. The generic element is probably to be found in a combination of nerve and intellectual forces.

Clearly, Dugas has by no means exhausted his interesting

theme. Pesch (Inst. Psychol., iii, 423) defines laughter: "Risus est motus vel vibratio quaedam subita diaphragmatis et musculorum thoracis et oris ut orta ex certarum rerum cognitione et consequenti delectatione." This definition contains both the physiological element ("a sudden movement or vibration of the diaphragm and the thoracic and facial muscles") and the psychological ("arising from the cognition of certain things and a consequent delectation.")

On the physiological aspect of laughter we read in G. de Gohren's 'Vortrag über die Ausgleichungsgesetze im Leben der Organismen':

"If a man, carried away by a humorous expression or a telling joke, bursts into laughter, there was a serpent hid among the flowers, and he has escaped the danger by laughing. A joke is nothing else than, and has about the same effect as, tickling. It is pretty generally known that a person may be tickled to death; the cause is contraction of the smallest brain arteries. To remove the danger, nature has given us laughter. The contraction of the blood vessels drives the blood from the brain, and the forced respiration caused by laughter prevents its exit: thus one neutralizes the other, and the equilibrium is restored."

Lotze emphasizes the psychological element in these words:

"The shudder in presence of the sublime, and the laughter over comical incidents, are unquestionably both produced, not by a transference of the physical excitations of our eyes to the nerves of the skin or the diaphragm, but by what is seen being taken up into a world of thought and estimated at the value belonging to it in the rational connection of things. The mechanism of our life has annexed this corporeal expression to the mood of mind thence evolved, but the bodily expression would never of itself, without the understanding of what it presents, give rise to the mood." (Microcosmus, vol. I, iii, c. 3, §4.)

Laughing also has an ethical aspect; for as St. Augustine already pointed out, "Jocari et ridere humanum est, non ferinum," joking and laughter are peculiarly human, no brute beast engages in either. (De lib. arbit., c. 8). This ethical aspect was succinctly stated by St. John Chrysostom, when he wrote, in his fifteenth homily on Paul's Epistle to the Hebrews:

"It is not always time for laughter, but we may laugh in our moments of relaxation, for laughter is not evil unless indulged in at the wrong time or immoderately."

And St. Bernard has truly observed that "where laughter and wit abound, perfect charity can not reign." (Serm. 63 ad Sororem.)

Et haec de risu satis.

Paganism in Protestant Germany

AND THE "LOS VON ROM" MOVEMENT.

By Rev. Victor Cathrein, S. J.

II.



ET another sign of the religious status of the cultured classes is forthcoming in the daily and periodical reading matter set before them by the press. But a few months ago a new periodical *Der Heide* [the Heathen] appeared with the avowed object of undoing the whole Christian conception of the world. In its first number the *Heide* says: "The intellectual war, not only against the Catholic Church, but against the whole Christian conception of the world, which since the days of Voltaire and the encyclopædists has been waged in secret and only by scientists, is now extending to the masses of the people. Modern man has ceased to feel as Christians feel; freely and fearlessly he confesses to his unchristian dispositions; he removes the débris which obstruct the building of new religious systems: he fights Christianity, and his fight is a fight for culture." The articles are replete with blasphemies. Among the advertisements there is one inviting those who share the editor's ideas to form themselves into a "Heidenbund" [Pagan League.]

Another periodical, the *Free Word*, favored with the contributions of many German university professors and Protestant preachers, labors, according to its program, "for the liberation of souls from the oppression of ecclesiastical dogmas to an independent religious life; hence for the complete separation of the Church from the State, and of the school from the Church, and for the introduction of a system of morals entirely independent of dividing denominational hypotheses."

It would be a wonder if the infidelity rampant among the more or less educated classes did not find its way into the broadest masses of the nation. There may still be many faithful adherents to Protestantism in the country districts, but in the towns the Evangelical Church has lost its influence. The hatred of Rome, in which all preachers agree, is the only bond which holds them together. The preachers themselves, e. g., ex-court-preacher Stöcker, often complain that the great masses of the people are entirely alienated from the church. Quite recently E. Franz, in his book on Religion, Illusion, and Intellectualism (Cöthen, 1901) deplored the complete powerlessness of the Church in influencing the lives of the people. He attributes this want of power to the illogical position taken up by the Evangelicals, who, e. g., whilst they admit the miracles of the Bible, deny the miracles of the Church. He infers that all miracles alike should be denied.

Similar complaints have been made before now. Already in 1884, Chancellor Rümelin declared in the House of Representatives of Württemberg that the people knew nothing of the confession of faith. "In Northern and Central Germany nearly the whole male population has withdrawn from all living connection with the church." This agrees with the assertion made by one orthodox theologian at the church-diet of Württemberg: "We have no congregations to back us up; 99 out of every 100 are in league with our enemies."

The measure of the estrangement between Church and people is accurately determined by the spread of Social Democracy. The anti-religious principles of the Social Democrats are well known. According to Bebel, their aim in religion is atheism. In their official programs they relegate religion to private life, thus contending that it ought to be entirely banished from public life. As a matter of fact, however, the great masses of Social Democrats assume an openly hostile position against Christianity and against religion in general; a glance at the anti-Christian pamphlets which they distribute broadcast among the people will leave no doubt on the subject. Only recently the Berlin publishing house "Vorwärts" sent out three pamphlets of which the titles are: Was Jesus God, Man, or Over-Man? (Ueberschensch) Were the primitive Christians really Socialists? True Christianity the Enemy of Art and Science. These writings owe their origin to a resolution passed at a Social Democratic meeting at Mayence: to publish a scientific refutation of Christianity for the purpose of agitation. The conclusion of the first pamphlet reads: "The real Jesus, as historical man, can not, and must not, be set up as a religious and moral ideal for mankind; we need other, living leaders."

On what parts of Germany has Social Democracy taken the fastest hold? So far the Catholic provinces alone have been able to oppose a powerful dam to its spread; in the Evangelical provinces it grows more rapidly from year to year. In 1898 the Social Democratic candidates received 2,107,000 votes, i. e., almost one-third of all the votes given. These candidates stood chiefly for Protestant districts. The greater towns, in which Protestants preponderate, are represented, with one or two exceptions, by Social Democrats, either wholly or in part: Berlin (where in 1893 three-fifths of the votes were given to Social Democrats), Hamburg, Breslau, Magdeburg, Altona, Halle, Frankfort-on-the-Maine, Hannover, Dresden, Leipsic, Chemnitz, Stuttgart, Braunschweig, Königsberg, Darmstadt, Nuremberg, Mannheim, Elberfeld, Lübeck. In these towns the bulk of the inhabitants have evidently broken with all Christian faith.

[*To be continued.*]

The Alleged Miracle of Morne Rouge.

WE are requested to publish a true account of the alleged miracle of Morne Rouge, of which there has been so much sensational discussion in certain newspapers. The only account so far published, is the one furnished by a correspondent of the Hearst syndicate of "yellow" American newspapers (*N. Y. Journal, Chicago American, and San Francisco Examiner.*) It is substantially as follows :

The Sisters de la Délivrance, of Morne Rouge, within the zone of Mount Pélée, had been living in constant dread long before the eruption of the volcano. The election of deputies for the French Chamber was to take place. In St. Pierre the Socialistic and Jacobine element predominated. During the electoral campaign, the Catholic clergy and religious, and Catholic mothers, had been singled out as a target for the most opprobrious insults and threats.

The corners of the principal thoroughfares and the doors and walls of the churches and convents were covered with proclamations and cartoons abounding in invectives and blasphemies. The negroes boasted that the Cathedral of St. Pierre would be converted into a dancing-hall. The Sisters were threatened with having their convent chapel changed into a theatre.

The special correspondent of the *San Francisco Examiner* (May 31st) thus repeats the story told by Sister Mary of the Infant Jesus :

"Thus we lived in mortal dread and for two days and two nights remained praying in the Church of Our Lady of the Liberation (N. D. de la Délivrance). When the first subterraneous rumblings were heard and Mount Pélée had commenced to emit vapors, Father Maria was saying the 6 o'clock mass and was followed by Father Bruno at 7:30. The latter's mass was scarcely finished, when many of the people of the village commenced to arrive, impelled by terror, to seek a place of refuge in the church. Some consecrated hosts remained and Father Bruno began to distribute them to those who asked to receive holy communion.

"All of a sudden there appeared before the altar a vision of the Saviour, pointing towards His Most Sacred Heart. The Sisters fell on their knees, exclaiming : Behold the Sacred Heart of Jesus ! The Holy Face appeared sad and pale. A few instants later the divine image disappeared.

"Then we went out and saw a horrible cloud, accompanied by thunder and lightning, descending from Mount Pélée, almost directly over our heads, upon the City of St. Pierre.

"The whole cloud was illumined with fire. It was the most fright-

ful spectacle which ever human eye beheld. We thought the end of the world had come and continued in prayer all of that terrible day. Dense vapors and black smoke enveloped us. Fire and hot mud were all around us. And yet the Convent of Morne Rouge escaped unharmed. Not one person therein perished or suffered injury.

"Another miracle happened on that terrible day. I took out my scant stock of images of the Sacred Heart and started to distribute them among the people in the church, and when the supply ought to have given out, I noticed I had as many as when I started to distribute them.

"Our Divine Saviour not only appeared to us in a vision, but in response to our prayer, He saved our lives."

Twenty-three religious arrived at Santa Lucia, where Mother Mary of the Infant Jesus related her experience, which was corroborated by all the other sisters. The correspondent adds that he interviewed the Mother Superior and three other sisters, who all four testified that they had seen the apparition of Our Lord and witnessed the miracle of the multiplication of the images.

The *Examiner* correspondent observes on his own account: "A curious detail of this event is that many of the blasphemous cartoons, of which Mother Mary speaks, remained on the walls of the ruined City of St. Pierre. They were not destroyed, though the extremities were black as coal."

It is to be hoped that the ecclesiastical authority of the Diocese will institute a canonical investigation, so that we can see whether, as we strongly suspect, the "yellow" press has invented this miraculous story out of the whole cloth, or whether God has indeed deigned to ratify, by a miracle, the voice of the Sovereign Pontiff, who has so often exhorted the modern world to seek salvation in the Sacred Heart of Jesus.



CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

A New Roman Decision Regarding Social Festivities for Church and Charitable Purposes.—In answer to a query (concerning Nos. 758 and 799 of the Latin-American Plenary Council), whether bishops may tolerate or prudently approve excursions, social gatherings, fairs, and other means employed by Christian benevolence in gathering alms for the poor or for good works, especially by pious laymen, the Sacred Congregation for Extraordinary Ecclesiastical Affairs answered under date of Nov. 5th, 1901 :

"Ordinaries can tolerate and, where necessary, prudently approve, such social gatherings (conventus) as are surrounded by conditions of honesty, charity, or piety, so that the presence of priests at them is neither forbidden by the rules of the Church, nor by the (peculiar) circumstances of the country, nor that it can be called imprudent or inopportune. About all of which the Ordinaries alone are to judge, keeping before their eyes what is laid down in the III. Plenary Council of Baltimore, tit. IX, cap. V."

No. 758 of the Latin-American Plenary Council forbids principally "children's balls" and makes it a grave duty to prevent them.

No. 799 speaks of the licitness of taking up collections in church according to the manner of the Apostle and forbids "charity balls," worldly theatricals, and bull-fights for charitable purposes.

The reference to our Third Plenary Council is significant. As our readers are probably aware, §290 of the decrees of this Council prescribes that, for the prevention of abuses and of scandal, picnics, excursions, and other "concursum qui animorum oblectandorum causa fiunt," that is to say, all sorts of festivals and entertainments, should 1. never be held at night; nor 2. on Sundays, holydays, or fastdays, 3. nor may intoxicating liquors be used on these occasions. Balls for charitable purposes are denounced as an intolerable abuse. Bishops are held in §291 to refuse their permission for all such festivals, etc., unless they are satisfied by a previous careful examination that they are not attended by proximate danger to morality nor apt to give scandal.

Unfortunately these wise provisions are a dead letter in many American dioceses. It would truly be a disgrace for us Catholics of the U. S., if the South American hierarchy would carry them out in their territory, as they are advised to do in the above quoted decision of the Sacred Congregation of Extraordinary Ecclesiastical Affairs, while we continue to disregard them at home.

THE CATHOLIC PRESS.

Our Catholic English Weeklies.—The *Catholic Citizen* [No. 32] presents the following interesting statistics of the Catholic English press in this country :

"There are at present fifty-seven English Catholic weekly papers published in the United States. The number has risen and

fallen during the past ten years from fifty to seventy-five. How many of the fifty-seven existing weeklies are over ten years old? About forty-five. So that twelve of the new Catholic papers started during the past ten years still survive. But how many English Catholic weeklies have died during the past ten years? We have a list of fifty-three such, twelve of which are old papers, abandoned after from ten to thirty years effort. Of the existing English Catholic weeklies, less than half have been continuously published since 1880. Less than a quarter are paying investments."

We may add that less than a quarter are worth the paper they are printed on. Catholic journals, now-a-days, are published primarily, not to serve the cause of the Church, but to afford some broken-down hack or garretteer a living. If these editors were men of solid classical and philosophic training, with a smattering at least of the rudiments of theology as laid down in the Catechismus Romanus and some little literary or journalistic talent, both the *finis operis* and the *finis operantis* might be subserved, i. e., they might both help the Catholic cause and make a living. As it is, a number of them hurt the Church by their stupid blunders and barely succeed in eking out the merest pittance.

Not only "from the business standpoint," as the *Citizen* thinks, but from various other important coigns of vantage as well, could interesting articles be written on the Catholic press of the U. S.

LITERATURE.

Appleton's Cyclopaedia.—In the June *Messenger* the editor proves that Appleton's 'Universal Cyclopaedia and Atlas' is eminently untrustworthy and, if worth consulting at all, valuable only as a storehouse of antiquated Protestant traditions and misrepresentations of our religious belief and history, and as a clue to the reason why so many of our fellow-citizens remain in ignorance of our character and regard us with suspicion and prejudice.

The editorial of the *Messenger* has now been published in pamphlet form and deserves wide circulation. It can be had gratis from the *Messenger* office, New York City.

The Holiness of the Church in the XIX. Century. From the German of Rev. M. J. Scheeben, D. D., by Members of the Young Ladies' Sodality, Holy Trinity Church, Boston, Mass. Paper, 32 pages, 12^s. Benziger Bros., New York.

The young ladies who Englished this apologetical essay of Dr. Scheeben, deserve praise not only for making the treatise known to their English sisters, but also for the effective way in which they have done it. We hope that many, not only of their sisters, but brothers also, will read it and profit by it.

Stock Misrepresentations of Catholic Doctrines Answered, by the Rt. Rev. Msgr. A. Corcoran, D. D. 43 pages. The Catholic Universe Press, Cleveland, Ohio. With a preface by the Rt. Rev. Ign. F. Horstmann, D. D.

The title indicates the contents. The matter is treated in such a way that, in the words of St. Gregory, even "the knowing one does not get tired of perusing these pages, and when he is done would wish for more." The brochure deserves to be scattered

broadcast over the land for the benefit of both Catholics and Protestants.

Parental Rights in Christian Versus Secular Education. By Rev. Michael Daniel Collins, Jonesburg, Mo. Paper. 52 pages. 12°.

A plea for a pro-rata division of the school taxes between the public and private schools. To read the essay is a penance, and we should have gladly said, the last sentence in it was the best, had we not discovered even there a mistake. It reads: "Laus Deo, et honor Beatae Mariae Virginis."

POLITICS AND SOCIOLOGY.

"Sympathetic Strikes" and Riots.—The public is learning to judge labor demonstrations more clearly than has been its custom, and it is certainly high time it did. It is right that popular sympathy should go forth to all laborers seeking by proper means to better their condition. But the present labor movement has passed far beyond a simple and orderly demonstration of this sort, and has created at length a wholly intolerable situation. As the N. Y. *Evening Post* remarks (editorial of June 19th), there is not a manufacturer, a builder, a merchant, or, in fact, any employer of organized labor, whose business arrangements are not being constantly confused or upset by interruptions of work, based often on the most frivolous pretexts. The strike in the Wilkes-Barre lace works, because employers would not discharge a few employes whose relatives were working at the mine pumps, is no exceptional case. Much was made of the effort, in last year's steel strike, to prevent the companies from employing non-union men. The attempt failed; but people who to-day undertake any work such as house-building or decorating, will make the discovery very quickly that the boycott against non-union employes is in active force. Nor is this boycott merely applied by union laborers to the non-union worker in their own trade. The union plumbers will leave their work half finished if a non-union mason or painter is employed. If it so happens that, in the rush of orders, only non-union men can be found to do the work, that makes no difference. As the strike committeeman at Wilkes-Barre remarked, when reproached for asking the soft-coal miners to break their pledges, the watchword, in scores of such cases as we have described, seems to be, "My Union, right or wrong!"

We believe that the kind of demonstrations in which labor has lately been indulging must be checked, unless the public wishes to see some very grave consequences in the future.

The Political Economy of Leo XIII.—Under this caption Mr. C. S. Devas in the current *Dublin Review*, provides a summary of the teachings of the Holy Father on social science, which he has done so much to ennoble. Confronted with Socialism, Communism, Nihilism, his teachings seem to have been carefully planned upon the basis of a system of Christian and, therefore, sound philosophy (Ency. of 1879). From that basis of all knowledge we come to the basis of social life in the Christian family (Ency., March, 1880). Out of the family grows the State (Ency., Christian State, 1885; Human Liberty, 1889; Duties of Christian Citizens, 1890.)

From the rich and the poor to the duties of master and workmen is a natural step. So we have the Encyclical on Christian workmen, 1891—a scheme crowned and completed by the Encyclical on Christian Democracy, 1901. In Mr. Devas' capable hands the digest, especially of Leo's views on the question of wages, is admirably done.

Employers are guilty of injustice when they do not pay their workmen enough wages to maintain a frugal home. The excuse that the workman has accepted these wages freely, is a bad one, for he is not acting freely when he believes he must either take such wages or starve. If no other means be found to prevent such unfair contracts between employer and employé, the State should interfere. Wages are not a mere matter of contract. No contract can set aside the dictates of natural justice, which demands that employers must pay fair wages, and neither employer nor employé can lawfully be party to a bargain which does not allow the laboring man to get a decent living.

The *Tablet*, by the way, in commenting on Mr. Devas' paper, (No. 3235) expresses the wish that an English translation of Leo's encyclicals, after the manner, say, of Desclée's *Acta Leonis XIII.*, were available not only for our own people, but even more so for our friends the enemy. "Is it beyond the means of the Catholic Truth Society? May we, without incurring either excommunication, say how much we would unreluctantly surrender of its controversial literature for such a book?"

The wish is justified; but we would suggest the Paris collection as a model, rather than the *Acta Leonis* of Desclée, De Brouwer et Soc., of Bruges, which is correct and well appointed, but entirely too slow. The latest (sixth) volume (published in 1900) contains no encyclical or other pontifical document issued since 1897. In the case of such a prolific Pope as Leo XIII., a volume of encyclicals, allocutions, briefs, constitutions, etc., ought to appear at least every year.

An English Catholic Labor League.—A "Catholic Labor League" is planned for England. Although the program is not yet finished in all its details, the following points appear to have been agreed upon. A federation of all Catholic societies in England is to be established under a common council, whose members shall be the representatives of the diverse federated societies. A general secretary and a number of assistant secretaries shall carry out the resolutions of the council, give lectures on social questions, etc. A helping hand shall be given to women, forsaken or abused by their husbands, to old people, invalids, and widows. There is to be also a protective department for immigrant servant-girls and young workmen. In all larger towns boarding-houses for Catholic workmen shall be erected. Catholic literature shall be spread among the working classes. Laborers treated unjustly by their employers shall have free advice and help by lawyers engaged by the federation. The federation shall organize both for communal and State elections. Furthermore a central bank, with local branches wherever possible, shall be founded for the purpose of making small loans to deserving needy laborers; also a bureau of information to procure work to the members. All this

under the guidance of Leo XIII.'s encyclicals '*Rerum novarum*' and '*Graves de communi*.'

We wish the new federation all possible success and hope that from the example of our English brethren some of our own weak-kneed Catholics will learn that political activity is needed for the protection of our civil rights.

INSURANCE.

Why Fire Insurance is so High.—Why fire insurance rates in most of our larger cities are so enormously high, becomes plain by reading the report of the fire-patrol expert of Philadelphia for 1901. It is said there, among other things:

Building Laws.—Defective flues caused 244 fires during the year 1901. Defective flues indicate defective construction, and that indicates defective building laws. One need but to pass into some of the busier sections of our city to see that we practically have no building laws, for there are structures rising one hundred or more feet in the air, and covering practically unlimited ground area, a menace to neighborhoods, and, perhaps, to the whole district surrounding them. I have one building in mind which would destroy the whole of its surroundings if it got fairly on fire, and involve the destruction of many millions of property.

Petroleum Fires.—Four hundred and sixty-two fires from this cause occurred during the year 1901, more than 15 per cent. of the total; while the money loss was not of great moment, aggregating less than \$30,000, the loss of life and injury to persons was enormous. It is reported that, as a result of these fires, about fifty persons lost their lives, and almost 150 others were more or less injured. No comment can be made that will add to the horror of this sacrifice or to the responsibility of those whose duty it is to render such occurrences impossible.

Unknown Causes.—Unknown again appears at the top of the list of causes of fires, both in number and amount of loss, there being 560 fires and a loss of \$1,657,143 out of a total of 3,017 fires and \$2,058,190 loss. Underwriters believe there is a large amount of fraud concealed in that item, some venturing to put forth the opinion that at least one-third of the total fire loss of the country is of that character. Nearly \$9,000,000 have been lost during the last six years from "unknown causes." How many of those fires were criminally caused, either by design or carelessness? Why are they not thoroughly investigated? In this connection I can but repeat my remarks of last year: "The insurance companies interested in a fire always make as thorough an investigation as they can, but as they are unable to enforce the attendance of witnesses, or compel them to testify, they are largely powerless. As the citizens at large are obliged to pay the losses out of their premiums to the companies, they have a large interest in this subject, and should make an effort to see that we have proper laws and proper officers to enforce them. I know that they can depend on the hearty coöperation of the companies in all efforts to lessen this great and growing evil."



NOTE-BOOK.

Joe J. Russell, late Democratic candidate for Congress, in addressing the graduating class of the Charleston (Mo.) public school recently, said among other things: "My good old mother never spent an idle day in her life. No one ever went hungry about her home because the cook was gone; it was never necessary to call in a fashionable dressmaker to fit a dress upon her. She never had a carpet upon the floor that she did not make herself, and well do I now remember how she took the native wool as it came from the sheep, washed it, carded it into rolls, spun it into yarn, colored it, wove it into cloth, cut and made it into clothes for me and my brothers to wear, all with her own hands. She was worth more to the world than ten thousand society women who think that they are too good and their fingers too soft to have them soiled or hardened by the touch of household work."



May a priest criticize the literary productions of his superiors? The *St. Petersburger Zeitung* of April 19th writes: "Some months ago we announced the publication of an historico-literary work by the Rt. Rev. Bishop Nedzialkowski, entitled: Why Has Our Poetry No Nightingales? which was severely criticized by the Rev. Charschewski. Now we learn from the *Warsch. Dn.* that said priest was disciplined for having dared to criticize a literary work of his Bishop. The Rev. Kowalewski, S. T. D., defended the Rev. Charschewski by citing a list of precedents according to which the proceeding of Bishop Nedzialkowski was unlawful. Thereupon the episcopal curia of Plozk suspended the Rev. Dr. Kowalewski. The quarrel is not yet settled, and the Catholic press is divided in two bitterly hostile camps. It would be of interest to know whether any disciplinary proceeding would have followed, had the Rev. Charschewski praised the work of his superior. Or is there a law whereby a Catholic priest in general is forbidden to criticize publicly the literary productions of his superior?"

No, there is none, even when there is question of the literary work of a pope. About the expediency of such criticisms we should say that they may not be profitable for the individual that utters them, but when they are true and free from irreverence, they may do an immense amount of good.



Under the pious caption, "Our Lady of Lourdes, Ravenswood," we read the following in No. 42 of the Chicago *New World*, the "official organ of the Province: "

"The 'biggest show on earth' is going to pitch its tents in Ravenswood the last four days of next week. The location selected is the corner of North Ashland and Leland avenues, where a four-centerpole tent will be erected, under the canvas of which the Lourdes parish circus will be given. The circus will be for the benefit of the school building fund of the church of Our Lady of

Lourdes. A circus tent has been rented, which will accommodate three thousand people. All the young people of the parish are taking an active interest in the affair, and they are planning novelties and surprises for those who attend. Among the attractions will be ping-pong games, a lovers' lane, Irish village, Swiss village, Dahomey village, dairy farm, merry-go-round, shooting gallery, tintype gallery, horse races, dancing pavilion, vaudeville performances, palm garden, concert after the show, red lemonade and popcorn, freaks and curiosities, clowns, Japanese jugglers, foretellers of the future and gypsy camps."

Ping-pong, lover's lane, horse races, fortune-tellers, etc., all in honor of our Blessed Ladye!! Oh for the simplicity and innocence of her virgin life in Galilee!

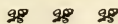


The National Federation of Catholic Societies is to hold its annual convention at Chicago in the first week in August. The President of the German Catholic Central Society informs us that the German, French, Polish, and Bohemian delegates are going to hold a preparatory conference, in order to put their autonomy demands before the convention unitedly and in definite shape.

By the way, has President Minnahan of the Federation ever delivered that lecture from the pulpit of a Protestant church in Columbus city, the announcement of which provoked the well-known outbreak of temper two or three months ago?

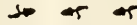


The Taft Commission appears to have struck a snag. The rumors in the daily press are so contradictory that we can form no judgment. The administration is very careful to assure and reassure the public that the purpose of the Commission is in no sense diplomatic, but is purely to arrive at a business-like settlement of a business matter. The Pope has placed the matter in the hands of a sub-committee of the Congregation for Extraordinary Ecclesiastical Affairs, consisting of Cardinals Rampolla, Steinhilber, Gotti, S. Vannutelli, and Vives y Tuto—three of them religious. As Archbishop Ryan pointed out in an interview the other day, they are men who act with great deliberation and who will surely not jump at a conclusion in this important question. American Catholics will do well to suspend judgment entirely until the result of the conferences is officially announced.



If you do not see what you want, advertise for it. This is the spirit of the age, and since a church in Bristol, Tenn., advertised for a minister and got what is believed to be a good one, there seems no department of human activity where the rule may not safely be applied. The Bristol church is devoted to the denomination known as Christian, and the young man who now occupies the pulpit there, we learn from the *N. Y. Evening Post* (June 13th) arrived with his little family the other day from somewhere in Nebraska, never having seen or been seen by any member of his future congregation. Advertising for a wife is the nearest approach which comes readily to mind to the temerity of this pro-

ceeding. However, the experiment, if rash, seems to have turned out well, and therefore similar advertisements may be looked for from other quarters. From congregations particular as to their theology announcements like the following are to be expected: "Wanted—Serious young clergyman who believes in a personal devil. None having doubts about Adam and Eve need apply." Or for a church where the young and frivolous have attained an unholy domination: "Wanted—Dark-eyed minister who can play golf; must not be opposed to dancing; short sermons only."



A despatch in a number of daily newspapers informed us the other day that "Rev. Father Barth, of Stephenson, Mich., is probably the only priest in the country who combines with his sacred duties those of a theatrical manager. Father Barth rented a local hall, and hereafter will conduct it as a theatrical enterprise in connection with his church, superintending the giving of dramatic entertainments for the edification of his parishioners, with a view to counteracting the influence of places run on a less moral plane. Brown's Comedy Company opened the new theatre with 'Her Bitter Atonement.'"

We shall wait to hear from Father Barth himself before we pronounce on this newest departure.



In one of the public schools in McLeansboro, Ill., it is customary to begin classes with prayer. All children are gathered in one room, a teacher prays with them the "Our Father," after the Protestant style with the usual ending. When one Catholic boy stopped at this passage, the teacher asked him, why he did not pray that too. This is a fair sample of religious propaganda by public schools. There are perhaps many cases of this kind which do not come under the observation of even the local clergy, to a member of which we are indebted for the above note. Parents should exercise all the more care with their children if necessity compels them to have them instructed in the public schools.



Here is a pretty persiflage on the modern Protestant creed revision movement:

The Committee on the Revision of the Articles of Faith had recommended the adoption of a declaration to the effect that all infants are saved. The recommendation was adopted unanimously. "Now, Mr. Moderator," said a delegate from Pittsburg, Pa., with preternatural solemnity, "I move that this be declared retroactive." But the Moderator did not seem to hear him.



Representative Williams of Mississippi has a new negro story. "Are you the defendant?" asked a man in the courtroom, speaking to an old negro.

"No, boss," was the reply. "I ain't done nothing to be called names like that. I'se got a lawyer here who does the defending."

"Then who are you?"

"I'se the gentleman what stole the chickens."

Labor Unions Once More.



UCH is the heading of an article in the *Catholic Union and Times* of June 12th, to which the editor calls the particular attention of *THE REVIEW* and the *Catholic Columbian*, and in which the author, Professor Rivier, of St. Bernard's Seminary, Rochester, "begs leave to be as emphatic as possible in defending the only practical and justifiable standpoint against a few of our coreligionists who to his knowledge are actuated by quite unselfish and disinterested, nay even most commendable intentions." Having read and re-read the five columns of Professor Rivier's essay, we do not know why *THE REVIEW* should be brought in, unless it be because some weeks ago we quoted a passage from the famous German Catholic economist, Dr. Ratzinger, which Professor Rivier "takes the liberty not of refuting, but of showing that it must be read with certain qualifications."

The Professor speaks of labor unions as if they were trade unions :

"A labor union," he says, "is an organization uniting strictly all and only the workmen of the same profession. Now, the power of this organization is derived solely from that very concentration of all the same operatives in one single body and in one given section of the country. Any kind of disruption of that unity or of secession within its members must have the inevitable result of jeopardizing the whole purpose and *raison d'être* of the union. This is so self-evident that even a German Social-Democratic paper, the *Rheinische Zeitung*, although favoring Catholic unions for reasons of its own, says in a peremptory way: 'We consider the trade unions under clerical guidance as being no labor unions at all' ('Wir halten die unter geistlicher Leitung stehenden Fachabteilungen für keine Gewerkschaften.'). The *Rheinische Zeitung* lets out the truth; these subdivisions of the unions, with priests at their head, can not possibly be called labor unions."

There is a difference between labor unions and trade unions; the former embrace any kind of laborers, (the latter only workmen of the same craft. Next, a gathering of any amount of grains or all the grains in a country does not form a society; there is needed an end, a common bond, uniting the members for the same purpose. Social Democratic papers favorable to Catholic unions are unheard of in Germany.

In §2 Professor Rivier combats Savigny's plan to set aside the "Christian," i. e., interdenominational labor unions, in order to
(*The Review*, Vol. IX, No. 27. St. Louis, Mo., July 10, 1902.)

have, among Catholics, purely Catholic labor unions only. We readily agree with him, the *Kölnische Volkszeitung*, and the rest of the German Centrum papers, that Savigny's suggestion is a *faux pas*. But we are not so sure as Professor Rivier is that our Knights of Labor, our American Federation of Labor, etc., may be compared in all regards to the German Christian (interdenominational) labor unions. Much less can we grant that Leo XIII. implicitly recommends the above-mentioned American workingmen's societies in his encyclicals on the social question. But even were they as good as their German cousins, we assert with Msgr. Huber, quoted by Prof. Rivier in §5, "that it is not sufficient for Catholic operatives to join these Christian unions; more is expected of an active and sensible Catholic, at present. Every operative must join a Catholic association of workingmen in order to be further instructed in religious and economical matters."

In No. 21 of THE REVIEW [page 331] we said: "To solve the question of wages, to create fairer conditions of labor, etc., Catholic laboringmen may remain members of unions that are not in opposition to Catholic teaching; but Catholic labor unions are the only means to make them a leaven fit to regenerate the working classes and effectively ward off Socialism."

We will add here that to our mind Catholic labor unions alone are meant by our Holy Father, when he exhorts priests and bishops to take an active part in the solution of the social question.

In §6 of his paper Professor Rivier tries to show why Catholics and Protestants may meet on common ground in labor unions. "Unity and harmony for the sake of economical advantages," can not be the explanation; but it may well be the natural law, which is the same for Catholics and Protestants; for although, technically, Protestants do not recognize the natural law proclaimed by Catholics, practically they admit it as being the expression of the voice of conscience.

And now come the qualifications with which the passage from Ratzinger quoted in THE REVIEW must be read. We are sorry to say the Professor reads into the quotation what is not there. As the context shows, Ratzinger does not mean to advocate for our day guilds such as they existed in the Middle Ages, but simply wishes to see the spirit revived that animated these guilds at the period of their greatest efficiency. He laments the decadence that set in with the Reformation with its spirit of egotism and commercialism. Dr. Ratzinger is not in the least averse to the spirit of progress as manifested in modern inventions and improvements.

Hence our Professor's fear for Ratzinger's pious illusions on this account is entirely groundless. And when he says: "It is

that very opposition to progress that made the suppression of guilds a downright necessity," he is decidedly in opposition to the late Bishop of Mayence, Msgr. Ketteler, who in his work: 'Die Arbeiterfrage und das Christenthum' (2. ed., page 25) writes: It would have been the duty of the State government to distinguish the abuses that had crept into the guilds, from what still was legitimate in them, and to combine this with what is good in modern commercial liberty.

Neither did Dr. Ratzinger "labor under some visions in regard to the spirit of Christian charity." What he asserts is amply proved by Janssen in his classical History of the German People, volume I, particularly book 3. Dr. Ratzinger's visions are shared by another sociologist of fame, P. Heinrich Pesch, S. J. ('Liberalismus, Socialismus, etc., vol. I, chapters 4 and 5.) When a Council of Rouen forbids Catholics from joining guilds, "for the reason that by entering them one exposes [himself to perjury," we can not but praise the Fathers of the Council for pointing out such a danger in the guilds of their day; but to prove anything against the guilds so highly praised by Janssen and Ratzinger, Prof. Rivier would have to show that such was generally or nearly generally the case. He is decidedly off also when he derives the main benefit of these guilds from their regulation of production and consumption; their chief blessing lay in this that they fostered a truly Christian family life.

Prof. Rivier winds up as follows:

"The Church is giving now-a-days the remarkable spectacle of an organization—a sainted one and the most powerful in the world—throwing all the weight of its influence, of a devoted and self-denying clergy, of hundreds of men of learning and experience, in order to try to help the workingmen to solve the problem of the age, the problem of more justice and Christian charity. Henceforth it must be made a point that labor be considered as a *moral calling*, as a *God-given office*, to use Dr. Ratzinger's own words. Every Catholic must endeavor to help the Church in its grand and difficult task. For such a purpose we would say that no greater service can be rendered than to give up once for all that uncompromising tendency of which the plan of purely 'Catholic labor unions' is but another and, alas! a too significant example. Truly, it is time to adopt—wherever faith, morals, and discipline are not at stake—a more courageous, more generous, more liberal policy. Let us remember that institutions have no more dangerous foes than their own supporters when they become, as the French put it: 'More royalist than the king, more papist than the Pope.' Had it not been for the folly of their staunchest followers how many grand and good institutions would be

flourishing to-day! History does not teach much if it does not show what profound truth there is in the famous ejaculation: 'O Lord, rid me of my friends; my foes I can manage alone.' "

Who is "more royalist than the king, or more papist than the Pope?" Savigny's plans for Germany have nothing to do with THE REVIEW. We never sealed them with our approval. We admit, there are Christian labor unions in Germany which deserve to be supported. We are not quite satisfied about our own Knights of Labor, American Federation, etc.; but granting that they are conducted on a Christian basis, we nevertheless claim that alongside of them *Catholic labor unions* are a necessity,—just such unions as the Professor assumes to exist, but which in reality do not exist among us, and which he in §4 beautifully describes:

"There are and always will be associations of Catholic workmen [*Arbeiter-Vereine*] where the operatives of our faith are sure to find a kind of second home, friends to enlighten them on their own interest, priests to encourage them in their sound religious ideas, moral sentiments and general aspirations. There it is that the clergy and educated laymen may have every day a splendid opportunity of showing their devotion to the cause of the laboring man, of associating with him, in short, of displaying that solidarity between all classes that must become the distinctive feature of the Catholic world. It is to these societies of Catholic workmen that a gentleman, whom the present writer names here with considerable pleasure, the Count Albert de Mun, used to make memorable and admirable addresses. What the Germans call the *Katholische Arbeiter-Vereine*, the French call *l'Oeuvre des Cercles Catholiques d'ouvriers*, and His Holiness Leo XIII, in a special Breve, designated them as *Christifidelium Societates*. In these circles of Catholic operatives it is that the Church may show itself most efficiently, but not in the professional labor unions, where the great economical struggle going on obliges all the workingmen to unite and to go shoulder to shoulder with mutual coöperation and support."

It is precisely such *Christifidelium societates* that THE REVIEW advocates. As to the others, we neither can commend them, nor do we condemn them. Therein we are no "more papist than the Pope," who in his Encyclical *Gravis de Communi* writes: "*We never urged Catholics to become members of associations, destined to ameliorate the lot of the people, nor to undertake similar work, without telling them at the same time, THAT THESE INSTITUTIONS SHOULD HAVE RELIGION FOR THEIR INSPIRATION, COMPANION, AND SUPPORT.*"

And now we wait impatiently for another article from Professor Rivier, proving that the K. of L., the A. F. of L., etc., are just such societies as the Pope recommends.

Poisoning the Wells.



IN No. 2,794 of the N. Y. *Independent*, Dr. Henry Goodwin Smith, Professor of systematic theology in Lane Seminary, Cincinnati, shows that the evolutionistic view of the origin and progress of man "is taught explicitly" "in the public schools, the colleges and universities of our country"—referring of course to the non-Catholic institutions. From the proofs which he brings we quote :

I.

Redway and Hinman's 'National Advanced Geography' is used in the public schools in New York, Boston, Buffalo, Pittsburg, Cleveland, Columbus, Cincinnati, Toledo, Louisville and many other cities. Two hundred and fifty thousand copies a year are sold. On page 34 we read :

"We therefore conclude that at one time, many thousands of years ago, all, or nearly all, people were more ignorant than the most savage tribes now living. They probably did not know how to make many things, but lived in caves, wore no clothing, and ate only fruits, nuts, roots, and such insects as they could catch, and such small animals as they could kill with clubs and stones. At last some one may have learned how to tie a sharp stone on the end of a stick, and thus make a spear with which to spear fish or kill animals. Then some one may have learned that sticks rubbed together will get hot and at last burn, thus starting a fire."

On page 35 is traced the progress of the race from savagery through barbarism to civilization.

Hinman's 'Eclectic Physical Geography' is used, or has been used lately, in the Philadelphia and Pittsburg highschools, for example, and in a number of well-known colleges. On page 356 we read :

"Such facts as these are held to indicate that all men—the most cultivated races as well as the rudest—have descended from more or less remote ancestors who were as ignorant, and as low in the scale of intelligence and civilization, as the lowest savages of whom we have any knowledge. During the vast period of time which has elapsed since all mankind was in this low state different portions of the human family have developed their mental powers at different rates."

'Lessons in Physical Geography,' by C. R. Dryer, is a recent and popular book in its department. The following is the statement under the head "The Ascent of Man" [page 383-4]:

"The history of the race has been one of slow progress from this lowest stage of savagery through barbarism to civilization. The evidence that man, like other animals, has descended from ancestors who were unlike himself is regarded by naturalists as conclusive."

The 'Elements of zoology,' by C. F. Holder, is a representative book in its class. On page 368 we read:

"Man was contemporaneous with the cave bear, the mammoth and other huge animals that lived during the Post-Tertiary period. Fossil remains and implements have been found in Quaternary deposits."

On the subject of geology, Scott's 'Introduction' is a popular text-book. It is used in Princeton, Wooster, Miami, Coe College and many other colleges. After defining geology as "the study of the earth's history and development, as recorded in the rocks, and of the agencies which have produced that development," the statement concerning the origin of man is this [page 356]:

"As we trace the history of mankind back to very ancient times, we find that the records become more and more scanty and less intelligible, until history fades into myth and tradition. Of a still earlier age we have not even a tradition; it is prehistoric."

He sums up "the obvious lesson of the whole history" as "that of progress and development, not only of the globe itself, but of the living things upon it, the lower giving place to higher, the simple to the complex. Last of all appears man, 'the heir of all the ages,' himself the crowning work of progress" [page 540].

Le Conte's 'Compendium of Geology,' used in many colleges, teaches that man was "contemporary with the mammoth in the palæolithic age," and that "all the evidence points to an extremely low savage state with little or no tribal organization. There is no evidence of either domestic animals or of agriculture."

Dana's 'Revised Text-Book of Geology,' very widely used, teaches distinctly the evolutionary view of the progress from lower to higher forms of life, a progress which "from Protozoan simplicity, through Fish and Amphibian and Reptile and Mammal, has culminated at last in Man himself, the crown of creation, sharing with the animal creation a place in nature, but asserting by his intellectual and spiritual endowments a place above nature" [page 464].

In the department of biology it is not necessary to quote text-books, as "biologists declare that there are no authorities in that science who question the evolutionary position."

In the department of history Prof. P. V. N. Myers' 'General History' is used very widely as a text-book. On pages 1 and 2 he speaks of the "vastly remote ages" and the "evidence of slow growth through very long periods of time before written history begins."

Colby's 'Outlines' begins with savages grouped together in a clan or tribe. "The same law of development, which is so manifest in the history of civilized man, appears in the prehistoric period. Relics have been found showing successive stages in the process toward civilization."

The first volume of Helmholt's great 'History of the World' has recently appeared. The introduction is written by James Bryce. On pages xx and xxiv the evolutionary principle is definitely declared. On pages xxix we find these words :

"Assuming the Darwinian hypothesis of the development of Man out of some pithecoïd form to be correct—and those who are not themselves scientific naturalists can, of course, do no more than provisionally accept the conclusions at which the vast majority of scientific naturalists have arrived."

In the first chapter of this history, written by Prof. J. Kohler, we read [page 20]:

"The fundamental principle of history, for the full expansion of which we have Hegel to thank, is development."

In the succeeding chapter, by Johannes Ranke, we have the summary of the archæological argument of the "Driftman."

It is, however, in the field of ethics that the most significant changes have been made, in recent years, to the evolutionary or development conception. In the Princeton catalog two works are referred to in this department: Mackensie's 'Manual of Ethics' and Seth's 'Ethical Principles.' Mackensie's work is very widely used. It is found, for example, at Harvard, Yale, Brown, Washington, and Jefferson, Lincoln University, Oberlin, Marietta, Miami, Hanover, Wabash, Cornell and in several theological seminaries. In chapter IV, on "The Evolution of Conduct," Mackensie teaches explicitly the "germs of conduct in the lower animals." Speaking of the moral ideas of primitive races, he says [page 115]:

"The earliest forms of moral judgment involve reference to a tribe or form of society of which the individual is a member. The germ of this is no doubt found in the gregarious consciousness of animals."

Gradually, he says, law takes the place of custom, and "the ultimate result of such a conflict is to give rise to reflection and to the search for some deeper standard of judgment." On page 126 Mackensie gives a summary of the three main stages of the development of the moral judgment from customs to ideas that have a universal validity. In Seth's 'Ethical Principles' there is a full recognition of the evolutionary principle [pages 430-434], and on page 30 he teaches the evolution of the standards of morality also, in these words:

"It is not to be denied that the standard of ethical appreciation has itself evolved. With the gradual evolution of morality there has been gradually evolved a reflective formulation of its content and significance. The evolving moral being is always judging the moral evolution, and there is an evolution of moral judgment as well as of the conduct which is judged."

In Miami University five books are referred to in the department of ethics. Four of the five teach the evolutionary view

clearly. Paulsen, in the fifth work, accepts the general evolutionary conception also. The four other works are Muirhead's 'Elements of Ethics,' Thilly's 'Introduction to Ethics,' Mezes' 'Ethics, Descriptive and Explanatory' and Mackensie's work, which has just been noticed. Muirhead teaches the progressive standard, and holds to the evolution of a universal moral order.

Mezes holds that man has existed for 240,000 years or more. During countless generations—for the process must have been very slow—"man's ape-like progenitors" gradually grew in skill [pages 136, 149]. Thilly traces the evolution of morality in primitive man in connection with the emotion of fear; the fear of pain to himself and his family, then the fear of revenge, the fear of the ruler, the fear of invisible powers, up to the fear of causing "ideal pain to others." After that, sympathy, widening in its scope, and "reverence for the law as law, the feeling of obligation." He concludes this discussion thus [page 99]:

"If it is true that the development of the individual, or ontogenesis, is a repetition of the development of the race, or phylogenesis, then we must imagine that this feeling of obligation is a late arrival in the race consciousness, and not an original possession in the sense that it existed in the primitive soul."

II.

Though all these teachings are opposed to the traditional and Scriptural view of man's creation and original condition, Professor Smith, a Protestant seminary teacher of "systematic theology"—whatever that may mean at Lane—believing that "all of these teachings can be harmonized with the Scriptures as easily or more easily than the traditional view," and that "these teachings of science rest upon and imply a grander and more spiritual basis than the traditional view," has not a word of protest against the wholesale propagation in our schools, colleges, seminaries, and universities, of a theory which, far from being scientifically established, is a mere figment of the intellect, unverifiable and undemonstrable, because it pretends to span an impassable gulf; absolutely irreconcilable with the divinely revealed teaching of the Sacred Scriptures, and disastrous in its consequences to morality, to religion, to social life, and to individual happiness for time and eternity.

The wholesale poisoning of the wells pointed out by this Cincinnati theological professor, without a word of protest or warning, tends to make of our nation, whose youth are compelled to drink from these fountains, a nation of Materialists or Agnostics; for, as has been time and again clearly demonstrated by real philosophers, Protestant as well as Catholic, evolution, finding it impossible to account for the spirituality of the human soul, compels

its adherents either to deny this spirituality, believe in nothing but matter, and become Materialists; or if they refuse to draw the logical conclusions which flow from their false premises, to veil their inconsistency by assuming the sceptical position of Agnostics. And both Agnosticism and Materialism not only destroy all sound philosophy, but religion and morality as well.

The evolutionistic ethics taught in the text-books last enumerated by Prof. Smith is no moral philosophy at all, but a system of sensualistic-utilitarian pseudo-ethics, which treats of "right" and "wrong"—a distinction too widely accepted to be ignored—only to misinterpret these terms. There can be no right and wrong in human acts—in fact there are no truly human acts, according to Huxley, Spencer, and the Agnostics and Positivists generally, because they admit no true liberty in man. There can be no morality if there is no ultimate criterion of right and wrong, or if this criterion, the eternal law, the divine reason, is "unknowable."

Paganism in Protestant Germany

AND THE "LOS VON ROM" MOVEMENT.

By Rev. Victor Cathrein, S. J.

III.

IT may be thought that the old faith has found a secure refuge among the Protestant preachers of the German Empire and is by them carefully kept and fostered. It can not be denied that there are still ministers who earnestly hold fast the faith. But the number of preachers to whom the attribute of "Christian" can not be given without considerable reservations and qualifications, is at all events very great. It is quite true that everywhere consistories, synods, and other authoritative bodies are doing their best to stem the intruding flood of unbelief among the preachers, but their efforts earn but scanty success. The authorities, having no guarantee for their doctrinal decisions, are forced to be satisfied with half measures. When, ten years ago, Harnack started the burning polemics on the Apostles' Creed, it soon became evident that the majority of professors and "learned" refused to admit its most essential articles; the Supreme Church-Council of Berlin was driven to declare "that it was far from its intention to make of the Apostles' Creed or of its separate articles a lifeless rule of teaching," which, being in-

terpreted, means that every one may deal with the symbolism as he likes.

In 1894 Dr. Rebattu, pastor of St. Gertrude's in Hamburg, declared before a public meeting of more than 2,000 persons of all classes, that now-a-days no one believed the miracles of the Bible, not even the pastors. Pastor Galge, of St. Ansgar's, Hamburg, did indeed demonstrate against this assertion, as he knew many Hamburg pastors who believed in the Biblical miracles, but he too admitted that curious things concerning others had been reported to him on credible authority.*) "I was told of a sermon on I. Cor. 15, in which a local preacher took all possible pains to cast doubt upon the historical part of the resurrection of Christ, respectively to explain the belief in it psychologically from the painful excitement of the orphaned disciples." "Another local preacher is said to have disproved the resurrection by the laws of gravity." "Yet another is reported to have accomplished the feat of renewing the old, ridiculous explanations of the miracle brought forth by vulgar rationalism, and this—*horribile dictu*—whilst preparing candidates for confirmation. The sepulchre had two doors, the one visible, the other secret: Jesus whose death was only apparent, escaped through the secret door while the other remained sealed. Such and similar reports are constantly brought to my knowledge."

We are not astonished at Pastor Galge's reluctance to credit these reports; we have it, however, on his own authority that they came from credible sources.

In Bremen, Pastor Fr. Stuedel has charge of St. Rembert's. In 1900 he published (at Stuttgart) the last part of his work: 'Religious Instructions of the Young, an Aid for Teachers.' He intends to do away at last with the false position of many pastors who accept for themselves the results of modern biblical criticism, but carefully conceal them in their instructions to country people and children. He is going to make a clean breast of his own creed to the young. Now here is the substance of this pastor's creed: We must not conceive God as a personal being distinct from the world. God is immanent in the world, he is the soul of the world. Creation out of nothing implies contradiction. The Trinity, the divinity of Christ, his incarnation, resurrection, and ascension are untenable doctrines. "A continued existence of man, as a prolongation of his personal and conscious life after death, is inconceivable. And, therefore, there is no sense in allowing on's

*) Nothschrei an die Christen auf und unter den Kanzeln Hamburgs, i. e., call of distress addressed to the Christians on and under the pulpits of Hamburg. Hamburg, 1894.

self to be guided in this life by any theory concerning a future life." "All that lies beyond our present life is to us simply the unreal, the unexperienced." "The notion of sacraments originated under the influence of the heathen mysteries."

This posy of quotations sufficiently characterizes the *pastor animarum* of St. Rembert's. In an appendix he gives a list of books by authors who share all or most of his views; it shows how frequently and openly the results of modern criticism are put before youths and common people. We quote a few titles: Lietz: Education in the Religion of Jesus as Distinguished from Dogmatic Christianity, a Contribution Towards the Removal of an Unbearable Evil in the Education of our Youth, 1896;—Christ: Christian Religious Doctrine, 1897;—Mehlhorn: An Account of Our Christianity; a Booklet for Use in Preparing for Confirmation and for Quiet Hours at Home, 1900;—Nordheim: The Fulfilment of Christianity on the Basis of Evolution, 1897, etc.

Ex-court-preacher Stöcker was well justified in writing, some time ago, in his paper *Das Volk*: "The greatest enemies of the Christian people are the infidel pastors; lying from the pulpit constitutes a far greater danger than Social Democracy and anarchism."

[To be continued.]

CONTEMPORARY CHRONICLE.

EDUCATION.

Human Nature and Co-Education.—The *Mirror* [No. 20] records the fact that President Harper and a majority of the faculty of Chicago University have decided that the sexes shall be divided hereafter in the lecture-rooms, on the ground that the commingling of the sexes results in more harm than good and prevents serious study.

The *Mirror* says that the Chicago University authorities, by taking this action, turn their back on the future and face the past. Our contemporary thinks, "if there have been isolated cases, where attachments sprang up among and between the students, or where flirtations interfered with the work of professors, the remedy was simple. All that was necessary was to dismiss the culprits. Dismissals are resorted to in other cases and regarded as proper and adequate punishment; why should they not form the proper remedy in *affaires du cœur*?"

A careful enquiry into the subject would probably convince our contemporary that the objection against co-education, which is

proving a lamentable failure all along the line, lies much deeper than he seems to think. Our mutual friend Dr. Condé B. Pallen goes to the root of the evil when he says :

The modern theory of education is based upon the modern heresy, that human nature is essentially very good ; all you have to do is to let it grow up in its own sweet way and it will bring forth beautiful fruit. Of course regeneration and sanctification have no place in this pretty scheme. It is the latest development of Protestant theology, the substitution of human goodness for divine grace. At its root it abandons the doctrine of man's fall and the virtue of the atonement and redemption. Human nature can do without all this and will evolve into all that is good and beautiful and true ! You have only to let men and women follow their own natural bent, and the world will grow better, sweeter, saner. It is this heretical notion that underlies the theory of co-education. In spite of the world's experience there have been fools enough to imagine that it would work. It hasn't worked, and they are beginning to find it out. A vicious experience has taught sad lessons, and those in charge have awakened to the bitter reality that the promiscuous mingling of the sexes in education is a lamentable failure. The Chicago scandal in one of its most prominent educational institutions will no doubt have its further effect in bringing educators to the realization of the inevitable immoral results in a plan which overlooks the radical weakness in human nature. Moral training has a place after all in education, and one of the first principles of morality is to remove the proximate occasion of sin. Co-education simply thrusts that proximate occasion upon its victims.

INSURANCE.

Fraternity Insurance.—Commissioner of Insurance Scofield, of Connecticut, in his final report on fraternity insurance, while showing a gain of business, increase of assets, and decrease of liabilities, criticizes unfavorably an increase of death claims of \$1,347,879 and of expenses of \$490,718. He says that rates are too low and too much reliance is placed on lapses and increase of membership. He adds that certain societies are allowed to do business in the State only because the State laws are too lax and do not give enough power to his department.

Fire Insurance on Church Property.—An experienced insurance man writes to us as follows on this subject, recently touched upon in THE REVIEW :

The statement of the *Western Watchman*, referred to in your No. 24, regarding the clause in fire insurance policies on church property, "that the amount recoverable by the insured in the event of total loss shall not be the amount stated in the policy, but such portion of it, as that amount bears to four-fifths of the total value of the property insured," is not correct. The writer of that article evidently refers to the 80 per cent. co-insurance clause without understanding its true intent or meaning ; here is the explanation.

Most people (even church congregations) want to economize in insurance premiums. For example, A and B each own houses

costing, say, \$20,000. A is "saving" and insures his property for \$10,000, while B is liberal and takes a policy for \$16,000 willing to risk but \$4,000 of his own money in case of a total loss.

As the result of a fire both houses are damaged to the extent of \$10,000 each. How are the companies affected? In A's case there is a total loss, the company must pay 100 per cent. of its policy. In B's case the policy calls for \$16,000, so the company will escape with a payment of but $62\frac{1}{2}$ per cent. of the insurance, also \$10,000.

It will be seen from this that the same rate should not apply to the two cases, (other circumstances being equal) and that A should have paid a much higher rate than B to equalize the contract with the insurance company. As it is impossible to fix a just rate for each individual case, companies have agreed to "generalize" the required adjustment by making a condition of their policies as follows:

"Standard guaranty to maintain 80 per cent. insurance. It is a part of the consideration of this policy, and the basis upon which the rate of premium is fixed, that the assured shall maintain insurance on the property described by this policy, to the extent of at least eighty (80) per cent. of the actual cash value thereof; and that failing so to do, the assured shall be an insurer to the extent of such deficit, and to that extent shall bear his, her, or their proportion of any loss that may happen to said property."

This is entirely different from what the *Western Watchman* says. A church worth \$100,000, protected by but \$10,000 insurance, should in the first place request the pastor to increase the insurance to the full value, as it is much easier to pay the premiums than to build a new church in case of loss by fire. But suppose the \$100,000 building burns down. The loss is total, and the insurance company will pay \$10,000.

The calculations were different in case of a partial loss and not 80 per cent. insurance. For example, a church building worth \$100,000 is insured for \$40,000 with the 80 per cent. clause, and suffers a loss of say \$30,000. Then the company would say:

80,000 to 30,000 equals 40,000 to x
 (insurance required) (loss) (insurance carried) (loss to be figured)
 and by multiplying 30,000 with 40,000, giving 1,200,000,000, dividing by 80,000 the result will be \$15,000 as the amount of damages payable.

In other words, insurance companies simply wish to impress the insuring public with the necessity of carrying a full line of insurance, or at least up to 80 per cent. of the actual cash value of the property involved. Anyone knowing the financial condition of most of the congregations of our Church in the U. S. will agree with the writer that it is far better to pay the required premiums on a good line of insurance on the church property, than to assume the risk of having the work of generations suddenly destroyed by a disastrous fire, and then to appeal to the generosity of the parishioners to help repairing a financial loss that could have been avoided.

Any further explanation on this subject will be cheerfully given. Like in life insurance, Catholics could do a great deal of good in fire insurance, by combining and protecting each other. But there is little chance for success in that direction as long as our spiritual leaders pay no attention to the subject.

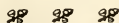
NOTE-BOOK.

At a meeting held by the clergy of the Leavenworth Diocese immediately after their late retreat at Atchison, June 27th, it was unanimously resolved to enter a formal protest against the policy of the present administration in the Philippine Islands, as having a tendency "to countenance or allow the Filipinos to be robbed of the faith which they have cherished for centuries, by supplanting Catholic missionaries, who have civilized the nation, with Protestant missionaries, who are using their positions as government officials in the work of proselytism." The Bishop and clergy of Leavenworth further "protest against the policy that would drive the friars from the islands which they have Christianized and civilized, by depriving them of the means necessary to carry on their charitable and educational work," because "such a course would invite disaster to the nation, work irreparable injury to the cause of civilization, and retard the progress which our government meant to promote." A copy of this protest was forwarded to the President, and one to each Senator and Representative of Kansas in Congress.



An article in the June *Atlantic Monthly* by Brooke Fisher comments severely on the cowardly silence of the modern daily press upon the great issues that affect the people of this country. The new type of American journalism, he asserts, (and every thoughtful man knows his assertion to be true), has no opinions. The counting-room conception of the newspaper is one never offending with opinions to displease anybody, one so conducted if possible as to turn no business away from the door. The old theory that the press was a moulder of public opinion has been completely exploded by the modern makers of newspapers. Not moral influence, but circulation, advertising, dividends, are the watchwords of the daily press to-day. There are some notable exceptions, but, as Mr. Fisher says, you can count them on the fingers of one hand.

Commercialism is the bane of our daily press as it is of nearly every other manifestation of modern life.



There was much ado lately in Chicago about the convention of the Women's Catholic Order of Foresters, a sort of auxiliary to the male organization of the same name. It recalled to our mind certain remarks we clipped from the *Sacred Heart Review* (No. 2 of the current volume), credited to the *Guidon*:

"When a society of young men is no longer able to take care of itself, when its expenses exceed its income, when it is already dead, or nearly so, and dissolution stares it in the face, it is a common expedient, now-a-days, to annex a body of willing females and call it an 'auxiliary corps' or some other such name. The duties of the women thus privileged by membership may be many, but they are all directed to the one end, viz., that of raising

money for the moribund male portion of the conglomeration. As a compensation for this, they are allowed to share one corner of the society's apartments on one evening of the week, of addressing each other as 'Mrs. Chairman,' 'Worthy Sister,' etc., of making motions and unmaking them, and of devising ways and means for the comfort and enjoyment of their lazy brothers. If the original body can not look after itself, but is dead, it would be better to bury it decently than try to revive it by such questionable means."



While we rejoice in the ordination to the holy priesthood of another colored man (Rev. J. H. Dorsey, ordained by Cardinal Gibbons in the Baltimore Cathedral, June 21st), we must protest against the sermon preached at his first mass and issued in circular form by the Rev. J. R. Slattery, Superior of St. Joseph's Society for Colored Missions, which contains such passages as these :

"The common objection to negro priests is on the score of morality. We do not think the whites can afford to throw stones at the blacks on this point. Mulattoes, quadroons, and such folks drop not from the skies. For ages concubinage was rife among the clergy of Europe. But in those times there was no refusal of ordination."

And :—

"The events going on in Rome at this very moment afford us the best possible proofs in favor of a native clergy. Leo XIII., the Head of Catholicism, is one in word and deed with the United States in requiring the deportation of the Friars from the Philippines (?). And the reason why Pope and President are in harmony is because the Filipinos will have none of the Friars, who to their own shame refused the natives membership in any of their orders (?). Indeed the uprising against Spanish rule in the Pacific Archipelago was much more against the Friars. Now Rome by her acts ratifies the revolt (?). Had those good men in accord with the spirit of the Church admitted the Filipinos into membership, there would be no 'Friar Question' in Manila or to Rome (?). 'Taxation without representation' which set the teas in Boston Harbor forever seething, has its counterpart in the denial of a native clergy to any race!"



Mount Pélée has burned one city and killed 50,000 people, as estimated. In the course of our war on the Filipinos, as reported, scores of towns have perished in one province alone. Yet the eruption of the volcano is a "great calamity," and the war is "glorious."

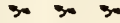


W. S. Harwood gives a glowing account in *Scribner's* of "The New Agriculture," meaning thereby the improvement which has resulted from the work of the various agricultural experiment stations established under the acts of 1887 and 1890. It is unquestionable that these stations have done some careful and valuable scientific work in the short period of their existence, but a little open-eyed travel over the country, combined with a careful

study of crop statistics, must convince even the enthusiast that the new agriculture is as yet pretty closely confined to the experiment stations themselves and the files of their published bulletins. Not until a more vital relation is established between this work and the average farmer will it be true to say, as Mr. Harwood says, that "the progress in agriculture in the last generation has been greater than in all the generations that have preceded."



St. Louis has given the world to understand that she will not tolerate bull fights in this Christian city. They would draw too many people away from our semi-weekly pugilistic contests.



The second volume of the Amherst Papyri, recently edited by Grenfell and Hunt, presents, among many other interesting papyri, one of the early fourth century, containing three fables of Babrius. It is very curious as presenting a bad Latin translation, dictated, apparently, to a scribe who knew less Latin than the translator. In it occur the unheard-of and problematic Latin forms *frestigiatur*, *babbandam*, and *sorsus* as a translation of *πλήρης*.

A notable feature of the collection—quite familiar, however, in Egyptian jurisprudence—is that in all business and legal transactions the women are rather more in evidence than the men. They make loans and purchases, inherit property, and execute contracts of every description with remarkable freedom and apparent equality before the law.



Charles B. Connolly, in the July *Catholic World* magazine, defines a "yellow journal" as "a daily publication wherein news is featured according to its objective truth or public interest but with a view of bringing out some novel, unique, or hitherto undeveloped phase; which aims rather to present an attractive appearance than to give the happenings of the day; which appeals more to the eye and prejudices of the reader than to his intellect; which introduces, colors, and suppresses facts in conformity with its own editorial policy, the orders of its business office, and the dictates of its proprietor; and which never misses an opportunity to chronicle its own achievements for the benefit of humanity, and to boast of its extensive circulation as compared with its competitors."

That is rather a descriptive than a metaphysical definition. We fear Mr. Connolly is too optimistic in his prediction that yellow journalism will not last, because "the American public can't be fooled all the time." A venerable old adage says: "Mundus vult decipi," and the American portion of humanity not only loves to be deceived, but it supports those who pander to its passions.



An Eastern paper, we are told, heads a review of the novels of the day, "Books for the Brainless." If there were no brainless people, the popular novelists would die of starvation.

Do Microbes Cause Disease?

It is almost universally held to-day that all diseases are generated by minute organisms called microbes or bacilli. The germ theory of disease, taught in every text-book of physiology that has come under our notice, holds that the seeds or spores of bacteria, floating in the air we breathe, in the water we drink, or in the food we eat, are taken into our bodies, where they develop, multiply, and, each after its own species, produce evil results.

We have already, in No. 28 of our seventh volume, signalized a growing revolt against this theory; some eminent physicians, especially in England and Germany, asserting that these bacilli or microbes, whose presence is revealed by microscopical investigation, do not cause, but merely convey disease, while others claim that all microbes are beneficent until deprived by evil communications.

A still more radical stand is now taken by an American physician, Professor J. P. Schmitz, M. D., of San Francisco, in a pamphlet recently published, under the title: 'The Microbe-Producing-Disease Theory Inconsistent With the Laws of Nature. How Diseases are Produced. A New Physiological Law Promulgated.'*)

Dr. Schmitz proceeds from the observation that all the microbe-killing of the medical profession for the last thirty years has not perceptibly lessened consumption, typhoid fever, the plague, cholera, lockjaw, smallpox, whooping-cough, pneumonia, scarlatina, measles, diphtheria, or any other disease.

The reason of this failure he finds in this that the theory, that diseases are produced by microbes, is all wrong,—in fact inconsistent with the laws of nature.

The microbe-producing-disease theory, according to Dr. Schmitz,—who, by the way, is not a master of the laws of division—properly involves eleven questions:

1. What is a microbe?
2. Are microbes in the human body in health?
3. If microbes are in the human body, do they cause disease?
4. Do microbes consume material in the human body which the economy requires?
5. Do microbes attack healthy tissues or change normal healthy matter in the human body into

*) Published by the Author, 3321 Twenty-First Street, San Francisco, California. Price 50 cents.

(The Review, Vol. IX, No. 28. St. Louis, Mo., July 17, 1902.)

injurious matter? 6. Are microbes simply on account of their presence injurious to the human body? 7. Does abnormal or decomposed matter contain the poison injurious to the human body, without the microbes? 8. Do microbes act as foreign poisonous matter in the human body and thereby cause disease? 9. Can any disease be cured by simply killing the microbes? 10. Why do microbes exist? 11. How are diseases produced?

1. In reply to the first question, Dr. Schmitz defines microbes as "the minutest forms of life, embracing both what is revealed to us by the microscope and what lies beyond the power of our most powerful optical instruments to detect." Without entering upon a discussion of the distinction between animal and vegetable microbes, he proceeds to show that every living vital microbe is and must be an organism.

2. His second thesis is that there are microbes in the most healthy organic body, a statement, we believe, which stands undisputed.

3. In the third chapter he claims that the microbe is not a disease producer. "In each and every disease in which it is claimed that microbes are found and that the disease was caused by them, it can be proved on physiological grounds, that the microbes did not produce it." The duty and function of microbes is simply, after the death of an organism to separate its anatomical and chemical elements, thereby fitting them again for assimilation into other living organisms.

"Infectious diseases are more numerous than other diseases, and, if microbes cause the disease, by what or how do they injure the body? How or by what do they produce the anatomical changes? Why do some patients die and others not? Why are some persons immune against certain diseases and others not? At any rate, in what does the immunity consist? These questions have not been explained or answered, yet the bacteriologist claims that microbes produce diseases."

4. In answer to the fourth question, our Doctor claims that, "If... a natural law exists whereby the microbes must be present wherever organic decomposed matter exists, then it will become clear that the presence of microbes can not mechanically or otherwise injure the body, because that would work against their law."

5. From the fact that bacteriologists have discovered microbes in almost every disease known, which disappear as soon as the vital forces of life are reëstablished, the Professor argues that "microbes do not attack healthy tissues, or change normal healthy matter in the human body," and that they "consequently can not produce disease."

6. In the sixth section he argues that "it is decomposed matter in the body that lies at the seat of the trouble, that is, the abnormal amount and quality of such matter. If that matter was not present, then there would be no microbes present; consequently the simple presence of the microbes is not injurious to the human body."

7. In section seven he proceeds to show that abnormal or decomposed matter contains the poison injurious to the human body. "All infectious diseases depend upon the quantity of the virus, or auto-toxine, not on microbes. Microbes can not grow without a suitable soil; consequently the suitable soil is the first requisite. Impoverishment or an abnormal change of the blood, lymph, or of any decomposed tissue furnish the suitable soil, and if the suitable soil is injected into a healthy individual, it causes disease; and if that suitable soil is derived from a specific disease, it causes that disease." "Filth is the great breeder of disease. Prevent or remove the filth in and outside of the body, and then we need not fear the microbes."

8. Microbes do not act as foreign poisonous matter in the human body and therefore do not cause disease. Hence,

9. No disease can be cured by simply killing the microbes.

10. Why do microbes exist? "In the most perfect healthy organism (animal and vegetable) waste matter is set free. This waste matter is organic, because it is derived from an organism." The Creator "created the microbes in order that all waste matter might be of use again for animal and vegetable organisms." "Matter that once formed a part of a vital organism, but is now dead, is by the microbes reduced to its elementary state, thereby fitting such elements again to be used by vital living organisms. This proves that the vital animal and vegetable organism depend on the microbes for the principal natural nutritious elements. On the other hand, it also proves that the microbes depend for their natural existence and functions on decayed animal and vegetable organic matter."

Dr. Schmitz declares that a physiological law exists in regard to the isolation of decayed organic matter by microbes, to-wit: that the vital animal and vegetable body depends on the vital microbes to furnish the natural elements for nutrition from matter that once was vital, and that the microbes depend on animal and vegetable decay.

11. How are diseases produced? As long as the cells perform their normal functions, the body is healthy. If, on the other hand, from one cause or other, poisonous decomposed tissue accumulates, it interferes with these functions and disease ensues. The microbes do not destroy a part or the whole of a vital organism,

because that is not their function, as long as every part of the organism is in a normal, healthy condition; but as soon as any part becomes abnormal, i. e., dead tissue, then the microbes begin their appointed work of decomposition, and we have disease. A cure can only be wrought by the application of a proper antidote to the poisonous dead matter in the organism, so that the cells can go on repairing the broken-down tissue. If this is accomplished, the microbes cease their work and the normal, healthy condition of the organism is restored.

This theory strikes at the foundation of organic chemistry; but it is plausible and deserving of the attention which the arguments on which it bases demand. Dr. Schmitz has developed them more at length in his text-book on physiology.

Two years ago that eminent British practitioner, Dr. G. G. Bancroft, was quoted in the *Westminster Review* as stating that he had proved that "the poisons of variola, etc., are not and can not be the product of a bacillus; that Loeffler's bacillus is not a constant, and therefore can not be the essential, element in diphtheria; that the essential element in typhoid is not the bacillus typhosus; that there is no evidence that tuberculosis is due to the tubercle bacillus; that the comma bacillus can not be regarded as the essential element in cholera; that the so-called pathogenic micro-organisms are constantly found under conditions consistent with perfect health, and that in many notable instances they actually exert a beneficent influence. All these things—which are facts, not opinions—go to show that the modern doctrine of bacteriology is a gigantic mistake. It is safe to predict that ere long it will be recognized that all these various bacilli play a beneficent role in the economy of nature."

The belief that microbes actually cause disease has been induced by mistaking an effect for a cause.



Paganism in Protestant Germany

AND THE "LOS VON ROM" MOVEMENT.

By Rev. Victor Cathrein, S. J.

IV.—[*Conclusion.*]



So far we have only mentioned pastors who pretend at least to have some connection with the religion of the Gospel. Side by side with these there exists a great number of preachers who have openly turned their backs upon Christianity and attack it without fear in their "religious" lectures. In almost every great town of Germany one or more free-religious communities are to be found inimical to all dogmas, yet desirous of religious emotion or edification of some sort. Their preachers often pander to the most superficial indifferentism, holding one religion as good as another—with the exception of positive Christianity. Here is a sample of the stuff to which they treat their congregations.

I have before me a book: 'The Ten Commandments of Moses in Modern Light,' by George Schneider, preacher in Mannheim [Frankfort a. M. 1901]. As stated in the preface it contains lectures given to a free-religious congregation and intends to show that in such congregations "earnest religious endeavor" is not wanting. Preacher Karl Scholl, of Munich, writes a laudatory introduction to Schneider's work, in which he says that it is well adapted to demonstrate the untenableness of the foundations on which rests the Christian church, "in such a way that even to the most ardent believer no choice is left but to give up, once for all, his prejudiced and erroneous views." Science, he says, has proved, long ago, that the Bible is a book written by men, containing, besides a mass of myths and legends, ideas and customs current many centuries ago and suitable only to those bygone times. What refers to morals or ethics is alone of permanent value. Schneider's book will help "to further the great religious historical evolution which the reformation of the XVIth century inaugurated with so much determination, and which is carried on now-a-days by the efforts of the 'Ethical Societies,' the 'Free-thinkers' the 'Egidy-Union' and the 'free-religious communities,' and also by men who still remain within the church, but are not afraid of looking farther afield over its walls," e. g., R. Rothe, W. Beyschlag, and others. There are thousands, continues Scholl, who are dissatisfied with the church and search after truth: to these Schneider's book stretches out a helping hand to lead them on to the new faith.

And now for the Mannheim preacher's illustration of the ten

commandments. The Bible, says Schneider, "attributes a divine origin to the law of Moses and surrounds it with a divine halo. We need not say that we have no faith in such an origin. That legislation is too childish to be held up as pure truth to an enlightened age like ours." What is the pure truth? When Moses delivered the Israelites from the Egyptian bondage, he had to give them laws to keep them together. "He cloaked his personal cleverness with divine authority and secured success. It is an old practice still kept up in our own time."

Moses, then, simply deceived the stupid Jews. Being an apostate Egyptian priest, he made the best of his priestcraft. Moses stamps his laws as divine by the expression "Thou shalt," but to us, who have so far advanced, this is of no value. We, "who have occasion to admire every day and every hour the eternal creative art of all-ruling nature in the heavens and on earth, we have no reason to allow our moral life to be influenced by a legendary account of creation." "Let revealed religions and their representatives, who labor and strive for heaven before everything, fetch their laws from heaven: we who labor and strive for nothing but a noble and moral manhood on earth, we shall find in man and man's nature the unchanging laws to which he is subject."

Man used to be composed of body and soul. But Schneider has changed all that. "Man, with all his bodily, spiritual and psychic qualities, is to be conceived as one whole indivisible unit."

Man ought to think, not to believe; he must love his fellow-men and work honestly. "To think, to love, to work: there is the trinity of human duties. . . . Although no God has imposed them, they are yet divine, for they spring from the god-like nature of man." It is the old story over again: God is cast from his throne and man is placed on it.

Many hold, says our preacher farther, that the literal belief in dogmas such as "conceived by the Holy Ghost, born of the Virgin Mary, risen from the dead, ascended into heaven," and all Biblical wonders, are a "massive faith" unsuitable for our times. Schneider tells these Protestants that there is no choice: they must accept or reject all miracles alike, for all rest on the same authority. And he rejects them all. "Science knows nothing of a God revealing himself and saying: I am the Lord, thy God."

This science, always mouthed by the half-cultured,—we know it! Schneider does not vouchsafe us a shred of demonstration: his lambs must take his word for all he pronounces.

Dealing with the second commandment, our author tells us how Prof. O. Pfeleiderer in Berlin won him over to pantheism and made him understand the unreasonableness of a personal God, a trinity, etc., etc. Many are they who at the German universities ex-

change the saving faith for a comfortable infidelity! That Schneider should harp on the "adoration of the Virgin," is not to be wondered at in such an enlightened writer!

The Mannheim preacher is opposed to the adoration and invocation of God. "We can not invoke the name of God in our distress, because our consciousness has delivered us from the vain belief that an eternal omnipotence cares for the welfare of individuals."

But enough has been quoted of these blasphemous utterances. Schneider, notwithstanding his book, indignantly repudiates the accusation of being an enemy to religion—only fanatics can prefer such a charge! The explanation lies in the dishonest use of the term religion now fashionable in German non-Catholic circles. The sense of the word is so altered as to be quite changed: instead of denoting a system of faith and morals, it is applied to every moral or immoral code of action.

* * *

This bird's-eye view is sufficient to convince the reader of the sad disintegration of Christianity in Protestant Germany. It would be an easy task to multiply our quotations, but it is unnecessary. Bearing in mind the wide-spread and deep-reaching apostasy exposed in this sketch, we now put the question: Can those German missionaries who invade Austria with the cry "Away from Rome," be animated by purely Christian motives? If not the propagation of the Christian faith, what are their motives? We answer unhesitatingly: political agitation against the Catholic dynasty of Austria. German non-Catholic papers, for instance the *Nationalzeitung*, make no secret of it. As Prussia is the representative of Protestantism, so Austria is still by many Germans looked upon as the representative of Catholicism. To many the cry "Away from Rome" is equivalent to the cry "Away from Austria and the house of Habsburg." There may also exist some spiritual affinity between the Austrian originators of the movement and the members of the Evangelical alliance, for to this latter belong many who are Christians only in name.

In our opinion, however, the favor which the "Away from Rome" movement has found in Germany is chiefly due to its affording an opportunity for silencing, or hushing up the quarrels in the Protestant camp by means of a combined attack on Rome. The interest most vital principle of Protestantism is negation, especially the negation of papal authority, that rock upon which Christ built his Church. Nothing, therefore, is more fit to unite the divided brethren than the war-cry against Rome. The Evangelical Alliance is well aware of this fact. Whenever fierce internal dissensions threaten to upset the whole Evangelical fabric, the war-

cry is raised, the *odium papæ* is fanned into flames, and, for a time, some external unity is restored. At such periods even Protestants who care nothing for their church feel in their hearts an awakening of "the Evangelical conscience" and go forth to battle against the Romans.

Fortunately our Austrian brethren have now entered with great energy upon a war of self-defence, and it is earnestly to be hoped that their sustained effort may be crowned with speedy success. They may adopt as a motto the prophetic words of the great Bishop of Mayence, Emmanuel von Ketteler, pronounced fifty years ago :

"Whilst the world voices 'Los von Rom,' let us cry, with heart and soul, 'United with Rome.' And the more the world is divided and tends to ruin, the more let us rest and rejoice in the thought that we have a centre of unity in the primacy of the Pope."

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Disintegration of Episcopalianism.—A reverend subscriber sends us a clipping from the *Milwaukee Journal* of July 2nd, giving an account of the hot feud between low-church and high-church as exemplified in the case of the Rev. Mr. Lester and Bishop Nicholson. Our correspondent comments thereon as follows:

The real cause of the Rev. Mr. Lester's resigning gives us another glimpse of how indifferentism, liberalism in religion, latitudinarianism, natural offsprings of the great Protestant principle of private judgment, are a kind of preparatory school for infidelity; how the same pernicious and mischievous tenet is not only leading Protestant Germany to Paganism, (as *THE REVIEW* has pointed out in its interesting series "Paganism in Protestant Germany,") but is also the dangerous microbe which is undermining and ravaging the health of the Prodigal Son of America and gradually preparing him for the wholesale denial of Christianity as a divine revelation, which eventually means paganism.

Involuntarily Bossuet's prediction when speaking of the great revolt of the sixteenth century, is recalled. He says: "Every man erects a tribunal for himself, when he becomes the arbiter of his own belief. Although the innovators wished to restrain the minds of men within the limits of Holy Scripture, yet as each individual was constituted its interpreter, and was to believe that Holy Scripture would reveal to him its meaning, all were authorized to worship their own inventions, to consecrate their own errors, and to place the seal of divinity on their own thoughts. It

was then foreseen that by this unbridled license sects would be multiplied to infinity and men, torn asunder by so many sects, would seek at length a fatal repose and complete independence in indifference to all religion, or Atheism." Thus it would seem that the suggestion of Rev. C. R. Birnbach, of Illinois, to go our "progressive" Catholics one better, by establishing a Protestant Episcopalian order of Paulist Fathers to rear up a new corps of clergy fully equipped for the wider employment (*THE REVIEW*, No. 16, page 252) would find greater favor if the proposed order would organize for "turning a crank to grind out grace by pretty magic," to save so many Protestants from being swept into the region of the "Unknowable."

"Mediaevalism," declares Rev. Lester; "Unitarianism," retorts Bishop Grafton, whilst Frederick C. Morehouse, publisher of the *Young Churchman*, when asked about the differences between the high and broad-churchmen, replies: "There are practically no differences and there never was a time when the church was so closely united as at present."

THE STAGE.

Ben-Hur, the Novel and the Play.—Mr. Arthur Symons, a poet of rare delicacy and an acknowledged arbiter of taste, writing, a few weeks ago, on the dramatic version of the story now acting in London, says:

"Strictly speaking the book is not written at all. The language is awkward, uncomfortable, like the language of a man who is taking up his pen for the first time. We come constantly on such phrases as: 'The goodness of the reader is again besought in favor of an explanation'; or 'with this plain generalization in mind, all further desirable knowledge on the subject will be obtained by following the incidents of the scene occurring.' A Bacchante in the grove of Daphne, trying to talk poetically, talks after this fashion: 'The winds which blow here are respirations of the gods. Let us give ourselves to the waftage of the winds.'"

No wonder that Mr. Symons makes merry over the childishness of such a style. A writer in the *Athenaeum* says:

"Maigre the wonderful popularity it has obtained in America, 'Ben-Hur,' by General Lew Wallace, is a curious product, which can not appeal to good taste."

The *Providence Visitor*, which has long contended, that 'Ben-Hur' was mawkish and unsound in sentiment, points out in its No. 30, that this book is in great measure responsible for that alarming growth of irreverence, which can await with equanimity the production of a dramatized version of the Passion staged by Hebrew play-wrights and acted by the ordinary "gentlemen" and "ladies" of the theatrical profession in a public theatre.

The *Athenaeum* reviewer, whom we have quoted, rightly says, that "with the best of intentions, such a book must savor of irreverence, and is not unlikely to incur the charge of profanity." The root of the matter, according to the *Visitor*, lies in this: "Catholics and Protestants approach Our Lord from diametrically opposite standpoints. The Catholic reaches out the arms of his soul to touch Him physically in the Sacraments. He comes close to Him daily in the Mass. His Christ is an ever-present and daily Lord,

his Lord, *our* Lord, always, and not merely *the* Lord, as Protestants call Him. Your average sectarian, on the other hand, views Him as a remote historical personage, about whom it is proper to sentimentalize. That makes all the difference in the world; it is just the difference between Catholicism, which is essentially mystical and living and constructive, and the sects, which are essentially rationalizing and destructive."

LAW.

The Law as a Profession.—Editor H. Gerald Chapin, of the *American Lawyer*, publishes in the June number of *Success* a rather startling article on "The Decline of the Practising Lawyer." He prophesies that within twenty years, the individual or general practice attorney will be extinct, save only in the remoter country districts. Reduced to a chemical formula, computed on a scale of ten, the sum of legal business, according to Mr. Chapin, may be said to be compounded of the following:

Real estate.....	3 parts.
Corporations.....	2 "
Commercial cases and "collections".....	2 "
Wills and administration of estates.....	1 part.
Accident and negligence suits.....	1 "
Defence of criminals.....	1 "

In the real estate business, the lawyer has been practically crowded out by the title-insurance companies, who work for less fees and are financially responsible for their errors. The incorporation of corporations is attended to by special companies. The legal departments of trust companies draw up wills. Collection agencies dun recalcitrant debtors upon terms so low that the attorney can not possibly compete. The fidelity and casualty companies by their staffs of able counsel carry to the highest courts of appeal any case which may be brought against those insured. Criminal law in each large city is falling more and more into the hands of a few reputable firms and a few smaller ones, whose rank in the profession is exceedingly low.

Nor has the now thoroughly commercialized legal profession escaped the tendency of the age toward specialization and concentration. According to Mr. Chapin, there are now in New York City about twenty-five law firms which are gradually absorbing all business of any moment. They represent a number of wealthy clients, whose operations, while large, are not sufficiently great to justify them, like railway or life insurance companies, in having a special legal department of their own. Each of these firms is divided into half a dozen departments, in charge of experts in different branches of the profession. The members of the firm receive comparatively large incomes, while the salary of individuals of the working staff ranges from \$10 to \$25 per week. The lower amount is the average. There are thousands of young men of excellent ability living on that income, who, under the old *regime*, would have become leaders of the bar, instead of insignificant cogwheels of a mighty machine. And this condition is typical of the state of the profession to-day in all of our large cities.

These are gloomy prospects indeed for our young lawyers and

law students. Let us hope that Mr. Chapin has overdrawn the picture and that, while the time of enormous fees is past, the profession will continue to afford to diligent and able practitioners a liberal income. The opportunities are still large in the legal profession, and ability, zeal, earnestness, honesty, and integrity are bound to bring success in this as in every other calling.

EDUCATION.

Herbert Spencer on Education.—Professor William Henry Hudson says in the Preface to his 'Introduction to the Philosophy of Herbert Spencer' (Appleton & Co., New York, 1894) that "his teachings and speculations have been, of all men's, the most influential in directing the intellectual movements of the nineteenth century." The aged philosopher—we will call him by that name by courtesy, for he is not a philosopher in the real sense—has recently published what he believes will be the last book from his fruitful pen. It is entitled 'Facts and Comments' and consists of a series of notes and observations jotted down from time to time by this analytic man. We have already quoted in one of our recent issues, his opinion on vaccination. His position on education will prove equally interesting to our readers.

Mr. Spencer laughs at the theory that if men are taught what is right, they will do right. Intellectual action has no necessary or inevitable connection with moral action. "Were it fully understood," he says, "that the emotions are the masters, and the intellect the servant, it would be seen that little can be done by improving the servant while the master remains unimproved. Improving the servant does but give the masters more power of achieving their ends."

In his chapter upon State Education, he once more condemns "intellectualization in advance of moralization." The State has no right to impose its culture on the citizen. The State should not take by taxes the earnings of A to pay for teaching the children of B. His theorem, which he demonstrates, is that society is not benefited but injured by artificially increasing intelligence without regard to character. He points to the press as proof of the evil of a forced intellectual culture. To the same cause he attributes the spread of anarchism. He would give supply and demand free play in the intellectual as in the economic sphere. He believes that in education, as in other things, the natural course is best and that course is evolutionary. He would have education unhampered as to superior persons; the poor to get education as best they may.

Education, according to Spencer, "increases the power which the emotions have of manifesting themselves and obtaining their satisfactions—intensifies the emotional life." But in average human beings the lower emotions are more powerful than the higher, and "hence education, adding to the force of all the emotions, increases the relative predominance of the lower, and the restraints which the higher impose, are more apt to be broken through." He would neither have the State aid nor prevent education, but adopt a passive policy.

The Catholic position, as our readers know, is not, like the Spencerian, "*laissez faire*;" nor, on the other hand is it "*faire faire*." It is "*aider faire*."

MISCELLANY.

Outcroppings of "Americanism."—The *Catholic Citizen* of Milwaukee continues to furnish material for this rubric. In its edition of June 28th it suggests that this petition be added to the Litany :

"From the methods of Italian diplomacy in the regulation and protection of the interests and liberties of the Church under the American flag, Good Lord deliver us !"

In an editorial article on "Leo's Latest Letter" (the papal note of thanks in reply to the jubilee greeting of the American hierarchy) the *Citizen* (we quote the article from its St. Paul edition, yept *Northwestern Chronicle* No. 30) insinuates that this letter contradicts and revokes the doctrinal Brief "Testem benevolentiae" !!

The inspiration of this article is to be traced to a long letter in the *N. Y. Sun* (June 1st) by the Rev. Thomas Stanislaus Dolan, of St. Patrick's Church, Washington, which the *Catholic Telegraph* (June 12th) summarized as follows :

Thomas Stanislaus Dolan "leans distinctly in the direction of reform. Could he have his way, the religious orders soon would go out of existence. He even knows the Pope's mind better than the same is known to Leo XIII. himself. He knows, and has actually told the world through the columns of the *Sun*, that the Pope was humbugged into writing his famous letter on 'Americanism' three years ago. He also knows that, now better informed with regard to things American, Leo XIII. has recently taken back all his statements in a letter to the bishops of America."

The spirit of the Rev. Dolan's letter was characterized by "Catholicus Neo-Caesariensis" in the *Sun* of June 8th as "Jansenistic," "un-Catholic," aye "anti-Catholic."

This is strong language, but not exaggerated. Note the way the Washington curate writes of the Vicar of Christ. "The Pontiff," he assures us, "issued his letter on Americanism because he felt profoundly convinced of its expediency. This conviction was the result of information which he regarded as trustworthy, because proceeding presumably from reliable sources." In plain English, his Holiness did not know what he was talking or writing about. He continues: "The Pope's present information is not furnished from the viewpoint of narrow partisanship." "The late Papal letter indicates most clearly that now we are thoroughly understood by the Father of the Universal Church."

It would seem from Rev. Dolan's letter, that those at whom the papal condemnation was aimed, manifested such a marvellous and peculiar humility that they at once betook themselves to Rome and in the spirit of the same humility informed the Pope that he blundered most grievously, and that such a thing as Americanism never existed except in the imagination of a few ultra-conservative reactionary spirits; and that the Pope at last found opportunity to take it all back.

We shall conclude this unpleasant chapter on the eruption of Stanislaus with these words from a letter of Dr. John M. Reiner, Professor in the Augustinian College of Villanova, to the *Sun* (June 8th) :

"While Father Dolan's letter is full of confusion, one thing is quite clear, and that is that one species of Americanism will be

condemned by serious-minded people—that mania and irresistible attack of the summer malady, to write without information, to write without attaching any value to either words or principles, and to discuss such questions in the press, in one of the brightest papers in America, in such a flippant way.”

Maestro Perosi on the Revival of Church Music in Italy.—The Director of the Sistine Chapel at the Vatican, Don Lorenzo Perosi, a young priest whose oratories have placed him in the front rank of living composers, contributes to No. 2795 of the N. Y. *Independent* an interesting paper on Sacred Music in Italy. He frankly admits that church music in Italy at present is “in a most ungratifying condition,” that Italian churches, particularly in the South, “use music which the greater part of the time is absolutely unfitting.” But there is a hopeful revival, dating from 1877, when P. Amelli, O. S. B., began to raise aloft in Italy the flag of “Cecilianismo.”

It is unfortunately true, and we are glad Don Perosi does not disguise the fact, that Rome, whence have issued the best decrees regarding sacred music, has remained backward in executing them herself. He attributes it, first, to the enormous number of functions held there, with the consequent impossibility of having good music at all of them; second, to the habit the people have of attending church, not to assist at divine service, but to hear a popular concert gratis. Don Perosi hopes much from the work of the commission recently appointed by the Pope for the reform of Church music. He sums up his paper by declaring that there will be no thorough reform of sacred music in Italy, until there be—

“1st. Young men of musical capacity who will devote themselves with enthusiasm and sacrifice to the noble cause of sacred music;

“2d. The salaries of the masters of chapels raised to a minimum on which it is possible to live, many expenses in illuminations and decorations being suppressed;

“3d. A reduction in the number of services so that it will not be necessary to sing three masses in one morning, as in the Giulia Chapel at the Vatican;

“4th. No more insistence on the giving of bad music, the choice being left to the maestro into whose hands the chapel has been intrusted.”

The young Maestro concludes thus: “I believe that, little by little, the consciousness of many superiors in the churches who now oppose the movement is awakening, and if we keep to the wise dispositions of the highest authority we shall have no more cause to turn red with shame when we enter and assist at a function in our churches, whether at Rome or at the extreme limits of Italy.”

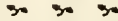
As our readers are aware, this is precisely the position we have taken with regard to the reform of Church music in this country.

[We hope, by the way, that if the *Independent* ever receives another contribution in Italian, it will entrust the translation of it into English to more competent hands. And Don Perosi ought to know that there are *Catholic* journals in America wherein he can discuss these things more profitably.]

NOTE-BOOK.

We are pained to be compelled to chronicle the rather sudden death, on last Saturday, of the venerable Archbishop Feehan of Chicago, under whose benign crozier THE REVIEW was founded and prospered for over three years, despite the attempts of its enemies to move him to muzzle it. The departed Metropolitan, in the words of his and our friend, Father G. D. Heldmann, "had that special gift which won him the absolute confidence and the deepest love and affection of every nationality of his Diocese. He possessed that subtle spiritual power which united them all in himself. He was the kindest of a father to his priests. The poor and downtrodden found in him a kind and compassionate friend at all times. No one in trouble ever went to him but came away blessed by his words and helped to bear their sorrows."..... "Under his hand the parochial school system of Chicago has been so perfected that it is second to none in the world. There are more children in the parochial schools of the Archdiocese than in any other in the United States. Not in vain was he called the 'Defender of the Schools.'"

May he rest in peace!



While the better class of Catholic weeklies are doing everything in their power to combat the "yellow" press and to counteract its evil influence, some of the "boiler-plate abominations soused in holy water" brazenly advertise the most vicious exponents of the "new journalism." Witness this editorial note from the *Memphis Catholic Journal* (June 28th):

"The *Chicago American*, one of the brightest papers in this country, built up its mighty prestige on reliable news and editorials which could not be questioned. There is no other way known to successful journalism."

Thus does a soi-disant Catholic newspaper prostitute itself and disgrace the entire Catholic press—all for a gratis copy of the shameless Chicago rag, we presume, for there is no other motive apparent.



A labor-union church, with the rich excluded, is the latest proposal of organized labor in Indiana, according to the *N. Y. Evening Post* of June 21st. The project is an interesting departure from the Biblical ideal of the rich and poor meeting together before the Lord, who is the maker of them all. With a membership limited to those in good and regular standing in trades-unions, and with the running expenses paid by "assessments"—as if for a strike—the success of the new evangelical venture would seem to be assured. We presume there would be a stringent rule against long sermons; twenty minutes, with a leaning to the side of mercy, was Mr. Evarts' idea, and a labor-union congregation would have peculiar advantages in enforcing it. They could rattle their pew-doors, or all get up and go out, on the stroke of the clock, just as they drop their hammers on week-days. The

pastor, we fear, would find himself somewhat limited in point of Scriptural texts—many of them he would obviously have to avoid.



We have lengthy statements from the Maple Leaf Mining and Development Co., of San Francisco, and their Chicago agents, with regard to the note we lately reprinted from the *Monitor*. We have not room for the letters, but in justice to the company will chronicle the fact that the *Monitor* has since declared, in its edition of June 30th, that the present officers of the company are "responsible and estimable gentlemen." We are glad to see that both the president and the managing director of the concern repudiate the advertising methods resorted to by the Chicago brokers in whose hands was placed the sale of a limited number of shares of treasury stock.

We do not wish to injure the Maple Leaf Mining and Development Company, especially now that we have the promise of its President that "the Board of Directors will not tolerate the use of the name of the Church or any of its clergy for the purpose of encouraging the sale of stock or for any other purpose." But we repeat what was said in the *Monitor* article reproduced by us in our No. 24: "The Maple Leaf Mining Company should stand on the same level as ordinary business enterprises and should be judged by the same rules, neither more harshly nor more leniently. Our readers will make no mistake in investing in this mining venture or in any other mining venture if, before taking stock, they make a personal investigation of the properties in question under the guidance of a reliable and competent mining expert employed by themselves."



While it appears that the new French Premier, Combes, was never ordained a priest, there is no doubt that for a number of years he wore the cassock and was called Abbé. He was a collaborator of Père d'Alzon, the founder of the Assumptionists, and taught at the College of the Fathers at Nîmes, where he distinguished himself by piety, unction, modest bearing, and great severity. M. de Bernis, a former deputy of Gard, relates that when he was a student at Nîmes, he was once severely reprimanded by the Abbé Combes for laughing during prayer. We have no details regarding his apostasy, but the Catholic papers say he is a Freemason, and he certainly shows by his demeanor that he hates and means to persecute the Catholic religion.



We are enabled to state to-day, on the very best authority, despite the denial of the Washington correspondent of the *Freeman's Journal* (No. 3597), that the account which we reprinted from the *N. Y. Tribune*, of how Archbishop Gibbons became a cardinal, (see our No. 24) was substantially correct.

Archbishop Corrigan in 1886 was offered the red hat, but refused to accept it because he had no ambition and feared it might give rise to jealousy; he advised that the dignity be conferred

either upon Msgr. Williams, or on Msgr. Gibbons on account of his being primate.

We are also enabled to state that the position of Apostolic Delegate had been offered to Archbishop Corrigan before it was given to Msgr., now Cardinal, Satolli.

It is not true, however, as stated in the *Tribune* article from which we quoted some extracts (this particular one was not among them), that Archbishop Corrigan suggested the name of Msgr. Keane for Dubuque, though the question of this appointment had been virtually referred by Rome to him, and he approved, because Rome, for reasons we may divulge later, wished it.



According to the Boston *Republic* (July 5th) Archbishop Williams has twice refused an honorary degree by Harvard College; and this more than a dozen years ago, before Yale, Pennsylvania, Columbia, and other Protestant institutions became so liberal in offering honorary LL. D.'s to Catholic prelates. We think his Grace of Boston, in acting thus, displayed good sense and prudence.



We are indebted to Mr. Joseph Schaefer, publisher, 9 Barclay Street, New York City, for a colored print of the late Archbishop Corrigan. It is the portrait which was first issued officially for the benefit of the New York diocesan seminary. Size of print, 16 by 20; size of paper, 22 by 26; price fifty cents.



The report of a miraculous apparition at Morne Rouge shortly previous to the terrible catastrophe that destroyed St. Pierre, is confirmed by a correspondent of the Paris *Croix*. According to his account, however, the nuns did not see the Savior, but the image of his Sacred Heart in the ostensorium.



In the *Revue du Monde Invisible* for April, P. Poulain denies that any case of true natural ecstasy has yet been authenticated.



Perhaps no word of recent invention has played so large a part in public discussions as "agnostic." R. H. Hutton, the late editor of the *Spectator*, believed that it was first used by Huxley in 1869 at a party at James Knowles's house; and that Huxley took it from the Biblical reference to the altar to an unknown God. In this sense it would merely be a recognition of what Huxley held to be the limits of human knowledge. A recent contributor to the *Spectator*, however, calls attention to a decisive passage in Huxley's 'Collected Essays,' vol. v., p. 239. "It came into my head," Huxley writes, "as suggestively antithetic to the 'gnostic' of church history, who professed to know so much about the very things of which I was ignorant." The name which he coined for himself was, then, not merely descriptive, but aggressive, implying a contempt of all mysticism and of revealed religion in general.

The "Bula de Cruzada."

I.

THE *Sacred Heart Review* and several other Catholic newspapers of this country have recently voiced enquiries [cfr. THE REVIEW, No. 14] concerning the origin and import of the dispensation from Friday abstinence obtaining in Spain and its former dependencies.

The source of this dispensation is the *Bula de Cruzada*, or in Latin, *Bulla Cruciatæ*, a papal constitution granting various spiritual benefits and privileges to such Christians as took up arms against the infidels and heretics or supported the crusades against them by alms. These privileges date back to Pope Urban II. They were increased and extended by Innocent III. and Calixtus III., who was the first to issue a "crusade bull," so-called, and to apply its favors to those who advanced the good work by a monetary offering. As the ardor which had inspired the crusades soon died out everywhere except in the countries belonging to the Spanish monarchy, the *Bula de Cruzada* was later limited in its application to these lands, first under Julius II., later under Leo X., Clement VII., Paul III., Julius III., Paul IV., Pius IV., and Pius V.

The last-mentioned Pope, Pius V., ordained that the Bull, so often as it was renewed by him or his successors, was to remain in force for six years, during which space it was to be promulgated biennially. With the exception of Gregory XV., in whose short pontificate the promulgation of the Bull by his predecessor was still in force, it was renewed by each succeeding pope until the year 1753. In the century just past crusade bulls were issued by Pius VII., Leo XII., Gregory XVI., Pius IX., and Leo XIII.; and Pius IX. agreed with the Spanish government (art. 40 of the Concordat of 1851) that the proceeds of the Bull in Spain were to be devoted to the necessities of Spanish dioceses.

Naples and Portugal, having at one time belonged to the Spanish monarchy, have continued, together with Latin America, Cuba and the Philippines, to participate in the privileges of the *Bula de Cruzada*. For Ecuador Pope Pius IX. disposed of the proceeds in a brief dated May 20th, 1862, by turning them over in part to the Apostolic Delegation at Quito and in part to the native Indian missions.

II.

Whence the proceeds of the Bull come, we will explain in the
(The Review, Vol. IX, No. 29. St. Louis, Mo., July 24, 1902.)

words of one of our readers in Chili, Rev. Louis Friedrich, who writes to us from Pica under date of May 26th :

"Any one may acquire a copy of the *Bula* and thus gain its privileges, by giving some alms, which are stipulated for this Vicariate (Tarapacá) on the accompanying copy ; the money is partly used for sustaining the divine cult at the holy Sepulchre in Jerusalem, and partly for diocesan seminaries. Bishops may receive from Rome permission to apply it to some other work of charity.

Usually our (South-American) bishops receive the faculty to publish the Bull every two years for a period of ten years. Some *Bulas*,—*de Commutacion* for instance,—are given very rarely and can be had only at Rome. [According to the *Bulas de Cruzada* and *Carne*, of which I include samples, we have to fast or abstain from meat, only on the following days during the present year :

Fasting and abstinence :

February 12, 14, 21, 28 ; March 7, 14, 21, 27, 28.

Fasting without abstinence :

February 19, 26 ; March 5, 12, 19, 26 ; December 5, 12, 19.

Abstinence without fasting :

May 17, June 28, August 14, December 24.

On the whole 22 days.

There are Bulls of meat, of milk, of the dead, of composition, of commutation of vows, etc., but the principal one is the *Bula de Cruzada*, without the possession of which the rest have no effect.

There is an immense treasure of spiritual benefits lavished upon the Spanish countries by the Bulls just named. For the few who know how to appreciate them they work a great deal of good ; but the great majority of Catholics clearly do not appreciate them. They do not acquire the Bulls, but at the same time believe themselves freed from the obligations of abstinence and fasting. They say, if for so small a sum you can free yourself from an obligation, this obligation can not be very grave. Here, e. g., there are only six persons among one hundred who acquire the *Bulas*.

The Church has to endure many attacks on account of this privilege, both from ignorance and malice. I have heard even distinguished foreign clergymen express the opinion that the *Bula de Cruzada*, etc., ought to be done away with. I for my part humbly thank the Holy See for these graces and try to derive all possible advantage therefrom. It is also my wish to convince people of the great value the *Bula* has for these countries.

The expediency of the *Bula* was renewed in modern times when Spain received the providential mission to win millions of Indians to the Catholic faith. To the Indians the *Bula de Cruzada* has always remained a sacred thing."

III.

We reproduce for further elucidation one of the *Bulas de Cruzada*, the *Bula de Carne*, as promulgated in the Apostolic Vicariate of Tarapacá, Chili :

Vicariato Apostólico de Tarapacá.

{ L. S. }

Bula de carne para el bienio de 1898 y 1899.

Limosna dada, 1.50 cents.

La Santa Sede se ha dignado extender á los fieles del Vicariato de Tarapacá el privilejio de poder comer carne, huevos y lacticinios en la Cuaresma, en los viernes del año y en las Témporas y Vigilias, exceptuándose únicamente : 1º. el Miércoles de Ceniza ; 2º. los Viernes de cada semana de Cuaresma ; 3º. los días Miércoles, Juéves, Viérnes y Sábado de la Semana Santa ; 4º. las vigilias de la Natividad de Nuestro Señor Jesucristo, de Pentecostes, de la Asuncion de la Santísima Vírgen y la de los Apóstoles San Pedro y San Pablo.

Los sacerdotes deben abstenerse tambien de la carne en los días Lúnes y Mártes de la Semana Santa.

Para usar de este privilejio es necesario tener la Bula de la Santa Cruzada.

Por tanto, habienda vos Luis Friedrich dado la limosna arriba apuntada para atender á los gastos de las misiones, os otorgamos el mencionado privilejio.

Dado en Iquique, á 1º. de Enero de 1898.

GUILLERMO JUAN,

VICTOR M. MONTERO,

Obispo tit. de Anténode y Vicario
Apostólico de Tarapacá.

Secretario.

Father Friedrich is ready to give any further information on the subject that may be desired.

We may add that the 'Kirchenlexikon' contains in its second volume, s. v. "*Bulla Cruciatæ*," more detailed information about the history, contents, and mode of promulgation of this much-discussed Bull.



The Schools in the Philippines.

IN his letter, dated July 11th, Secretary Root writes as follows: "It is the purpose of the Philippine government to maintain in the archipelago the same kind of free non-sectarian instruction which exists in the United States, and which has proved to be for the interest of religion and all religions. The government means, so far as it possibly can, to give education to the people of the islands, and it will do this without any discrimination for or against any church or sect."

This passage shows clearly the standpoint of the government in the Philippine school question.

That standpoint is absolutely untenable. To ignore all religious differences, to give education without any discrimination for or against any creed, is a sheer impossibility. No teacher can be for any length of time in the schoolroom without showing his predilection for some particular creed or religious tenet or his indifference towards all creeds. Moreover, to say that a system of "non-sectarian instruction" is "for the interest of religion and all religions" alike, Judaism, Anglicanism, Lutheranism, Methodism, Mormonism, Buddhism, and even Catholicism, is simply absurd. The logical basis of such a system is none other than absolute indifferentism or agnosticism, which practically is identical with atheism. And such a truly and essentially "godless and irreligious school system" the United States government is with all its might trying to force upon the Filipinos, an avowedly Catholic, but helpless nation!

What the Catholic Church thinks of the non-sectarian instruction of the young, we may learn from the school legislation enacted by the Third Plenary Council of Baltimore, which was authoritatively upheld and confirmed by the famous letter of Leo XIII. on the American school question.

The Fathers of the Third Plenary Council of Baltimore write (n. 197):

"Finally, we may well quote the encyclical letter of Pope Leo XIII. addressed to the bishops of France, February 8th of this year, 1884, in which the necessity of Christian education in Catholic schools is inculcated by the highest authority both in very appropriate terms and with most solid reasons. 'It is of the greatest importance [says the Pontiff] that the children born of Christian marriage be early trained in the precepts of religion and that those branches of knowledge by which the minds of the young are usually formed, be joined with religious instruction. To separate the former from the latter, is in reality the same thing as to wish that the hearts of the young, in regard to their

duties towards God, be turned neither one way nor another: this method is illusory and most pernicious, particularly in the early ages of boyhood, because it actually paves the way to atheism and debars religion. Good parents must by all means be solicitous that their children, as soon as their reason awakens, be taught the precepts of religion, and that nothing occur in the schools that could tarnish the purity of faith and morals. That this care should be bestowed on the education of youth is a demand of the divine and the natural law, nor can parents by any cause be excused from this law. The Church, on the other hand, the guardian and defender of the purity of faith, invested by her Divine Founder with the authority and charge to call all nations to the light of Christianity and diligently to watch in what principles and precepts the youth belonging to her are educated, has at all times openly condemned the so-called mixed or neutral schools, warning fathers of families again and again to be on their guard in a matter of so great importance.' ”

And, we repeat it again, such a pernicious system of education, which was at all times openly condemned by the Church, the United States government tries with all its might to force upon the newly conquered and avowedly Catholic nation of the Filipinos! Can any terms of indignation and protest against such tyranny and abuse of power be too strong on the part of Catholics?

The Church in Holland.

WE have the following from a trustworthy source :

The current news from Holland as published by Catholic papers in this country, is often misleading or positively false. Some of our foremost Catholic weeklies, f. i., recently stated that the Dutch Parliament consists of a total membership of 58. The Second Chamber is composed of 100 representatives ; 58 Christians (33 Protestants of various denominations and 25 Catholics) and 42 Socialists, Liberals, and Radicals. If proportional representation obtained in Holland, the Catholic party would be 10 members stronger.

The founding of a Catholic university in Holland has been postponed until circumstances are more favorable. Yet, the committee to collect the funds is formed and no trouble will be spared to actually begin the work as soon as it will be possible to compete successfully with the State institutions. At present Catholic students attend the universities of Louvain and Rome for eccle-

siastical studies ; for secular learning they mostly frequent the free University at Amsterdam. There they have the privilege to attend the philosophy lectures given by Father DeGroot, Professor of the University. Moreover, a learned Jesuit, Dr. Exler, stationed at Amsterdam, gives a regular course of lectures in theology and its affiliated branches. These lectures are principally for the students' society "Science and Faith," but also non-Catholic are admitted. After each lecture every one is free to make objections, which are answered immediately or the next day. Formerly all objections were answered immediately, but this method has been abandoned to give important questions more careful attention and more exhaustive treatment.

Conversions to the Catholic Church have been rare for many years, but of late they are very numerous. This change must chiefly be ascribed to the rapid decay of Protestantism, which is (as well as in Germany and America) fast drifting into infidelity. Another reason, which certainly should not be underestimated, is the practical Catholicity of the Dutch people. Those who do not live up to their religion, are a very rare exception. A goodly number assist at mass on weekdays and many hear two masses on Sundays. I do not think I am exaggerating when I say that three-fourths receive the sacraments every month. Several prominent Catholics receive communion every week. Most Catholic families pray the rosary every day in common after supper, as soon as all are at home. The clergy are in close communion with the people, and their pure and honest lives make them respected also by non-Catholics. Vocations are very numerous, and therefore the bishops do not ordain any young man who does not promise to be in every respect what a Catholic priest should be. And if it ever happens (the case is very exceptional) that there is something wrong with a priest, his faculties are withdrawn for ever and a monastery or a priests' asylum is his resting place until death. The bishops deem it bad policy to endanger the salvation of many souls just for the sake of giving another chance to a delinquent priest.

The "Nuyensfonds," a historical society organized in 1899, with Dr. Schaepman as president and Dr. Brom as secretary, is now enlarging its scope and will be modeled after the German "Goerres Society" and the "Société Scientifique" of Brussels. The society will keep its old name in memory of the celebrated Dr. Nuyens, Holland's greatest Catholic historian of the 19th century.

There is also question of founding a Holland Catholic college at Rome. This plan was discussed at the recent Dutch pilgrimage and encouraged by the Holy Father. To establish a college at Rome

has been one of the pious wishes of the Dutch Catholics for many years; at present the idea is favored even by non-Catholics. Some time ago Dr. Blok, an eminent Professor of the Leyden University, was appointed by the Dutch government to give a report on the Vatican archives concerning the history of the Netherlands. In this report the broadminded professor praises the kindness of the Vatican librarians and requests the government to establish in the City of the Popes a house of studies for Hollanders. Rome is still, he says with Seneca, the centre of learning.

What the government will do, is not yet known. But the Catholics intend to establish a Roman College in the near future. Very likely their plans will be realized next year, when Holland celebrates the 50th anniversary of the reestablishment of the hierarchy.

CONTEMPORARY CHRONICLE.

POLITICS AND SOCIOLOGY.

The Proposal to Elect United States Senators by Direct Popular Vote.—

There is a strong movement in the American press favoring the election of United States senators by direct popular vote. Senator Vest has gone on record as being opposed to this proposition, and we believe he is right. As Bryce has pointed out ('American Commonwealth,' 3rd edition, I, 98), it is the most conspicuous, and was at one time deemed the most important feature of our Senate, that it represents the several States of the Union as separate commonwealths. It is thus not only an essential part of the federal scheme, but the mode of election "which is older than any of those in use in any European commonwealth, is also better, because is not only simple, but natural, i. e., grounded on and consonant with the political conditions of America. It produces a body which is both strong in itself and different in its collective character from the more popular house. It also constitutes, as Hamilton anticipated, a link between the State governments and the national government."

The election of United States senators by the legislatures of the different States is now considered the provision of the constitution most difficult to change, for "no State can be deprived of its equal suffrage in the Senate without its consent," a consent most unlikely to be given, because a change in this method would be taken by the smaller States to foreshadow the end of that equality which the smallest now enjoy with the largest, by having each two representatives, no more and no less, in the federal Senate.

It is worth observing, in this connection, that the election of senators has in substance almost ceased to be indirect. They are

still nominally chosen, as under the letter of the constitution they must be chosen, by the State legislatures. But the State legislature means the party for the time dominant, which decides upon its choice by a party caucus. The constitution of Nebraska even allows the electors in voting for members of the State legislature to "express by ballot their preference of some person for the office of United States senator. The votes cast for such candidates shall be canvassed and returned in the same manner as for State officers." There would be only one advantage in formally vesting the election of United States senators in the people direct, so far as we can see, and that would be that bad candidates would perhaps have less chance with the party at large and the people, than they now have in bodies apt to be controlled by a knot of party managers. It is highly questionable, however, whether this single advantage would justify a change in the method so carefully wrought out by the fathers, a method which, as Bryce testifies, "has excited the admiration of foreign critics, who have found in it a sole and sufficient cause of the excellence of the Senate as a legislative and executive authority."

The argument that the direct election of the senators by the people would bar corruption, is futile; or, rather, it cuts both ways. If voters will not elect proper representatives to the State legislature, neither can they be trusted to elect the right kind of senators by direct vote. As Mr. Vest has pointed out, if we can not trust the people one way, we can not trust them the other, and the republican form of government may as well be conceded to be a failure.

SCIENCE AND INDUSTRY.

Lightning Rods.—The vexed lightning-rod question is now under consideration of the Special Lightning Research Committee, which was organized last year by the Royal Institute of British Architects and the Surveyors' Institution. More than 200 competent observers have been appointed in the United Kingdom, the colonies, India, and elsewhere. The British War Office, the Home Office, the Post-office, the Trinity House Corporation, and the United States Department of Agriculture have agreed to furnish the Committee with particulars of damage resulting from lightning stroke to buildings under their control. The heavy thunderstorms of last year afforded many opportunities of investigating and recording, upon prescribed lines, the damage caused by lightning. The net result, so far, is a series of seventy or more trustworthy records, which furnish promising material for the Committee to work upon, with the view of formulating conclusions. The Committee have arranged for getting photographs immediately after the occurrence of a disaster in cases of importance. Out of sixty cases tabulated up to the end of December, no fewer than twelve relate to buildings fitted with some form of lightning conductor. As regards the system recommended by the Lightning-Rod Conference of 1882, the facts at hand are not sufficient to determine the extent of its efficacy. The recently issued report, however, of the British Inspectors of Explosives goes to show that it has been found wanting, and that there is ample justification for the present enquiry.

MISCELLANY.

A True Story of a Prefect, a Mitre, and a Waltz.—*La Vérité Française* (No. 3226) extracts from the *Memorial des Pyrénées* the following story, which, if it came not from France, we would refuse to believe. In an important French diocese a new bishop had just arrived. The official visits and receptions took place according to the protocol and the decree of Messidor. The Prefect of the place had known Monseigneur as a simple priest, and Mrs. Prefect had been his docile penitent as a child. So she was one of the first callers at the episcopal residence. With great benevolence and courtesy the Bishop received the wife of the highest official in the department. He was extremely polite. Knowing that all the daughters of Eve have a love for ornaments and a delicate taste for the beautiful, he could not resist the temptation of showing her a mitre of wonderful workmanship, ornamented with fine pearls, set in purest gold—a gift from the aristocratic parish of which he had been pastor. Mrs. Prefect was charmed, and asked as a favor to be allowed to show the exquisite work of art to some of her friends. His Lordship consented and pushed his goodness even to weakness, by promising her to send the mitre to the Prefecture, where she could admire it in all leisure. It was done, and the mitre crossed the sill of a place where, under the third Republic, mitres rarely penetrate.

A little later the Prefect gave a semi-official dinner. Some twenty odd officials were present; the married with their wives. After the coffee, the gentlemen retired with the Prefect to the smoking room, the ladies followed the mistress of the house to the salon. The dinner had been exquisite, and all were inclined to merry-making. Having finished his fine Havana, the Prefect made a motion to join the ladies. All agreed. They hastened to the salon, opened the door and. . . . on the centre table, resplendent with the glitter of its precious stones, stood the episcopal mitre, surrounded by the admiring ladies in their silk and lace-trimmed robes. "Well, well," cried the Prefect, amused, yet vexed; "a mitre in my salon. What do you mean, ladies? Do you want to ruin my career?"

"Oh, Mr. Prefect," cried a frolicsome girl, "we will compromise you thoroughly." And taking the mitre, she put it on the Prefect's head.

The Prefect was at first stunned; then, looking into a glass, he burst into a roar of laughter, embraced his *coiffeuse* and began waltzing with her to the music of the piano.

What a tableau! A mitred prefect dancing in a salon! Was it not a striking symbol, a synthesis, as it were, of what happens in France when the civil power disturbs the sacred order, by making toys of sacred things in order to lower them in the public eye; and where only too often the guardians of the spiritual order lend their mitres, i. e., their authority and jurisdiction, to secular officials?

Gov. Taft's Mission.—The ablest of American daily newspapers, the N. Y. *Evening Post*, printed the following keen observations

on the progress of the Taft negotiations in its edition of July 14th: "Again the Vatican diplomatists smile demurely, and say they wish those American negotiators were not so slow. It is a kind of malicious satisfaction, apparently, which indolent Rome takes in showing itself swifter than rushing America. Our cocksure press was telling us how Gov. Taft would open the eyes of the sleepy prelates of the Curia, and show them an example of Yankee dispatch of business; but now, for the second time, it is the Vatican which has come promptly to time with its answer, while Gov. Taft has to ask for fresh delays until Secretary Root and President Roosevelt can put their heads together and make up their minds whether they really want to send the Holy See an ultimatum. It is a thorny question, this of the Philippine friars, and our light-hearted graspers of it are likely to prick their hands before they get through. Catholic diplomacy was not born yesterday. Nor is the whole religious situation in the archipelago one which it is easy for our enthusiastic Protestants to reconcile with their belief that Providence took us to the Philippines for the express purpose of opening a new Catholic country to Protestant missionaries. With their own government sternly rebuking all attempts to interfere with the religious preferences of the natives—an attitude which will seem to ultra-Protestants as a going over bodily to the Scarlet Woman—they will be disposed to be less sure that it was 'the hand of God' which signed the treaty annexing the Philippines."

Meanwhile the administration appears to have decided to drop the matter for the present, and Governor Taft is about to proceed to Manila, where he will try to conclude the negotiations with the Pope's Apostolic Delegate, who is Msgr. Sbarretti, at present still in the United States.

In his last note Mr. Taft quotes Secretary Root as follows:

"The United States has no desire to violate the treaty of Paris and seeks no forcible but a voluntary withdrawal of certain persons who happen to be Spaniards, and whose previous experiences in the islands had thrown them into antagonistic relations with the people and with the Catholic laity and native clergy; many of whom have left their parishes and can only be reinstated by using material force, which the United States can not permit. This proves that the government of the Philippines has no intention to propose measures contrary to the interests of the Vatican, and, in fact, its interest in the Church. If the question of withdrawal be left unsolved, now that the Washington government has persuaded the ecclesiastical authorities to see the necessity of carrying out this step, the later withdrawal of the friars under order of the religious superiors could not be regarded as anything but voluntary, and would not violate the treaty of Paris; nor could such order be regarded as affirming or admitting of any accusations against the friars, because the American government made no such accusations. The United States did not desire the withdrawal for itself—it was indifferent to the presence of the friars—but in the interests of the whole people of the Philippines, who were bitterly opposed to their presence."

The Roman Collar.—The *Tablet* calls attention to the jubilee of an article of clerical dress—the Roman collar. Not till 1852 when

the First Provincial Synod prescribed it, did the Roman collar come into general fashion in England; and it was thought, in some outlying places, a dangerous and even defiant challenge to public opinion. There is all the difference to-day. The Anglican clergy, as a body, have adopted the Roman collar. The white tie, if not of "a blameless life," at least of a militant Evangelicalism, has passed away; and no "continuity" theory covers the adoption of this post-reformation piece of uniform. The Boers in khaki have their clerical counterparts in every city, town, and hamlet of England. Even dissenting ministers are submitting their necks to the yoke—or must we say the collar?—of Rome.

No Catholic Teachers Wanted in the Philippines?—About a year ago, some one issued a call for Catholic volunteers to teach in the Philippines. Father Kelly of Chicago and Archbishop Kain of St. Louis interested themselves in the matter. One hundred and fifty well recommended teachers offered themselves for the work. We now learn that they were never called for, although word had come from the Archipelago to the effect that they were needed and welcome, because "the Commission felt that those of the Catholic faith would be better received by the natives and would be better able to break down their prejudices towards Americans." It is strange that these Catholic volunteers were not set to work. Some of our contemporaries see in this an indication that the labor of secularizing the schools of the Philippines is supposed to prosper better in the hands of those who hate rather than those who profess the Catholic faith.

A Historical Error?—A distinguished clerical correspondent of the Dublin *Freeman's Journal*, whose observations have been reproduced by at least one American Catholic paper, declares it is a historical error to assert that the "years of Peter" were twenty-five, and that the fact of Pius IX. of blessed memory having reigned more than twenty-five years, in fact nearly thirty-two years, falsified the traditional saying, supposed to be addressed to every Pope on his election: "*Non videbis annos Petri*" ("Thou shalt not see the years of Peter.")

"St. Peter," he writes, "was head of the Church for thirty-seven years and two months and some days. True, his time in Rome was but twenty-five years. But his chair had been seven years at Antioch, and it was five years after the death of Our Lord when His Vicar temporarily made this his seat. St. Peter was crucified on June 29th, in the year A. D. 66 of our chronology. But this chronology is wrong by four years. It should be 70, as can be easily shown if anyone question the statement. As Our Lord was thirty-three years and three or four months old when He died, a simple sum in subtraction will give St. Peter's reign as thirty-seven years."

The controversy on the chronology of the life of St. Peter is still unsettled. A glance at von Funk's article on St. Peter in the 'Kirchenlexikon' (ix, 1857-1879) will show that it is the opinion of the best authorities that there is nothing to prove that the ancient tradition, dating back to the second century, that St. Peter occupied the episcopal see of Rome for twenty-five years, is unfounded. It is these traditional twenty-five years that are designated as "*annos Petri*."

NOTE-BOOK.

The *Ave Maria* tells us (No. 1) that it is in favor of swelling our church statistics with the numbers of those Catholics who have ceased to practice their religion or who "have been frightened away." "For ourselves," this paper remarks, "we like the large figures in our statistics; and we think every Catholic, whether nominal or practical, should be regarded as a member of the Church." We can well understand why certain newspapers desire to cloak the ever growing number of defections with "large figures." But no Catholic who has fallen away and ceased to practice his religion, can be considered a real live Catholic, for his faith is dead, and to count him in with the Catholics that are Catholics with a living faith, would not be charity but deception, pure and simple. There ought to be, of course, some standard among statisticians, an agreement as to those whose heads should be counted. It is for the bishops to fix this standard, and we are not in favor of restricting it too narrowly. There are many who may be considered practical Catholics, though they rent no pews. But no one who neglects his Easter duty can or should be counted.



It is sad to see a Catholic priest writing to a Socialist magazine in terms such as these :

"Enclosed find check for one dollar, and kindly continue my name on your subscription list. I am delighted to notice that your magazine is recognized by the ablest thinkers of this country and Europe as one of the leading publications of the age. You are doing a noble service to the cause of justice and humanity by enlisting such an array of talent under the banner of Socialism. Of course, the selfish and the ignorant will repudiate the doctrines of Socialism; for, owing to their dwarfed mentality and inert spirituality, they are incapable of appreciating the advantages that would accrue to society from the establishment of a co-operative commonwealth. These poor creatures are the product of their environments, and they are no more deserving of censure for their vulgar views of life, than the man who was born blind, because he fails to conceive the splendor of the noon-tide sun and the glittering expanse of the nocturnal skies. Quite recently a Cincinnati weekly said that if the free lunch counters were destroyed, Socialism would be silent for twenty years. I presume that the benighted editor of this little sheet had never heard of Count Tolstoy; Lombroso, the ablest living authority on criminology; Buchner, the peer of the last century; Wallace, the rival of the immortal Darwin; Renan, the pride of his century; Sir Thomas More, the glory of his age; Fourier, Proudhon, Saint Simon, Marx, Lassalle, Morris, Ruskin, Zola, and a host of others who have achieved imperishable fame in the realm of thought."— (Rev. Thos. McGrady, of Bellevue, Ky., Diocese of Covington, to *Wilshire's Magazine*, July 1902.)

"*Quousque tandem tolerari potest?*" writes the Catholic layman who sends us the above cutting. And a priest enquires whether

it is true, as a certain Bishop told him (not McGrady's Bishop), that Catholics are falling away from the faith in consequence of the pernicious activity of this Socialistic clerical agitator.

Both of which timely and pointed queries we are unable to answer.

In our last number we described a "labor-union church," which excludes the rich. It would seem that even some Catholics dream of such a church. A few weeks ago, according to the *Providence Visitor* (No. 41), Stephen Reap, a member of the Executive Board of the United Mine Workers, was at mass in St. Patrick's Church, Olyphant, Pa., when he noticed a non-union man named Beatty sitting in the congregation. The priest had not yet begun the holy sacrifice when Reap arose and announced to his fellow-worshippers that there was a man present in the church who was "unfair to organized labor." He felt it his duty, therefore, to call upon him to withdraw. Beatty, naturally enough, refused to leave the church; whereupon Reap turned once more to the congregation and summoned all those who sympathized with him to leave the edifice by way of protest. Fully a hundred persons rose to their feet and accompanied the Board-Member to the Church of the Holy Ghost, where they heard mass. Later Mr. Reap was brought to a better mind and apologized publicly for his outrageous conduct.

The *Visitor* editorially praises Mr. Reap for his manly apology. It is hard to see how a true Catholic, who knows that the church is a holy place, a common meeting-place for high and low alike, where all quarrels, all antagonisms, all feuds must cease, could ever so far forget himself to act as Reap acted. It appears that the Socialistic agitation among Catholics is already bearing bitter fruit.

In a recent circular letter to the clergy of the Diocese of Rochester, Rt. Rev. Bishop McQuaid points to the source of a good many of the evils that are afflicting the Church all over the country in these words: "It appears that some of the younger priests of the Diocese are not aware of its disciplinary laws, and consequently introduce customs that are not commendable. What one does, without the censure of the Bishop, opens the way for others to follow."

If such abuses were always and everywhere promptly nipped in the bud, as Msgr. McQuaid purposes to do, we would have no "Americanism."

Diana rediviva. . . . Our old friend Diana Vaughan has been resuscitated by the New York *Herald* (July 13th), which recounts some of the myths invented about this fictitious personage by Taxil as though they were historical facts and makes it appear as if Père Mary, the curé of Morne Rouge, Martinique, were the author of the silly yarn. The Catholic press is often accused by secular newspapers of systematically duping its readers with myths and bogus miracles. In this country at least the opposite

is true. While the Catholic press is generally cautious and critical, the sensational secular press invents miracles and revamps long exploded fables and legends.



A reverend subscriber writes us :

Socialist laboringmen have complained in my presence that the many machines constantly invented deprive thousands of poor and hard-working laborers of their employment. I usually tell them that it is not the big bosses, the "fattened coupon-clippers," who invent these machines, but clever laboring men or mechanics; and that every union ought to make a rule forbidding its members to invent new machines, or at least obliging the inventor to share his profits with his fellow-unionists. But—*experientia docet*—as soon as one of them has succeeded in making some valuable invention and procured a patent, he will not give a continental for the union or unionism and ignore or fight his former co-kickers.



A prominent business man, whom we know to be a staunch and faithful Catholic, asks THE REVIEW to print the following :

Is it not time for the Catholic press to protest emphatically against the increasing speculation, on the part of members of the reverend clergy, in mining and other stocks? I consider this one of the saddest and most discouraging signs of the times. Only last week there was in this city a priest from a Western diocese, who tried to sell out a mining company, of which he is the president. He remained here a week and two Sundays in order to cash his holdings. Time and again I have received from clergymen in various parts of the country requests to help them out of financial pinches into which they had gotten by investing money through brokers or fake concerns advertising in the newspapers. I must confess to a degree of malignant joy whenever I hear of one of these greedy servants of a Master who despised and cursed Mammon, having been thoroughly fleeced. It appears the only possible way to cure them.



At Evanston, Ill., too, we note, the Public Library authorities have made an index of books more or less immoral, which they refuse to give out promiscuously. That is a sane and timely measure, but would it not be better, as the *Tribune* suggests, to do these things quietly, instead of making a fuss about them in the newspapers. Byron tells the story about an edition of Martial, in which all the grosser parts had been extracted from the text and brought together in the appendix. This saved a great deal of time. "For there we had them all at one fell swoop." Might it not have been wiser if both the editors of Martial and the trustees of the Evanston public library had done their work in a less obvious way? If it was necessary to have a blacklist, could not the existence of that list have been concealed? As it was, the discovery was made not by the roving reporter seeking what he might write up, but by a most exemplary young man, who was conducted by an attendant to the fatal shelf and was

there left blushing. He had never before seen so many improper things at the same time. He no doubt felt like the western undergraduates who had not known what a really good college drunk was, until that moralizing paper, the *New York Voice*, sent them an account of a Cornell spree in sample copies.



A ten years' strike was kept up by the journeymen bakers of Colmar in Alsatia (1495-1505). The cause of it was not the eight-hour day nor higher wages, but simply a slight they believed to have received by not being allowed to occupy their customary place in the Corpus Christi procession. Assisted by all the journeymen bakers' fraternities, the bakers of Colmar finally succeeded in getting a hearing by the Reichskammergericht, which in 1505 decided the matter in their favor.



The National Teachers' Association in its meeting at Minneapolis has declared in favor of Bible reading in the public schools. The Bible is to be read as "pure literature only." Just as if twentieth-century Christians could abstract from its paramount character as a source of divine revelation. As the *Chicago Tribune* rightly observes (July 10th), "Persons who look on the Bible as revelation can not teach it simply as literature. Their belief would be reflected in their methods. They would be able to teach the Vedas, the Zend Avesta, or Hesiod's Theogony without departing from the paths of just curiosity and criticism. They would not be able to teach the Bible in the same way." Besides, the Catholic and Protestant versions of Holy Writ do not agree; there would be dissent as to which version was to be introduced even before the question of "pure literature" would be reached.

Protestants should know that it is not the right way of "bringing the Bible back to its own" to have it read in the constitutionally non-sectarian public schools.



The latest novelty in "church music" is girls whistling solos during divine service. (Cfr. *New York Herald* of July 13th.) We sincerely hope our "progressive" Catholic pastors will not adopt this new fad from the Baptists.



Bishop McQuaid has forbidden the priests of his Diocese to take part in public highschool or collegiate closing exercises, especially when they include religious service of any kind. "According to the arbitrary dictum of Superintendent Skinner, of New York," he says, "the religious garb is sectarianism. The religious garb of the priest is his Roman collar, and all ministers of religion that wear any article of dress indicating their religious profession, are barred out of attendance at commencement exercises of any State school, academy or college receiving State money. If the religious garb is sectarianism, how much more so are prayer, religious hymns, and Bible reading? The intolerance, or illiberality,

if any such there is, comes from those who choose to punish us for our religion, and mulct us heavily by double taxation in the education of our children."

There are times in the history of every decent newspaper when, in order to maintain its character, it must refuse to go with the crowd, and when that time comes, its subscription list will drop off for the time being. But when a newspaper has founded itself upon the eternal principles, it is not only good morals but good business for it to walk in its integrity. Such a paper once well established is simply invincible. Its readers may not agree with it always, but they respect it and honor it whether or not, and most of them will continue to patronize it. It is a sad thing for this country that so many newspapers sacrifice principles and character in order to succeed in business.

A French court, at Rodez, has decided that the word Freemason is an insult and has awarded damages to a political candidate whose opponents had denounced him as a Mason in the last campaign. This is a strange phenomenon in a country ruled by Freemasonry.

Wendell Phillips on journalism says: "It is a momentous—yes, a fearful—truth that the millions have no literature, no school, and almost no pulpit but the press. Not one man in ten reads books, and every one of us except the few helpless poor, poisons himself every day with a newspaper. It is parent, school, college, pulpit, theatre, example, counselor, all in one. Every drop of our blood is colored by it. Let me make the newspapers, and I care not who makes the religion or the laws."

Yet, it seems that the Catholic clergy are largely blind to this obvious truth, and that, owing to the indifference of so many of us, not a single Catholic daily of real excellence can be published in the English language. Both the clergy and laity are sadly in need of prodding,—the clergy on the awful responsibility of their position, the laity on the necessity of supporting truly Catholic newspapers.

In Lord Sutherland-Gower's reminiscences there is an account of his visit to Newman. "The most interesting subject he spoke about," we read, "referred to his hymn 'Lead, Kindly Light,' which he said he had composed on board ship during a calm between Sardinia and Corsica. That hymn, he declared, was not his feeling now; 'for we Catholics,' he said with a kind smile, 'believe we have found the light.' He again alluded to his hymn, saying that he did not consider himself a poet; 'but Faber is one,' he added." "Lead, Kindly Light," as the *Ave Maria* justly remarks, is not appropriate for use in Catholic churches. The author himself explained why.



Arizona's Prehistoric Races.

THE recent discovery in central Arizona of an irrigation canal of large proportions, which was used before Columbus, has roused a new spirit for archæological investigation in the Southwest. The remains of enormous and wonderfully made irrigation canals, constructed by a race of whom there are now no known descendants, are abundant in the region of Phoenix and Mesa, in Maricopa County, but this discovery of a canal that was evidently fed by the Rio Verde (in what is now Yavapai County), and which was so large that logs and small barges could be easily floated along it, is the most interesting piece of prehistoric work found in Arizona in years.

All who have investigated the fascinating subject agree that there were once several cities of perhaps 100,000 population in central Arizona, and that buildings, each constructed of a peculiar concrete of adobe soil and gravel, covering two acres in area and reaching eighty and more feet in height, were not uncommon for sun-worship in southern Arizona. Los Muertos (a recently named city, but probably more than 1,000 years old), in Pima County, must have had some 200,000 population. The remains of its city walls, reaching miles up hill and down dale, and the immense quantities of burned bone dust, probably the remains of aboriginal cremation ceremonies, betoken this. The vicinity of the Gila and Salt Rivers was the scene of the densest population, as the abundance of prehistoric implements and weapons and ruined walls show.

But the artificial waterways of these ancient and mysterious peoples are the most interesting remains found in this territory. Army engineers say they are marvels of engineering skill. The largest and best preserved waterway is thirty-two miles north of Phoenix. The water was supplied from the Verde River. For nearly four miles this waterway passes through an artificial gorge in the Superstition Mountains, cut out of the solid rock to a depth of one hundred feet. After the mountains are passed it divides into four branches, the longest of which measures more than forty miles, while all four aggregate a length of 120 miles, independent of the smaller ditches by which water was distributed over the soil. Except in rare instances these smaller ditches have been filled, and in that part of the desert are obscured by the sandstorms that prevail; but the larger one is distinct, and

measures sixty-four feet in width, with an average depth of twelve feet. Through this way the water for the support of the cities between the Salt and Gila Rivers was conveyed, and 1,600 square miles of country, now almost destitute of vegetation, was irrigated by it.

This canal reached to within a short distance of the Gila River, and the water was taken from the Salt River, for the apparent reason that at this point, the north bank of the Gila was so high that the builders were unable to reach the current with a canal, and they evidently knew of no way to raise the water to the level of the surrounding country. This part of the desert is covered with ruins, and must have been at one time the residence of a teeming population. Immediately south of this region several large canals were taken out of the Gila, and they extend quite a distance into the valley, one of them supplying the city which contained the Casa Grande—the largest, best preserved, and most noted prehistoric ruin in the United States.

On the other side of the Salt River there are more waterways, though they are not of such length. Here, also, was the principal city, twenty-eight miles in length by twelve in breadth. It contained many large buildings, which are now little more than shapeless mounds of stone and mortar. All the wooden parts of these structures have been destroyed by the ravages of time, and even the joists where they were protected by the stone and mortar have decayed, leaving only the vacancies they once filled. Near Phoenix, in one of the ruins which are evidently those of some public building, the walls and roof appear to have been crushed together with great force, forming a huge pile of débris, yet standing to a height of twenty feet. The wooden beams in the structure, some of them eight inches in diameter, were bent, broken, and thrown across each other in great profusion. In this position the broken stone and mortar settled around them, and in the course of time the mass hardened again, so that when the wooden timbers finally decayed, they left holes the size of the timbers. When the fact is considered that rain seldom falls here, and that cold and dew are conditions entirely unknown in the valleys, it is apparent that ages must have elapsed while this process of decay was going on.

There were undoubtedly two eras of inhabitation, that of the cliff-dwellers being the more recent of the two, and perhaps as long after the valley races had become extinct as our age is after them. As yet no theory has been advanced by which we can so much as approximate the age of the cliff-dwellings. Their builders were rude and more unsettled than the inhabitants of the valleys, and they lived by war and the chase, as is proved by the

weapons found about their abodes. On the contrary, the people of the valley lived peaceful lives, built magnificent temples, to a certain extent encouraged the fine arts, and tilled the soil with a system of irrigation equal to that of the most prosperous days of ancient Egypt.

Recent surveys prove that at one time not less than 3,000,000 acres of land were capable of irrigation from the canals then in existence, while now we have only 337,000. The population must have been enormous. The extent of their civilization is not so much enveloped in mystery as is their origin or the cause of their total destruction. Hundreds of implements used by the artisan and farmer have been unearthed, and the vessels used for culinary purposes are symmetrically and tastefully fashioned. Many of them were painted in a manner evincing a considerable knowledge of art, and the figures, though they have for ages been subjected to the chemical effects of the alkali in the soil, are still as bright and perfect as the day they were drawn. Shell bracelets found on the arms of skeletons and other jewels of turquoise and bone show skill and fine workmanship. The houses were constructed on a plan adapted to ease and comfort, and the capacious hallways with their stone floors and cement walls were peculiarly fitted for this half-torrid climate. Their knowledge of engineering was so perfect that our centuries of practice and discovery have not enabled us to improve upon the grade or location of their canals. No metallic substances are found in any of the ruins, and the people evidently knew nothing of their use. That they had a language written by hieroglyphics is unquestionable, and for miles at a stretch throughout Arizona the faces of the cliffs are covered with mysterious characters. Slates found in the ruined dwellings and temples are engraved with the images of animals, persons, and these emblematical figures, though so far no attempt has been made to decipher their meaning.



The Temperance Movement in Chili.



OUR correspondent in Chili, Señor F. L. Jade, writes to us under date of March 1st, 1902 :

Some time ago I informed you of the movement started in this country against drunkenness, which became swiftly national under the leadership of many public and influential men. They started the Liga antialcoholica, the prime object of which was to induce Congress to pass strong prohibition laws ; this has been achieved.

There has just been promulgated an act of Congress which will completely revolutionize the manufacture and sale of wines and liquors in Chili. It consists of 169 clauses, which are grouped in two books, with a total of thirteen chapters. The comprehensiveness and the far-reaching consequences of the new law, which will go into operation in a few weeks, will be seen from the following enumeration of the titles of the different chapters :

BOOK THE 1ST.

Chapter 1. Of the manufacture, rectification, denaturalization, and sale of alcohol, wholesale.

- “ 2. Of the books to be kept by manufacturers.
- “ 3. Of the taxes to be paid.
- “ 4. Of the fines and penalties.
- “ 5. Of the sale by retail and licenses.
- “ 6. Of the regulations for the sale of wines.
- “ 7. Of bounties on wines and liquors exported.
- “ 8. Of judicial procedure.
- “ 9. Of the administration of the department to be known as “Impuesto sobre alcoholes.”

BOOK THE 2ND.

Chapter 1. Of fines and penalties for drunkenness.

- “ 2. Of asylums for inebriates.
- “ 3. General rules.

It will be seen from this enumeration that the law is very comprehensive in its scope. It has not been enacted on the spur of a sudden impulse, but is the result of long and patient study. It is in fact the outcome of a crusade commenced nearly ten years ago against the vice of intemperance, which has gained such a hold on all classes of the population. The operation of the new law will be watched with the utmost interest ; it is generally accepted as a foregone conclusion that the results will be satisfactory.

Few, if any, acts of the Chilian Congress have created more widespread and general commotion than this liquor law. The bill had been before Congress for a considerable time, but it had

been allowed to drop out of sight and it had almost faded out of the memory of the general public. At the last moment it was rushed through, and it is only now that people are beginning to realize its import.

A glance at some of the salient features of the new act will be of interest. No distillery will be permitted to exist without official permission; the owners of distilleries will be required to make a number of declarations, and their establishments will be subject to inspection. For the effects of the act alcoholic beverages are understood to be those which contain 16 or more per cent. of alcohol, at a temperature of 15 degrees centigrade. The importation and sale are prohibited. Alcohols and alcoholic beverages will be denaturalized, so that they can be used for industrial purposes only. Manufacturers convicted of selling as pure alcohol unrectified spirits, will be liable to imprisonment, commutable by fine, and to confiscation. Three classes of manufacture of alcohol are specified. One class commences by paying a tax of 50 cents per litre; another forty; and another thirty; and in each class the tax is to be increased by ten cents yearly until it reaches a dollar. All kinds of precautions are taken to secure exact returns, and the act specifies heavy fines and penalties for fraud. Retailers of distilled liquors will enter, under the act, upon quite a new epoch. They will be greatly reduced in number, and will be subject to a stricter supervision than any they have yet known; in the cities they will be required to close their places at midnight, and not to reopen till six next morning. In the country they may keep open from sunrise till sunset only. Sales and advertisements of distilled and fermented liquors are prohibited in theatres, circuses, and other public places of diversion, in railway stations and on trains. There are five orders and three classes of licenses, which are arranged according to the importance of the towns and of the business, and run from \$1,500 down to \$75. No establishment for the sale of distilled or fermented liquors may be opened within 200 metres of a church, school, charitable institution, jail, or barracks; and those already existing within such radius will be closed within three years from the promulgation of the law. With the object of restricting the number of public houses in towns, only one first class establishment will be allowed for every 1,500 inhabitants, and one second and third class establishment for every 750. Municipalities may ordain that between each 2nd and 3rd class establishment there must be a distance of at least 2 blocks.

Licenses will be sold every three years by public auction; bidders must deposit as guarantee a sum equal to a half year's value of the license. The license must be paid in advance half-yearly or yearly at the option of the licensee.

The following persons are forbidden to bid or to hold an interest in any retail liquor business: Members of congress, attendants, governors, city councillors, judges, police and municipal employés, inspectors, owners or managers of brothels, and persons who have been condemned for crimes or simple offences.

Municipalities are empowered, 1. to designate districts, sections or streets in which spirituous liquors may not be sold in any case; 2. to prescribe the condition in which places used for the sale of liquors must be kept; 3. to make rules respecting the hygiene of those places; also to suspend licenses for the following causes: if the license has been granted to prohibited persons; if it has not been made use of during two consecutive months; if within one year the holder of a license has been twice convicted of permitting drunken persons on his premises, of selling or giving liquor to drunkards or insane persons, or to minors, or allowing people to get drunk on his premises; if his place of business is not kept in the prescribed sanitary condition; if the license is not paid in due time. Places where liquors are sold are required to have painted outside, in perfectly visible letters, the kinds of liquor sold and the class of license held. Owners of such places may only purchase their liquors from manufacturers, distillers, or wholesale dealers registered in the office of the "Administracion del Impuerto sobre Alcoholes." Hotels and clubs are exempt with respect to number in proportion to population, and to the purchase of licenses at public auction.

Honest manufacturers and traders will be protected and the ways of adulterers and counterfeiters made hard. Under the name of wine no product will be allowed to be sold which is not real grape juice; infractions will be punished by imprisonment, commutable into a fine of ten dollars per day. All adulterations of "mixed liquors" are punishable with imprisonment and confiscation. Holders and sellers of adulterated wines are liable to the same punishment as manufacturers; it is also provided that beer, cider and "chicha" (grape juice) fall under the same provisions.

Offences against this law are to be tried summarily, and informers are stimulated by an offer of the whole of the net proceeds obtained from the sale of confiscated articles in one case, and in the others with the whole of the fine. *Per contra*, informers are threatened with a fine of 500 dollars if it should be proved that they have acted with malice. The judge before whom the information is filed may close and seal doors and take every precaution to prevent the suspected liquor being tampered with, and the courts may order the widest possible circulation to be given to their sentences. Finally the President is empowered to spend \$200,000 in the installation of laboratories for analyzing wines and liquors.

Saloon-keepers who permit people to get drunk on their premises, or who sell liquor to drunkards or minors, will, on the third conviction, be prohibited from selling liquor for two months; after two convictions of this character, their license will be withdrawn for from six to twelve months; after the third conviction it will be withdrawn altogether. Any evasion of the prohibition will be punishable by from \$50 to \$500, or from ten days to two months imprisonment.

The husband, wife, father, child, guardian or employer of a habitual drunkard, may notify liquor sellers not to supply liquor to such person for a month, and any liquor seller convicted of an infraction of such notification, will be liable for damages.

Liquor sellers may not be judges; liquor shops may not be annexed to pawnbroking establishments or brothels, and copies of the 1st chapter of the 2d book of the law and prohibitory decrees must be publicly posted in all places where distilled or fermented liquors are sold.

It is provided that, under the name of "asylo de temperancia," there shall be annexed to insane asylums establishments for the reception of inebriates. Habitual drunkards condemned by law, will be placed there. Also such as may voluntarily desire to place themselves under treatment for a period of not less than three months.

As a means of combatting alcoholism it is provided in the last chapter of the law that municipalities shall devote no less than two per cent. of their annual revenue to this purpose. With this object they are to promote temperance societies, athletics, gymnastic, singing, and music clubs, and the establishment of circuses and popular theatres in which no liquors are to be sold. Properties occupied by societies or corporations formed for the purpose of combating alcoholism, are exempt from taxation. Directors and managers of such societies will be held severely and jointly responsible for the fulfillment of their avowed objects, and also that they will not allow among their members the use of intoxicating liquors.

As a further means of combating alcoholism, the teaching of hygiene, with notions of physiology and temperance, assisted by drawings depicting the results of overindulgence in liquor, is made compulsory in all State schools.

The President is empowered to adopt regulations to combat alcoholism in the army and navy and to supply public and private schools, on special conditions, with anti-alcoholic manuals and materials.

These are the chief features of the new act of Congress. I

suppose it contains little not known and practiced in the United States. In my opinion it is too sweeping to be practicable.

On the other hand the vice of intemperance is so general in Chili, that it cries for a strong and prompt remedy. Time and experience will doubtless teach our public men to strike the right note in their temperance legislation.

CONTEMPORARY CHRONICLE.

POLITICS AND SOCIOLOGY.

Social Work of the Catholic Clergy in Belgium and Holland.—A Norbertine Father asks us to publish the following :

I have just read in the *Catholic Union and Times* a timely editorial which suggests Catholic missions to non-Catholic working men.

In regard to this suggestion I wish to say a few words about the excellent work that is being done by the Catholic clergy of Belgium and Holland, especially by the so-called "Chaplains of Labor," who spread sound Catholic literature among the working classes; give lectures on social topics to laboring men; collect funds to build offices in the large cities where laboring men can get free information; help to erect boarding houses where workmen away from their families can get good food and shelter at a reasonable price; establish buildings where the toilers can have healthy and moral recreation on Sundays and holydays; try to find work for idle men. As spiritual directors these chaplains settle difficulties between employers and employés, etc. In a word they live and work for and among the laboring men.

In Holland they make no difference between Catholics and Protestants, provided the latter are Christians. Infidels and Socialists are not admitted, nor those who squander their money by drinking or who lead immoral lives.

Why could not the same noble work be done here? in order to further the cause of true Christian civilization, "to make the condition of those who toil more tolerable; to enable them to obtain, little by little, those means by which they may provide for the future; to help them to practice in public and in private those duties which morality and religion dictate; to aid them to feel that they are not animals but men; not heathens but Christians; and so enable them to strive more zealously and more eagerly for the one thing that is necessary, namely, that ultimate good for which we are all born into this world." (Leo XIII., *Graves de communi.*)

Intimidation in Strikes.—It is encouraging to learn that a citizens' alliance has been formed at Wilkes-Barre, Pa., to prosecute cases

of violence which occur during the coal strike. The first idea of the leaders, wherever a great strike is precipitated, is that they can make the whole community practically their allies by intimidating men in other lines of business at least into inaction, while they indulge in all sorts of lawlessness. A favorite weapon is the boycott, which is employed against all who have any thing to do with "scabs," or even with the corporation which has given offence. This policy was tried on a great scale at St. Louis during a street-car strike, two years ago, business men, professional men and, indeed, all classes being threatened with loss of patronage, lawsuits, damages of every sort, if they should ride in the cars of the company which had refused to meet the demands made upon it. At first the public was so much dazed that hardly anybody dared to defy the boycott, but the people gradually recovered their senses and their courage, resumed their patronage of the cars, and showed the strikers that they had no more respect for them than they would have for ordinary blackmailers.

INSURANCE.

Compulsory Sickness Insurance.—A new Luxemburg law makes interesting provisions for compulsory sickness insurance. The classes affected are very numerous, and include practically all laboring people employed in industrial and commercial enterprises, other than persons whose engagement is temporary. The system follows the lines of the German sickness insurance plan, and, as under those laws, two-thirds of the expense of the insurance will, as a rule, be borne by employés, and one-third by employers; although it is provided that an employer, in whose factory the nature of the work involves special risk to health, may (if the ordinary contributions of himself and employés prove insufficient to furnish the relief demanded) be called upon to make good the deficiency.

The contributions vary as between different classes exposed to risks of different degrees, but must in all cases be fixed on such a scale that the amount payable by the workman shall not, to start with, exceed 2 per cent. of his average daily wages. The scale may subsequently be raised so that the workman has to pay up to 3 per cent., but not higher, except with the assent of both employers and employed. The minimum relief to be provided in sickness is as follows: First, free medical treatment and medicines; second, in case of sickness rendering a workman unable to work, after the illness has lasted three days, an allowance equivalent to one-half of the average daily wages of those belonging to the class concerned, payable for every working day during which the illness continues; but neither benefit can be claimed for more than thirteen weeks; third, in case of death, a funeral grant equivalent to twenty times the daily wage, but not to be less than 32 nor above 64 mks.

One essential feature is that the workingman retains his freedom to change employers without forfeiting his insurance. With us, too, railroad and other large corporations have set aside certain sums for the insurance of their employés; but these are only insured as long as they are in the service of the company. Inas-

much as the company alone pays the premium, hardly anything else can be expected, but where the workingmen have to do the paying, at least in part, they justly resent the charges. But in no case are they enthusiastic about the sickness insurance as carried on among us.

MUSIC.

Wise Regulations by Bishop McQuaid.—The venerable Bishop McQuaid, of Rochester, in a circular letter to his clergy, declares: "Our churches can not be used for any other services than the strictly religious services of religion, according to the rites and ceremonials of the Catholic Church. Especially there can be no form of worship of a composite character.

- "1. There can be no organ recital services.
- "2. There can be no sacred concerts or similar performances.
- "3. There can be no music at funeral services except the recognized chant of the Church. This will prohibit the beautiful solos in English, so common of late years."

EDUCATION.

Education in Porto Rico.—The Commissioner of Education for Porto Rico, Dr. Lindsay, has a boastive article in No. 2798 of the *Independent*, on the progress of the public school system on that island. He says that about 55,000 children have been enrolled during the scholastic year just closed, and concludes as follows:

"One of the most interesting experiences in making an official tour of the island is to see everywhere the school children drawn up in lines, waving American flags and singing in English 'The Star-Spangled Banner' and 'My Country, 'tis of Thee.'"

This may be interesting for Dr. Lindsay. But for every true Christian it must be unutterably sad to see these children, the offspring mostly of Catholic parents, weaned from the bosom of their great mother, the Church, and steeped in the poisonous waters of secularism.

LITERATURE.

Need of a Catholic Cyclopaedia.—The current *American Catholic Quarterly Review* winds up a notice of the new edition of Appleton's Cyclopaedia with this remark, to which we can not but heartily subscribe:

"Considering the mischief wrought by such a publication as this, the ignorance it perpetuates and the prejudices it inspires and confirms, one can not help expressing the wish to have in English a truly Catholic cyclopaedia; such, for instance, as our German brethren have in the Kirchenlexicon, which may be better known to some in the French translation of its first edition edited by Goschler. Why should not some Catholic publisher undertake to translate the great work of Wetzer and Welte, or even the Staatslexikon, edited by Bachem; or again, Vacant's New Dictionary of Theology? To be more practical, since an enterprise of this kind requires great labor and expense, why can not Catholics, clergy and laity, of means and ability unite together

their resources for the production of a work so necessary and useful?"

SCIENCE AND INDUSTRY.

The Moon and the Weather.—The old-fashioned idea that the moon exercises an influence on the weather, is one of the many supposed popular fallacies which now seem to receive scientific support. Observations at Greenwich during the past thirteen years tend to show a connection, as was pointed out by Mr. MacDowall in *Nature* some time ago, between the occurrence of thunderstorms and the lunar phases. This is confirmed by the meteorological results obtained at other observatories, showing a larger percentage of thunderstorms about the time of new moon than about full moon, and in the two earlier than in the two later phases. The subject has been investigated by Señor Ventosa at the Madrid Observatory during the twenty years from 1882 to 1901, and he has tabulated the results in four groups connected with the lunar phases. The average number of thunderstorms at new and full moon was respectively 132 and 99, that during the first and last quarters, 104 and 120. As thunderstorms generally imply unsettled atmospheric conditions, there would seem to be a greater tendency to fair settled weather when the moon is full than when she is new, and in first quarter than in the last.

Mind-Reading or Thought-Transference.—The *Stimmen aus Maria-Laach* contain in the fifth fascicle of the current volume an interesting paper by P. Bessmer, S. J., on mind-reading or thought-transference. The reverend author proves from a number of well-authenticated cases that there is such a thing as thought-transference, but that it can not be shown to be purely psychic. In every case so far known there was involved a faculty operating through a bodily organ. Mind-reading appears to be a sort of wireless telegraphy, with the nerves acting as despatching and receiving stations. It is worth mentioning here that Father Bessmer, on the strength of the testimony of expert mind-readers and physicians, warns against indulging too freely in such experiments, as they are very exhausting and frequently lead to hysteria and other nervous diseases.



In the forty-first annual convention of the Swiss gymnasium (or college) teachers the special discussion was on the pronunciation of the letters *c* and *t* in Latin. It was demonstrated to general satisfaction that in the classical period of the Latin, *i. e.*, in the first Christian century, these letters were always pronounced like *k* and *t* and not like *z* before *e*, *i*, and *y*, and the demand was made that the original pronunciation of such words as *natio* and *Cicero* be restored. This has actually been already done in Bern, Basel, and elsewhere. It was, however, also shown that, as early as the time of Charlemagne, the softer *z* pronunciation had been introduced from Italy.

MISCELLANY.

Archbishop Ryan on the Question of "Americanization."—A passage from the funeral sermon of Archbishop Ryan of Philadelphia at the bier of his friend the late Archbishop Feehan of Chicago, deserves to be reproduced and preserved in *THE REVIEW*:

"We must bear in mind that, unlike the bishops in any country of the world, the prelates who rule in our great cities—and this is especially true here—have to deal with people of many diverse nationalities. The church in a city like this is similar to the whole Catholic Church in miniature. It combines two of the marks of the Catholic Church, proofs of its divine origin, its Catholicity and unity. We behold in her all the discordant elements of the world, unified into one institution. Now in our great cities we behold many diverse nationalities in the same faith and same essential discipline and under one head. But, of course, the human elements are there and cause differences of a minor, but often of a vexatious, character. Similar difficulties are found in the political mission of the United States in unifying all the different nationalities. 'E pluribus unum' is Catholicity and unity in the State. Some one may urge the only way in both cases is to thoroughly and immediately Americanize politically as well as religiously. But prudence says, Be slow in this process: old prejudice and old ways can not be rudely interfered with. Do not tear up the cockle lest the wheat should also be destroyed. The bishop, like a good father, has to respect all his children united in 'the consanguinity of the faith.' Their language, hallowed by a thousand sanctifying associations, must be respected; their old customs and wise old saws, often the accumulated wisdom of centuries, have a conservative influence on our later and more material civilization. There must be, of course, progress, but it should be gradual, conservative progress to be truly permanent, and to attain the final end of being at once truly Catholic and really American."

"Flagella divina."—Divine scourges the Church calls certain disasters, such as pests, earthquakes, volcanic eruptions. Religious teachers usually explain them as divine punishments for the sins of mankind. But that does not suit the *Western Watchman*. Only a short time ago he attacked religious who had thus explained the cause of certain disasters. Yet we can assure the *Watchman* these religious are not alone. Msgr. Gerbet in France (quoted in *La Vérité Française*, No. 3232) writes: "Human philosophy will search in vain for the solution of this difficulty; it will never find a better one than that suggested by faith. Faith tells us that the material world has no *raison d'être* in itself, and that it exists only by its relation to the spiritual world; that the combinations of the one are coordinate to the demands of the other; that God willed tempests in nature because there are culpable storms in the heart of man; that pestilential scourges are meant to punish men for the epidemics which ravage souls; that, in a word, moral evil, in its march through the world, is doomed to carry in its trail physical evil, as a moving body drags along its shadow. God has thought it proper that a material universe, serving only His goodness, should be less worthy of His wisdom

than one that should also execute His justice. We thus understand that the apparent absence of His goodness in the calamities of the physical world is really but the presence of His justice in the moral world, and what seems to be a particular disorder, is in reality but a sublime condition of the universal order. In touching fashion this doctrine is voiced in a prayer prescribed by the Church for her ministers in times of mortality: 'Vouchsafe, O Lord, that this offering come to our rescue, that by its power it deliver us from our errors and permit us to escape from the incursions of all that aims at our perdition.'"

Shorter and even more to the point Jos. de Maistre says in his 'Soireés de St. Petersbourg' (towards the end of the fourth conversation):

"Scourges are destined to punish us; and we are punished because we deserve it. Surely we had it in our power not to deserve it, and even after deserving it, we might have averted it by asking for pardon. That is all, it seems to me, that can sensibly be said on the subject."

Now let the reverend editor of the *Watchman* include in his list of perverts Msgr. Gerbet and the Count de Maistre, or offer a better explanation himself.

The Catholic Order of Foresters.—In connection with an item in a recent issue of THE REVIEW, referring to the Women's Catholic Order of Foresters as an adjunct of the men's Catholic Order of Foresters, Mr. Theo. B. Thiele, the High Secretary of the C. O. F., writes us:

"The Women's Catholic Order of Foresters is not an adjunct of the Catholic Order of Foresters. For many years Catholic women had asked permission to join the Catholic Order of Foresters and had been refused, and finally they organized for themselves. The Women's Catholic Order of Foresters has just as little to do with the Catholic Order of Foresters as any other Catholic organization in existence has to do with it. It is entirely separate and distinct; nor is it necessary for the Catholic Order of Foresters to look for assistance to the ladies. It is constantly increasing in membership, having now more than 100,000 members, and is constantly growing stronger financially, having at this time a reserve fund of \$350,000, invested in gilt-edge bonds, which amount is also constantly increasing, so that before very long we shall have a reserve fund of more than half a million dollars. You may say, and perhaps you may be right in saying so, that even this amount is not a very large security for the membership of the Order. However, a paper like yours, which seems to make it a point to urge the organization of Catholic fraternal societies upon a sound basis, ought to recognize the constant efforts which have been made for the last eight years by the present administration of the Catholic Order of Foresters to make it a perfectly sound and financially responsible institution.

In 1894, when I became High Secretary, with a level plan of assessment, the present High Chief Ranger and myself, in conjunction with others who had the interests of the Order at heart, set to work at once in order to bring about an assessment plan which would be equitable, and after a little more than a year we were successful in introducing the graded assessment over the violent

opposition of many of the older branches of the Order. In order to accomplish this, it is true, a scale of assessment was adopted which was not as high as we wished it to be, and at the same time it became necessary for us to specify that when enough money had accumulated from the new assessment to make it unnecessary to call an assessment in a certain month, no assessment would be called. This provision did away with the possibility of creating a reserve fund.

With this began the agitation for the reserve fund, and at the next convention it was decided not to omit the calling of an assessment in any one month, but that the surplus of the assessment be held as reserve, no provision for investment being made. In the following convention the assessment rate was increased slightly, and provisions were made for the investment of the surplus.

Having made these constant changes and feeling well satisfied with the success so far attained, we did not deem it wise to again urge a material change at the last convention, but we did succeed in having a commission appointed to investigate the present rates of assessment, and to report on the necessity for a further increase of rates at the next international convention, when we shall probably adopt an assessment sufficiently high to meet all demands for the future. In the meantime, notwithstanding the low grade of assessment, we have accumulated the reserve fund above mentioned and before the next international convention shall have more than half a million invested."

How Leo XIII. Prepares His Encyclicals.—After exploding the canard that during the first part of Leo XIII.'s reign his encyclicals were written by his brother, Cardinal Pecci, and that the later ones reflect the views of various prelates whose influence happened to be strong at the time, the Rome correspondent of the *Semaine Religieuse de Montréal* (No. 1) proceeds to give some interesting details about the way in which the Pontiff prepares his encyclicals. They are not all wrought out in the same manner, but ordinarily His Holiness, after having conceived the plan of such a document, has the material prepared by his secretaries, and when the results of their historical and theological researches lie piled up on his table, he traces the outlines and entrusts them to one of his confidential advisers for elaboration. The draft then submitted is carefully revised by the Pontiff. The second draft is subjected to another revision, chiefly with regard to style. Leo XIII. is a splendid Latinist and weighs and turns every word and phrase until the whole document has a thoroughly classical cast. In deciding in favor of one phrase as against another, he prefers the diction of Horace and the poets to the parlance of Cicero. He will invariably choose a classical word in preference to one of mediæval origin. Once, when he had to deal with the Capuchins, he coined the expressive term "fratres capulati," in order not to be compelled to employ the barbarous "cappucini." On another occasion, chatting with the late Cardinal Pitra, the Pope asked him whether he knew why he had used the word "patibiles" in a certain sentence in one of his encyclical letters. The Cardinal replied: "I suppose for the reason that this word occurs in Horace," and proceeded to recite the verse in question.

"You have guessed correctly," remarked the Pontiff, with a smile which betrayed his pleasure. The second draft of an encyclical remains on the Pontiff's desk a long time before it is finally touched up for publication. Nor does the august author neglect to pray for light from above or to solicit advice from his confidants. Thus, if God has promised His vicar infallibility, the latter is careful to surround himself with every supernatural and human precaution to guard against error.

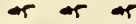
NOTE-BOOK.

Our recent verbal acquisition, "to rubber," i. e., to turn the head to an elastic degree for the purpose of noting what others are doing, has not yet reached England, but Poultney Bigelow, writing from London to the *Independent* (No. 2795), expresses the conviction that it has come to stay. So, he thinks, has the recent English word, "to maffick," created by the Boer war. When British garrisons in South Africa were beleaguered on their own territory, and the wires were hot with news foreshadowing the first great British disasters since the surrender at Yorktown—when in that black hour came word at last that the garrison of Mafeking had been relieved, then the blood of every true Briton bubbled to the surface and exploded in demonstrations that would have done credit to the most effervescent of Latin nations. Mafeking night passed into history as a "record" in the matter of patriotic jubilation free from all taint of official instigation or interference. It was the spontaneous cry of a nation's heart breaking through every conventional reserve, and bringing to one splendid level of democratic fellowship the man in the silk hat and the laborer in his shirt sleeves; the rich and the poor. Hence the word "mafficking," which is apt to get into the dictionary some day, even as our own "rubbering."



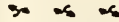
Governor Taft's mission to Rome has ended just as we predicted it would. The Holy See made it plain to Mr. Taft and Secretary Root that it could not in justice to its own sense of right, be a party to the precipitate action suggested by the Secretary's "instructions," and both these gentlemen have apparently been converted to that view. The administration has accepted the program submitted by Cardinal Rampolla at the opening of the conference, and future negotiations for the settlement of all questions between Church and government, will be conducted in Manila through an Apostolic Delegate and the Civil Governor. Some of our Catholic contemporaries expect that the new turn of affairs will minimize the danger of overstepping the rights of the Catholic clergy in the Philippines by hasty action, and of violating the nation's honor as unalterably pledged in the Treaty of Paris. Archbishop Ireland declares that the Pope is satisfied and that American Catholics ought to quit harassing the administration with protests and complaints. Archbishop Ireland is not the

chosen mouthpiece of His Holiness and, fortunately, in no sense the keeper of the conscience of the American Catholic public.



We are requested by a Nebraska clergyman to publish the following as a warning to all Catholic priests :

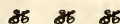
An agent representing a New York life insurance concern is endeavoring to insure all Catholic clergymen of the Western States, making use of all and any deceptive representations and promises, showing all kinds of recommendations in order to induce them to insure. His object is to get all Catholic clergymen, sick or healthy ; the medical examination is a mere sham. The President of the company has been informed of these matters, but to no avail. It seems the scheme is to get through the clergy the Catholic laity and the public in general. Several priests, after learning of these transactions, have refused to accept any policy and notified the President of the Company that they would demand that their partial payment, already made, be refunded.



We see from the San Francisco *Monitor* (No. 16) that another mining concern, one claiming to possess rich gold mines in Arizona, has come to grief. The chief manipulator of the affairs of the exploded corporation was described in advertisements freely published in Catholic newspapers as a distinguished Catholic and a member of numerous religious and other societies. It appears that mainly on the strength of this representation, hundreds of poor Catholics invested their cash in shares of stock which were to return them fabulous profits, when the mining properties which he controlled were "developed." The bubble suddenly burst, however, and a receiver has been appointed to gather up the pieces, if there are any. When the sheriff took possession of the company's offices, according to newspaper accounts, there were found on the desk of the young Catholic society member, whose religious affiliations had been assiduously paraded in connection with his mining enterprises, "threatening letters from depositors who had invested in the mining stock and who reproached him for using religious connections and his membership in temperance and other societies to further his ends." And his innocent victims had ample grounds for such reproaches. As the *Monitor* justly observes, "there is no obvious connection between religious faith and corporate stock speculation. When the two are wedded in advertisements which promise enormous profits on small investments, as they were in this case, persons with even a moderate gift of ordinary horse sense ought to know enough not to part with their good money."



We owe the long *e* sound in *Key to Scotland* ; Dryden rhymed it with "day" in 1700.



The word *Kinship* was unknown to Webster in 1828. The new Oxford Dictionary traces it to Mrs. Browning, in 1833.

Conservative vs. Liberal Catholics.



young clergyman in the Northwest, in sending us his subscription the other day, added these lines :

“Would it not be a very good idea (I am sure it would be hailed by many readers of *THE REVIEW*) to devote, at your convenience, a few lines to explaining ‘the difference between the ‘Conservatives’ and ‘Liberals,’ as existing in the Catholic Church of America? For a young priest such a clarification, if impartial, of Catholic parties, good and loyal, as both claim to be, would be a boon and make it possible for him to be quite at home on topics that seem to embroil and agitate certain leaders self-constituted.”

An answer to the request of our reverend correspondent must be tantamount to a description of “Americanism;” and the fact that he makes it at this late date shows that he has not been a careful reader of *THE REVIEW* during the famous controversy that led to the papal Brief “*Testem benevolentiae*.”

“Americanism” is the modern form of Liberalism. It is not easy to define Liberalism, because it is a very peculiar heresy, inasmuch as it does not deny or distort any well-defined Catholic truth or any order of truths, but rests upon an utterly false conception of the entire system of Catholic doctrine and practice. The “Liberal Catholic” (really a *contradictio in terminis*) denies no particular dogma, and is therefore armed against the criticisms of what he is pleased to call a “supersensitive Conservatism”; but he dilutes and weakens them all. While he is aware that the Syllabus (Prop. 80) declares that the Church can never reconcile herself to the modern ideas of progress and civilization, in a word to Liberalism; he does not consider the Syllabus a decision binding upon all Catholics. Besides, as a “Liberal Catholic,” he does not champion absolute Liberalism, but only a modern form thereof—the “true” and “genuine” Liberalism. He admits the plenary powers of the highest ecclesiastical authority, but at the same time does his level best to limit the exercise thereof and to weaken the import of its pronouncements and decisions, wherever his notion of the (in his opinion) necessary “reconciliation” of the Church and the age requires it. He is “Catholic,” “genuinely Catholic,” even more Catholic than the Pope upon occasions, and solemnly professes that he considers the Catholic religion the only true faith; all of which does not, however, prevent him from advocating enthusiastically the “reform” or “evolution” of Catholicism.

(*The Review*, Vol. IX, No. 31. St. Louis, Mo., August 7, 1902.)

icism demanded by the *Zeitgeist*, so long as what he arbitrarily considers "essential" is preserved. His ideal is a "rational communism," which is to become "the ultimate religion" of the future. No one surpasses him in enthusiastic praise of the papacy and the ruling Pope; at the same time, however, he saves himself the trouble of building up his politico-religious system on the instructions and rulings of the Pontiff.

Thus the error is practical rather than theoretical; elusive as a doctrine, but all the more dangerous in practice. It has its own method of interpreting, distinguishing, and explaining the truths of the faith, even at the risk, as Leo XIII. remarks, of evaporating them altogether. It is consequently a difficult, if not impossible, undertaking to express the essence of this system in a definite, brief, and concrete formula. One of the coryphaei of Americanism has characterized it in connection with the teachings of Father Hecker in an article in the *Catholic World Magazine* as "the synthesis of progress and Catholicity." Others have repeatedly declared it to be the enlightened progress of the Church befitting our age and country. This definition not only describes, but also condemns Americanism. For the theory on which it is based expects the Church to renounce, if not in principle, at least in fact, her mission towards society as such; and amounts, therefore, at bottom, to a practical denial of the social kingdom of Christ and His Church.

St. Cyprian said of certain heretics of his day: "*Rem divinam humanam faciunt*," i. e., they treat divine things, that is to say, divine truths and institutions, as if they were human. The essence of "Americanism" or Liberalism can not, in our opinion, be more profoundly or more luminously expressed. It mixes up and confuses the order of nature with that of grace, by narrowing down the limits of the supernatural order; by withdrawing society as such, the State and public life in general, as far as possible from the influence of revealed religion; by limiting and weakening the import of supernatural truths and their binding force; by carrying its own onesided views into the field of religion and thus practically degrading the Church to the rôle of a purely natural and purely human society which must progress with, and receive instruction and enlightenment from, the *Zeitgeist*—the Spirit of the Age.

A careful perusal of the Brief "*Testem benevolentiae*" will convince our friend that this is Liberalism in the clear white light of Catholic truth, as reflected through the Vicar of Christ himself.

Those Catholics who are, in contradistinction, called Conservatives hold, on the other hand, that the Church, as the faithful custodian of the divine deposit of the faith, can not meet the *Zeitgeist*

but as an enemy whose encroachments and attacks it is her sacred duty to ward off and repulse; an enemy who, in the name of pseudo-science, would make reason the teacher of revelation; who, on the plea of a false liberty, refuses to recognize the sovereign power of the Redeemer and His Church over the minds and hearts of all men; who cultivates a "progress" which takes no account of the true dignity and destiny of the human race.

"We ask," says Pope Pius IX., "all those who invite us, for the best of religion, to reconcile ourselves to modern progress: Are the facts such as to induce the Vicar of Christ, who is charged with keeping pure the divine doctrine, without grievous violation of conscience and great scandal to approach a spirit which has caused so many deplorable evils and spread so many false views, errors, and principles directly contradicting the Catholic faith?" (Allocution "Jamdudum," March 18th, 1861.)

Can any Catholic seek the mission of the Church in the solution of problems which the supreme authority has so clearly pronounced to be insoluble?

As against Liberalism, we who are styled "conservative" Catholics, but who are really CATHOLICS *sans phrase*, see our special task, in these piping days of twentieth-century rationalism, in drawing closer than ever to the infallible magisterium of our Holy Church, and in taking a hand, according to our individual abilities, in the battle she has waged for ages, and is now waging as energetically as ever, against the dangerous attacks of a Zeitgeist who would change the solemn exhortation of St. Paul: "*Nolite conformari huic saeculo*," into synthesizing "modern progress," so-called, and Catholicity, which can no more be combined than light and darkness, faith and unbelief, virtue, and vice,—no more than Eternal Truth and error.



Some Judicial Aspects of the Friar Question.



SIDNEY WEBSTER has recently pointed out in the *New York Herald* [July 27th] that the main questions involved in the Philippine friar controversy "are judicial rather than political, ecclesiastical or diplomatic," because of the Paris treaty.

Maintenance and protection of the free enjoyment of property and religion have been the commonplace stipulations of all our treaties. Freedom of conscience, religion, belief, and worship have therein been elementary reciprocal privileges. The Spanish treaty added nothing to what would have been their rights had our constitution gone *proprio vigore*, or in any other way, into the ceded islands. The priests of any nationality could have exercised their profession in the new islands, so long as they conformed to constitutional laws regulating all aliens. The Pope could appoint bishops and priests in Manila, as in New York or Boston, subject to the law of our own land.

As to the obnoxious friars—concede them to be aliens. That they are priests is immaterial. If the alien and sedition laws of 1798 were constitutional, Congress can authorize the President to expel the friars if they are proved dangerous to the public peace and safety. It is the duty of aliens in our jurisdiction to be obedient to the rightful authority of the government. If the friars are not, then plainly they can in the Philippines be now subjected, by order of the President, to military restraint, like other persons, provided an insurrection exists, and "military necessity" requires the restraint.

The claim made by the Catholic Church and its religious orders to lands and other realty in the Philippines, and a refusal by the authorities of the Church and those orders to withdraw from the archipelago religious who are Spanish subjects, would present again questions debated in the Supreme Court insular cases.

Is the archipelago now, even if it was not when the Court decided those cases, incorporated into, and become an integral part of, the United States? What has been the influence in that direction of recent legislation? Does, or does not, the constitution now control in the Philippines? Is the President subject to it, in dealing with the problem of church property and of the friars, or is the archipelago in that "transition period" referred to by administration justices in the insular cases, during which period the constitution does not prevail?

A majority of the justices said in the insular cases that the

treaty with Spain did not, and could not, without an enabling vote of Congress, incorporate the Philippines into the United States. Has that enabling vote yet been given?

Upon the true answer to questions like these depend important limitations upon the power of President Roosevelt, as Commander-in-Chief of the army, and his agents in the Philippines, whether military or civil, to deal with the Church lands and the friars.

If the Philippines have been incorporated into the United States, and the constitution there bears sway, then neither the President nor Congress can, without "just compensation," deprive anybody, whether citizen or alien, Catholic or Protestant, churchman, Mohammedan or heretic, of vested rights of property.

The question of right is a judicial question, but has Congress established courts competent to try the question? It is doubtful.

The precise questions presented by the eighth article of the Spanish treaty have probably never before arisen in our country, for, although in the area governed by the cessions made by Mexico the Catholic Church once held a vast extent of mission lands, they had previously been secularized by Mexico as a State.

The Spanish treaty of 1898 ceded to the United States, by the opening sentence of the eighth article, all the "immovable property" belonging to the crown of Spain, and then went on to exempt from that cession and from impairment all property or rights which, "by law," belong to "provinces, municipalities, ecclesiastical or civic bodies, or any other associations having legal capacity to acquire and possess, etc., or belong to private individuals of whatever nationality."

Did any of the lands in dispute belong to the public domain and the crown of Spain? Land claims in California were by Congress referred to a commission, with right of appeal from its decision to the Supreme Court.

It is quite possible the American negotiators had their thoughts so intently fixed on circumventing the federal constitution by the last very novel clause of the ninth article of the treaty, stipulating for congressional supremacy over the natives of the ceded islands, that those negotiators omitted to appreciate the full effect of the antecedent stipulations of that ninth article which permitted any "obnoxious friars" (natives of the peninsula) to remain Spanish subjects and have the rights of aliens, which were to be superior, so far as concerned Congress, to the rights of native Filipinos.

All the Spanish friars are now under the protection of public law, international law and our federal constitution (whatever the last may in these days be worth), which protection, it is said, the natives of the archipelago have not.

The American negotiators could, but they did not, have con-

strained their Spanish colleagues to stipulate that the property rights of the Church and the personal rights of the "friars" in the Philippines "will be determined by the Congress."

It is not to be lightly assumed that either President Roosevelt (if the constitution is now inoperative in the Philippines) or Spain or the Vatican will be unreasonable in the matter. But if the archipelago has been incorporated, then the constitution shows an orderly way to preserve the treaty, the temporal rights of the two contracting powers and the spiritual rights of His Holiness the Pope.

The Fundamental Error of Modern Democracy.

THE opinion prevails quite generally that the fourteenth amendment to the Federal Constitution has fastened upon us the pernicious doctrine of universal and equal suffrage.

Mr. William L. Scruggs, who is an authority on political and legal subjects and a close student of constitutional questions, calls this a misconception, which arises mainly from the clause which prohibits any State from enacting or enforcing "any law abridging the privileges and immunities of citizens of the United States." The words "privileges and immunities" did not come into the Constitution with the fourteenth amendment. They had been there (in Article IV.) eighty years before that amendment was ever dreamed of. And our courts had uniformly held that they did not relate to suffrage at all, but only to private rights; that suffrage was not a natural right incident to citizenship, but a gift conferred by the State. The clause in the fourteenth amendment, merely adds a guarantee for the protection of the citizen in the exercise of his natural or so-called private rights.

The only clause in the fourteenth amendment that bears upon the question of suffrage is in section two, which relates to the apportionment of representatives among the several States. The apportionment is based on population. This is mandatory. Then follows the contingent proposition that when "the right to vote" is denied by the State to resident male citizens of the United States, twenty-one years of age, except for "crime," the basis of representation shall be reduced in the proportion which the

number of such citizens bears to the whole number of resident male citizens over that age. But whence comes this "right to vote"? Not being a born right incident to citizenship, it can be conferred only by State laws. None but qualified electors of the most numerous branch of the State legislature can be legal voters at national elections. So the question of suffrage is still with the State, where it had always been.

Nor does the fifteenth amendment, in Mr. Scruggs' opinion, change this. It declares merely that "the right of citizens of the United States to vote shall not be denied or abridged" by either State or nation, "on account of race, color, or previous condition of servitude." But here, again, the question naturally arises, Whence comes "the right to vote"? And again the answer is: in the State, from State laws; in the territory, from a law of Congress. In no other way can it come. Hence the obvious meaning of the fifteenth amendment is that when the right to vote has been thus conferred, its exercise shall not be denied or abridged on account of the conditions named—it being still competent to the State (or to Congress, as the case may be), to declare that "when." In neither case is there any guarantee that the gift of the right to vote shall be conferred, or that, when conferred, it shall not be revocable. The only guarantee is exemption from certain specific discriminations; and this manifestly applies as well to any extension as to any restriction of the right of suffrage.*)

Mr. Scruggs, like all enlightened students of the problem, is heartily in favor of restricting the suffrage to "an impartial standard of intelligence, virtue, and personal responsibility,"—a thing which,—if his view is correct, as we believe,—each State can do without any violation of the Constitution.

Equal voting, as Mill †) has truly observed, "is in principle wrong." But it is not only wrong in the utilitarian signification, in which Mill used the word—inexpedient—but in a much deeper sense. It is wrong because it is contrary to the nature of things, because it is unjust. It is unjust to the classes, for it infringes their right as to persons to count in the community for what they are really worth; it is "tyrannously repressive of the better sort." It is unjust to the masses, for it infringes their right to the guidance of men of light and leading, and subjects them to a base oligarchy of vile political adventurers. It is unjust to the State, which it derationalizes, making it—to borrow a pregnant phrase of Green ‡)—"not the passionless expression of general right,

*) *N. Y. Independent*, No. 2799.

†) *Considerations on Representative Government*, p. 173.

‡) *Works*, III, p. 282.

but the engine of individual caprice, under alternate fits of appetite and fear."

In the United States it has, in the words of Mr. Scruggs, "degraded our politics, corrupted the ballot, lowered the tone of public morality, converted elections into mere farces, and rendered good government next to impossible."

Corruption is the great fact writ large on well-nigh every page of Mr. Bryce's standard volumes on the American Commonwealth, which are certainly not written in a spirit of hostility to American institutions. And, as Canon Barnett §) has truly pointed out, "the penalty"—one penalty—of that corruption is "written in the broken lives and bitter passions of the poor."

Henry George ||) is well warranted when he writes: "The experiment of popular government in the United States is clearly a failure. Speaking generally of the whole country. . . . our government has, in large degree, become, is, in larger degree, becoming, government by the strong and unscrupulous. . . . In many cities the ordinary citizen has no more influence in the government under which he lives than he would have in China. He is, in reality, not one of the governing class, but of the governed. He occasionally, in disgust, votes for 'the other man,' or 'the other party,' but generally to find that he has effected only a change of masters, or secured the same masters under different names. And he is beginning to accept the situation and to leave politics to politicians, as something with which an honest, self-respecting man can not afford to meddle." How many are there among our readers who would refuse to subscribe to this statement?

Nor is the working of false democracy much better in France or England, as Mr. W. S. Lilly has proved in the chapter on "The Corruption of the State" in his admirable work 'First Principles in Politics,' and M. Benoist in his 'La Crise de l'État moderne.' Most truly has Professor von Sybel said, in his 'History of the Revolutionary Period,' that the Rousseauan theory, which is, so to speak, incarnate in the false democracy worshipped by so many of us here in America—and by some who ought to know better—"raises to the throne, not the reason which is common to all men, but the aggregate of universal passions."

"A primary lesson of physical science," declares Lilly ¶) "is the fact of the natural inequality of men, of races, of nations. A primary principle of political science is the inequality of right resulting from this fact. If men are unequal physically, morally,

§) *Fortnightly Review*, Aug. 1893.

||) *Social Problems*, p. 16.

¶) *First Principles*, p. 181-2.

intellectually, most clearly they should not be equal in the body politic."

To try to make them equal and to give them equal political rights, is to subvert the order of nature and to court disaster, which will surely overtake this nation if the grievous mistake is not soon remedied.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Frame Churches Can Not be Consecrated.—In reply to a *dubium* of the Bishop of San Salvador in Central America, the S. Congregation of Rites has recently decided that a church built of wood can not be consecrated according to the Roman Ritual. It can only be solemnly blessed.

A Rabid Protestant Brazilian Missionary.—Those who read the Catholic newspapers of Latin America are often struck by the large space and energy they devote to polemics against Protestantism. We can not wonder at this if all the Protestant ministers actively engaged in missionary work in those regions are of the calibre of the Rev. J. Rockwell Smith, D. D., of Sao Paulo, Brazil, who, in an address before the Students' Volunteer Movement convention recently held at Toronto, said, according to *Mosher's Magazine* (July):

"I presume that I speak to a Protestant audience and shall not offend if I say frankly that Romanism is not Christianity."

"The religion of these lands (South America) in its practical outworking as well as in its doctrinal basis is not the religion of the Word of God; it is not Christianity, the worship of the Son of God, but Mariolatry, the worship of His human mother. The Bible is always and everywhere withheld as far as possible from the people, not to say from the majority of the priests. The natural consequences are sacramentarianism, sacerdotalism, superstition, crass idolatry, and gross immorality. Servile homage is paid to the priests, though hated."

There is plenty more of this, but we will not quote further; but simply hand over the Rev. Dr. Smith to the tender mercies of our excellent Catholic contemporary, *O Estandarte Catolico* of Sao Paulo.

LITERATURE.

A Life of Las Casas.—'The Life of Bartolomé de Las Casas and The First Leaves of American Ecclesiastical History.' By Rev. L. A. Dutto. B. Herder. Price \$1.50.

This book, which has been favorably reviewed by several periodicals, leads us back to the beginnings of American history and furnishes a great deal of highly interesting reading. Its well-

merited recommendation should not, however, go forth without some reserves. The author has been censured for not making, at least in a preface, due reference to the sources from which he has drawn. Many events related in the book are of such moment that their authentication may be justly desired.

In fact, Father Dutto does not own to being greatly indebted to various historical writings and researches, believing that more correct information can be gathered about the first thirty years of American history from the works of Las Casas himself than from the combined writings of all his contemporaries (p. 579.) His main purpose seems to have been to give a description of the life, character, and labors of the famous "Protector of the Indians" mostly according to the latter's own writings. Thus he was enabled to dwell on the details, which as Lord Macaulay says, constitute the charm of biography. But the reader must not expect to receive a comprehensive and thoroughly reliable account of the "Indian Question" which played such a prominent part in Las Casas' life. The Bishop of Chiapa has certainly deserved well of the aborigines. Unfortunately, he was lacking that happy combination of fervor and discretion regarding which St. Bernard writes: "Laudabilis, cui neutrum deest, quatenus et (caritatis) fervor discretionem erigat et discretio fervorem regat."

Even our author, though an ardent admirer of his hero, feels it his duty to restrict somewhat his eulogies. "His (Bartolomé's) zeal for the Indians perhaps betrayed him at times into exaggerating the number and the atrocities of Spanish outrages against the aborigines" (p. 577). "Constantly recurring invectives against the Spaniards in America and painting their almost every deed in the darkest colors in order to gain the reader's sympathy and commiseration for the Indians, together with a superabundance of religious and moral reflections make the work (Bartolomé's *Historia*) tiresome reading at times" (p. 579). On p. 410 Spain in general is credited with the preservation and civilization of not less than 35 millions of savages.

Let us add the pertinent words of the learned historian and explorer in Spanish-America, A. F. Bandelier:

"It is evident that in Spanish-America as well as everywhere else, the strict decrees of the crown in behalf of the Indian were sometimes evaded or disregarded, and the native occasionally treated with cruelty. But these instances were only exceptions, and not the rule. Las Casas in his injudicious diatribes has completely misrepresented the facts in many cases. He was an honest, but utterly impractical enthusiast, who failed to understand both the Indian and the new issue placed before that Indian through the discovery of America, and who condemned everything and everybody from the moment that they did not agree with his theories and plans. The royal decrees in favor of the Indian were numerous, and the labor bestowed by the kings of Spain and their councils on the 'Indian Question' was immense, so that it would require a special monograph of great extent in order to do justice to the subject. . . . No reliance can be placed upon the numerical statements concerning the so-called Spanish blood-baths, particularly none upon those of the Bishop of Chiapa, Bartolomé de Las Casas. The whole literature of that

period should be read with the same reserves with which we receive the political 'campaign literature' of the present."

Of a pamphlet written by Las Casas in 1541 Father Dutto says himself on p. 403: "It is a graphic and exaggerated (at least all writers think so) description of all the massacres, kidnaping expeditions. . . . It was translated into Italian and into French, and soon became the stock in trade of many foreign writers who used it as an armory whence they drew their weapons to fight Spain, often unscrupulously, and by misrepresentations."

MUSIC.

New Church Music.—From Pustet and Company THE REVIEW has received a number of new musical publications, among them a 'Missa pro defunctis,' for two unequal voices and organ, by P. Griesbacher, opus 54, (score 50 cts., voice parts, 20 cts.) The work is written in the author's well-known solid, dignified, and smooth style. While it is easy of performance, it is, nevertheless, bound to produce a strong and devotional impression.

Missa 'Tota pulchra es, Maria,' primi toni, for three mixed voices and organ by Rev. W. P. H. Jansen (score 65 cts., voice parts 30 cts.) is a work which breathes preëminently the spirit of the Gregorian Chant and, consequently, of the liturgy. The reverend author is no ordinary writer. He knows how to maintain the interest by melodic and rhythmic variety and skillful imitation. The mass is particularly suited for choirs in which the treble part is sung by boys who do not have to reach higher than middle C.

'Missa Dominicalis,' for four mixed voices and organ, by Dr. Joseph Surzynski, opus 24 (score 65 cts., voice parts 30 cts.) The author evidently aimed at brilliancy, which he, no doubt, achieved, but sometimes at the expense of unity and homogeneity of style. The mass, despite its somewhat unrestful character, well repays studying and contains many effective passages.

'Litaniae SS. Cordis Jesu,' for soprano, alto, and bass (tenor ad libitum) and organ, by Joseph Meurer, opus 22 (score 65 cts., voice parts 30 cts.) is prayerful and not difficult.

'Missa in honorem S. Caroli Borromei,' for four mixed voices à capella, by Carolo Maupai, opus 20 (score 35 cts., voice parts 30 cts.) A broad and sonorous composition. Its natural melodic flow renders it accessible even to choirs who do not sing without accompaniment.

'Missa Adoro Te,' for two voices and organ, by John Singenberger, (score, 30 cts.) The fact that this mass has reached its fifth edition is sufficient proof of its popularity.

'Missa in laudem et adorationem SSmi. Nominis Jesu,' for four mixed voices and organ, by I. Mitterer, opus 18b. (score 50 cts.) This composition was originally written for two part male chorus, but has been expanded by the author into the present form. It is an excellent example of the composer's virile style,

and its study will be found a grateful task by choir-directors and singers alike.

'Thirty-five Offertoria,' for four and five unequal voices à capella, opus 80, by Rev. M. Haller, (score \$1). It is a question whether there is anything more lofty and truly spiritual to be found in the whole literature of modern church music than these "offertoria." They are the embodiment of the spirit of the liturgy as it lives in the mind and the heart of a musically highly gifted priest and with whom it has become flesh and blood. Would that these beautiful works were to resound in our cathedrals at least.

It is unnecessary to state that all the works mentioned are gotten out in the firm's handsome and substantial fashion. There is no doubt but that good paper and fine and clear engraving add attractiveness and assist the imagination in forming an adequate conception of the work in hand.

Prof. Singenberger has published an edition of his 'Oremus' for two sopranos, alto, and organ, which ought to be welcome news to our many religious congregations of women who wish to add brilliancy to their celebration of the Holy Father's jubilee. (Price, 25 cts.)

EDUCATION.

Morality in the Public Schools.—That somewhat erratic, but always interesting and frequently brilliant newspaper, the Brooklyn *Eagle*, recently gave utterance to some very sound doctrine on the subject of ethical culture. We quote from *Mosher's Magazine*, July number :

"Right and wrong in the affairs of conduct are not matters of instinct. They have to be learned just as really, in fact, as history or handicrafts. Is this knowledge being imparted to our children in any efficient way and by any efficient teachers? Is the public school doing it? Is the Church doing it? Are fathers and mothers doing it? We are compelled sadly to say no to all these queries. . . . The truth is, we are taking for granted a moral intelligence which does not exist. We are leaning upon it, depending upon it, trusting to it, and it is not there. Our whole machinery of education from the kindergarten up to the university is perilously weak at this point. We have multitudes of youths and young men and women who have no more intelligent sense of what is right and what is wrong than had so many Greeks of the time of Alcibiades. . . . The great Roman Catholic Church steadily maintains that our State system of instruction is so defective on its ethical side that she can not submit her children to its processes."

This last-quoted statement is, of course, inaccurate, as the Church, unlike the champions of the Ethical Culture movement, does not confound ethics and religion.

The *Eagle* further says :

"The great company of educators and the whole American community need to be sternly warned that if morality can not be specifically taught in the public schools without admitting religious dogma, then religious dogma may have to be taught in them. . . . It will not do to say that this kind of instruction belongs

alone to the family and the Church. We are within measurable distance of the time when society may for its own sake go on its knees to any factor which can be warranted to make education compatible with and inseparable from morality, letting that factor do it on its own terms and teach therewith whatsoever it lists. If the State can not—or will not—learn how to teach ethics without dogma, ethics will be taught all the same by a method or system to which dogma will be allowed or excused."

SCIENCE AND INDUSTRY.

To Utilize Atmospheric Electricity Without Dynamos or Chemicals.—We read in the *Northwest Review*, of Winnipeg, Manitoba, (No. 45):

"A Spanish Catholic, named Signor Figueras, a prominent engineer of Las Palmas on the Canary Islands, now announces that he has discovered a method of utilizing atmospheric electricity without chemicals or dynamos, so as to store it for use for any purpose, and a child can manage the distributing machinery. It is said that the discovery will revolutionize the preparation and distribution of electric power."

If this is true, it means the most important scientific invention of recent years,—an invention which will prove revolutionary in more ways than one.

NOTE-BOOK.

Our government continues to insist that it has no interest in the expulsion of the friars from the Philippine Islands. It wants them to get out simply and solely because "the Filipinos want them to get out." Only one secular newspaper, so far as we have observed, the *New York World*, has realized that, if true, this is an exceedingly dangerous argument which cuts both ways; for there is no doubt that the great mass of Filipinos would like our government itself to "get out."



The late Lord Acton is described by one of his admirers as "a Liberal of the orthodox type." If this type ever existed, of which we are not quite sure, we fear it has become extinct.



This is the way Mr. Root's and Mr. Taft's "victory" over the Vatican impresses the average fair-minded American:

"We are pleased to learn that Secretary Root, contrary to what we feared, has won a great 'victory' in his negotiations with the Vatican. This is carefully explained to us by the *Tribune*, which says, on page 8, that it "is not for a moment to be conceded" that the Secretary's diplomacy has been "defeated." To prove the case up to the hilt, it prints on page 3 the pictures of two of the three Cardinals who "are held responsible for the failure of negotiations over the friars' lands." Just carefully define your term

"victory," so as to make it synonymous with "failure," and you may go on your way rejoicing. What has seemed ludicrous to us in the whole affair was the lofty and condescending air with which we told the Vatican what we wanted, and the calm confidence we had that it would be granted over night. We went about the business quite in the *de-haut-en-bas* manner of Lord Cranborne, who proudly declared, the other day, "Great Britain does not ask treaties, she grants them." Balfour made him apologize for the indiscretion. There is no occasion for an apology from any of Mr. Root's trumpeting friends, but a season of quiet meditation would do them good." [N. Y. *Evening Post*, July 18th.]



From Mr. Bryan's *Commoner*, edition of July 18th:

"The town of Herkimer, N. Y., enjoys the distinction of having a clergyman for president of its board of trade. Rev. James H. Halpin, a Catholic priest, engaged so actively and effectively in behalf of the business interests of Herkimer, securing by his own efforts many new industries for the town, that he was chosen president of Herkimer's Board of Trade. Father Halpin has been a priest for the last twenty years and for seventeen years has resided at Herkimer."

"Up-to-date," isn't it?



An "evangelist" is going about in Illinois offering to "work" on these terms: "Forty dollars a week and fifty conversions guaranteed or money refunded." The laborer is worthy of his hire. But isn't this quoting of salvation in the market at eighty cents per soul as if it were a merchantable commodity like anthracite coal, steel rails or cucumber pickles, a bit incongruous? Think of putting a money price upon a human soul!



Mr. Hugh J. Carroll takes the slanderers of the Philippine friars by the throat in challenging them, in a letter to the *New York Sun*, to prove a single one of their stories of immorality. He tells them that "there is a standing reward of \$1,000 for every case of the kind mentioned by them which they can prove," and invites them to "send the evidence right over the Bridge to the International Catholic Truth Society, Arbuckle Building, Fulton street, Brooklyn, and collect the 'stuff.'"



The editor of the *Western Watchman*, who poses as the infallible guide of his Catholic brethren, wrote in his issue of June 26th: "The Pope has cheerfully accepted all the conditions of the American note in the matter of the Philippine Friars and their lands. This will be sad news to some of our Catholic papers."

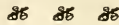
Three weeks later came the cablegram announcing that the Pope had politely but most decisively refused to accept the conditions of that American diplomatic note. This sort of thing has happened so often that one wonders how so inaccurate an editor gets anyone to believe him.

"Father Lambert's recent humorous defence of him"—observes

the *Northwestern Review* (No. 25), which points out this new incongruity—"may help to explain the mystery. Editor Phelan is an *enfant terrible*, a 'child of a hundred years,' whose most solemn asseverations are of themselves worthless."



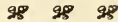
The editor of a weekly paper in Christian County, Ill., intends to bring the Bible home to his subscribers by publishing it in installments. His paper is not a large one, and the weekly installments will be short, so that it will take fifty years to get from Genesis to Revelation. It seems the people of Christian County have bibles, but do not read them. The Assumption editor's plan of bringing the Holy Writ to their notice is ingenious. But will those who do not read the Bible in book form, peruse it chapter by chapter as a newspaper *feuilleton*? We doubt it.



Since the introduction of the "Keeley cure" the theory has gained ground that drunkenness is not a crime, but a disease, and that its cure requires the physician rather than the clergyman, medicinal rather than moral remedies. As Dr. Cordley points out in the *Independent* (No. 2799), this sounds very plausible, but is very shallow, because it misses the main part of the question altogether. "It is no new thing that drunkenness is a disease. Temperance writers have long made this one of their chief indictments against the liquor habit. Its great peril was that it created a disease which was beyond a man's control. The use (we should say abuse) of alcohol produced a diseased condition of the system which craved indulgence and made it more and more difficult to break away from the habit. The craving was a disease, the (intemperate) indulgence of it was a crime. It was a misfortune to be possessed of such a craving. But it was a crime to create it, and it is a crime to indulge it. It is none the less a crime because it is a disease. It is a crime to create a disease, or to foster one. When any one asks, Is intemperance a disease or a crime? we may readily reply: It is both a disease and a crime."



The *Catholic Citizen* (No. 38) announces that it is not likely that Archbishop Katzer will, as was recently rumored, get an auxiliary bishop of Polish nationality.



Speaking of hot-weather sermons, a Methodist preacher in Atlantic, Mich., has set the pace for his colleagues every where. Twice requested on one Sunday by prominent members of his congregation, to make his evening sermon brief on account of the heat, he prepared one which he thought would be satisfactory. When he arose to announce his text, he remarked that he had twice been asked to make his sermon short and would try to do so. If this should seem too long, he would stop next time with the text. Then he delivered this sermon:

"Text, Luke 16-24: 'And he cried and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of

his finger in water and cool my tongue, for I am tormented in this flame."

"Three persons—Abraham, Dives, Lazarus. It was hot where Dives was. He did not like it. He wanted to get out. So do we. Let us pray!"



The new Prefect of the Propaganda, His Eminence Cardinal Girolamo Gotti, is—*horribile dictu*—a "monk." What a grievous disappointment his unexpected nomination must have proved to those American Catholics who had fondly hoped the Holy Father would put "a man of liberal ideas," as for instance Serafino Vanutelli, in the late Cardinal Ledochowski's important place.



Archbishop Ireland's recent pronouncement on the friar question in the Philippines has drawn the severest kind of criticism even from many of his friends. Father M. J. Gallagher, in an open letter to the Grand Rapids *Herald*, calls the great "Pauline Prelate" a "scolding cyclone." This is hardly an improvement on the "consecrated blizzard."



The President of the Centro Catolico at Manila, representing six million Filipino Catholics, spent \$53 the other day in wiring to Bishop Richter of Grand Rapids that the Catholics of the Philippine Islands wish to keep the friars.



Archbishop Ireland's views with regard to the religious orders were condemned in the papal letter on Heckerism, miscalled "Americanism," writes an American priest of Irish extraction, and his opinions on the school question and on secret societies were also rejected by Rome. With this record as an interpreter of the Pope's mind it can not cause surprise if some Catholics refuse to accept him as an oracle on the Philippine question.



Msgr. Ireland's recent declaration: "The Pope teaches Catholics to trust the American government," is thus complemented by one of his most devoted journalistic servitors, the editor of the *Milwaukee Catholic Citizen* [No. 38]: "And our training as Americans teaches us to watch it closely to see that our trust is not mistaken."



Chinese is the hardest of all languages to learn, and surely by and by a phonetic Romanized alphabet will supersede the current characters in both Chinese and Japanese. A Protestant missionary, Rev. Wm. N. Brewster, of Hing-hua, South China, is devoting himself to the task with great diligence. Using his new alphabet, it is stated in the *Independent*, two village farmer boys learned to read anything at sight in a week. But they were unusually bright. It generally takes from three to six months of leisure time for working people to learn to read Romanized Chinese.

The Pious Fund of California.



ARCHBISHOP RIORDAN has left for the Hague, where he will sue the Mexican government before an international court for the interest on California's Pious Fund. The sum involved is \$990,862.77, which is the interest for twenty-three years upon \$717,516.50, the amount of the Pious Fund. The history of the Pious Fund of California is told in a memorandum, which was prepared by John T. Doyle for the Assistant Secretary of State.

The Fund originated in 1697, in money contributed by charitable people, to enable Fathers Salvatierra, Ugarte, and Piccolo to commence their missionary efforts in California, for which they had secured permission from the Crown. Besides collecting money for immediate expenses, it was determined to form a fund for the permanent support of the missions to be established, and the interest at five per cent. per annum, of ten thousand dollars being deemed adequate for the support of each mission, invitations were extended to the piously disposed, to make contributions of that sum or multiples of it, for the purpose, the contributors being accorded the privilege of naming the missions founded by their contributions. Mention of the first contributors and their donations, and other early history of the fund, will be found in the second volume of Venegas 'Noticia de la California y de su Conquista Espiritual y Temporal,' etc., 1757. A list of the contributors and missions founded down to 1731, is also given in a little work entitled 'Noticia de la Provincia de Californias en tres Cartas de un Sacerdote Religioso, hijo del real Convento de Valencia, a un Amigo suyo.' At that time the contributions amounted to \$120,000. In 1735, the Marquis de Villapuerta and his wife, made a munificent donation of estates and property valued even in those days at \$408,000, and the purposes and objects of the trust are fully expressed in their deed of the property, a copy of which duly certified by the notary, in Mexico, in whose archives it remains, was filed with the Mixed Commission and forms part of its record. Here is also historical evidence of a bequest of a sum, amounting to \$120,000, by the Duchess of Gandia, and of other large amounts from Señora de Arguelles, a wealthy lady of Guadalacara, made in 1765. These important sums, together with many minor ones and the accumulation of revenues of the property in which the fund was invested, raised

(The Review, Vol. IX, No. 32. St. Louis, Mo., August 14, 1902.)

its capital to over two millions of dollars. It attained as much national importance in its day as the Smithsonian bequest to the United States has in our times, and its administration was regarded as a subject of public concern.

The Society of Jesus, which down to that time had been its trustee, was with all its members expelled from the Spanish dominions by the Pragmatic Sanction of February 27th, 1767, which was put in force in California in the year following. In virtue of this decree of expulsion, all property possessed by the order was seized into the hands of the crown. Such as was private property, as colleges, noviciates, casa de recreo, etc., was confiscated and vested in the crown; whatever was held in trust for specific purposes, was accepted by the monarch, distinctly, *cum onere*, and the trust character of the estate acknowledged. Among the latter was the Pious Fund of California, which was thereafter administered, and its revenues applied to their appropriate purposes, through the instrumentality of a commission appointed by the royal authority for the purpose.

On the accomplishment of Mexican independence, the property of the Pious Fund, which was all within the limits of the Republic, was transferred, with the rest of the possessions of the crown, to the Republic. The new government loyally acknowledged the trust character of the estate and constituted a junta directiva for its management. The missions of California had meantime been pushed up the coast as far as Sonoma, by the efforts of the Franciscan Order, which had succeeded the Jesuits in Upper California, and had founded there a number of missions, all of which were in existence at the time of the annexation of California to the United States.

The organization of the Church had meantime undergone a change, naturally resulting from the growth of civilized population, bringing with it private property and social institutions. By an act of the Mexican Congress of September 19th, 1836, the Holy See was invited and urged to erect the provinces of Upper and Lower California into a diocese and to put them in charge of a bishop to be selected for the purpose, and as one of the inducements to compliance with this request, the sixth section of the act mentioned placed in the hands of the new bishop, when chosen, the properties of the Pious Fund in the following words: "Section 6. The properties of the Pious Fund of California are placed at the disposal of the new bishop and his successors, to be administered by them, and applied to their objects and analogous ones, respecting always the wishes of the founders." The Rt. Rev. Francisco Garcia Diego, who was at the time President of the missions, was accordingly, at the request of Mexico, appointed

and consecrated as Bishop of the Californias, Upper and Lower, and established his see at Monterey. The Pious Fund was turned over to him to be administered and applied as above provided. The Bishop's presence being required in his Diocese, the property was managed for him by an agent, Don Pedro Ramirez, a resident of the City of Mexico, of high position, eminent probity of character, and capability as a financier. Under his management it remained down to the year 1842, on the eighth of February, in which year General Santa Ana, then dictator of Mexico, under the Bases of Tacubaya, repealed the sixth section of the act of September 19th, 1836, and devolved the administration of the trust estate on the government; for which purpose an officer of the army, General Valencia, was appointed, the objects and purposes of the donors being however distinctly respected. Under this decree, the property of the fund was delivered over to the representative of the government, but in the absence of his principal, Don Pedro Ramirez respectfully protested against the breach of contract involved in the seizure, and insisted on delivering the estate accompanied by an "instruccion circunstanciado" or detailed inventory of the property, a copy of which was transmitted to his principal.

Neither the Spanish nor Mexican government has been very successful in the administration of trust estates, and within a few months General Santa Ana recognized the error of attempting the task here. It was thereupon determined to sell the properties of the Pious Fund, turn the money into the public treasury and pay interest on it thereafter, in perpetuity. To carry out this purpose the decree of October 24th, 1842, was enacted, wherein, after reciting the intent, by that of the preceding February, "to fulfill most faithfully the beneficent objects of the founders, without the least diminution of the funds destined therefor, a result only to be attained by capitalizing the funds and putting them at interest, to avoid expenses of administration, etc.," it was enacted that all the properties of the Fund should be incorporated into the public treasury, the real estate and other properties sold for the capital represented by its income on a basis of six per cent. per annum, and that the national treasury should thereafter pay interest at that rate on the amount, to which purpose the revenue from tobacco was especially pledged.

The transfer of Upper California to the United States by the treaty of Queretaro worked a change in the civil allegiance of the Church of Upper California to the United States; Mexico thereafter ceased to pay to it its portion of the interest on the Pious Fund, and these arrears were made the subject of a claim by the prelates then representing and governing the Church before the Mixed Commission constituted by the convention of 1868.

The distinguished umpire, who decided the case on a disagreement between the Mexican and American Commissioners, Sir Edward Thornton, admits, in his opinion, that his sympathy was with Mexico, and that he was moved by a consideration of "the troubles and difficulties to which Mexico and her government had been subject to for several years past," to refuse interest on arrears, for the principal of which he gave judgment, a tempering of justice with mercy which a legal tribunal would not have granted.

He ascertained the annual interest due to the Church of Upper California under the act of October, 1842, to be \$43,080.99, and gave judgment for arrears of twenty-one years, amounting to nine hundred and four thousand seven hundred Mexican gold dollars and seventy-nine cents. This included all sums due down to May 30th, A. D., 1869, and has been fully paid. The bishops of California are now claiming the sums accrued since the last named date, and the case appears strictly analogous to one wherein an annuitant, having filed a bill to enforce payment of his annuity, and obtained a decree establishing his right to it, and its exact amount, with orders to defendants to pay over a specific sum for arrears, down to a particular date, on further default being made, files a supplemental bill to enforce payment of the installments accrued since the original decree.

Having brought the history of the Pious Fund down to the present day, Mr. Doyle notices a fact in Mexican history, which shows that, so far from making any extraordinary demand, the Church authorities in this case are asking nothing but what Mexico has solemnly recognized as a duty properly demandable from her by a foreign government in a case precisely similar. Briefly told, it is this. The Philippine Islands having been conquered by an expedition from Mexico, were attached to that viceroyalty. The Jesuits had missions in those islands like those of California, and one-half the bequest of Señora Argualles, above mentioned, went to their support, the other half to those of California. After the establishment and recognition of Mexican independence, Spain demanded this Philippine Island fund from Mexico, for the missions within its dominions. The justice of the claim was undeniable, and the properties in which that fund was invested were turned over to the representative of the mission, one Padre Moran. Some portions of the real estate had, however, been sold by the Mexican government during the troublous times of the revolution, and the proceeds used by it. For this an indemnity was demanded by Spain and accorded by Mexico, the amount fixed on being \$115,000 for principal and \$30,000 for interest thereon, which was agreed to and paid.

The convention is dated November 7th, 1844, and its text is to be found in the 'Collecion de tratados con las naciones estrangeres, leyes, decretos, y ordenes que forman el Derecho Internacional Mexicano,' published in Mexico, in 1854, at page 516.

According to the agreement made between the United States and Mexico for the adjustment of the claim, on May 22nd, 1902, the United States acting on behalf of the bishops, both parties agreed to submit the controversy to the determination of arbitrators, who shall be controlled by the provisions of the International Convention for the pacific settlement of international disputes, commonly known as the Hague Convention, and which arbitration shall have power to determine :

1. If said claim, as a consequence of the former decision, is within the governing principle of *res judicata*; and,
2. If not, whether the same be just.

And to render such judgment or award as may be meet and proper under the circumstances of the case.

If the decision and award of the tribunal be against the Republic of Mexico, the findings shall state the amount and in what currency the same shall be payable, and shall be for such amount as under the contentions and evidence may be just. Such final award, if any, shall be paid to the Secretary of State of the United States of America within eight months from the date of its making.

Each of the parties hereto pays its own expenses, and one-half of the expenses of the arbitration, including the pay of the arbitrators; but such costs shall not constitute any part of the judgment.

The reward ultimately given shall be final and conclusive as to the matters presented for consideration.

The arbiters chosen by the United States and Mexico to try the Pious Fund claims case are, on the part of the United States: Sir Edward Fry of England, formerly Chief Justice of the Court of Appeals, but now retired from the bench, and E. E. de Martens of Russia, the well-known international law writer; on the part of Mexico: P. G. Chelli, a Judge of the Court of Cassation of Italy, and S. Lohman, a Judge of the highest court in Holland.

These four men will name a fifth member of the arbitration tribunal, which will assemble at The Hague on the 1st of September.



Futile Efforts.

BOTH in France and in Germany the efforts of Protestant propagandists to draw over Catholic priests have proved futile, says the Cologne *Volkszeitung* (No. 1,065).

The recent attempt to create a schism in France proceeded chiefly from the Abbé Bourrier, who had been repeatedly corrected for disobedience, but found a prop in the Director of Worship, M. Doumay, of the ministry of Justice. The main trouble was to find a bishop, whom he, together with a number of other priests, mostly suspended, might join. "You can count upon us if you find a bishop," said Doumay. "Every time a municipality shall apply for your services, we shall assist you." He intended to introduce the schismatic priests by means of the aldermen. Finally they found a bishop, but that bishop was such as Bourrier could not introduce to Doumay (Vilatte?). There was some talk about him for some time, but he could not even prove his episcopal consecration, and finally he disappeared completely when the newspapers began to occupy themselves with him. Then Bourrier and his followers threw themselves into the arms of Protestantism, but found no lasting assistance, so that they are forced at present to go begging outside of France. The home for apostate priests, in spite of the splendid descriptions of its success which Bourrier gave and several large papers published, no longer exists. Bourrier's weekly paper, *Le Chrétien Français*, is either dead or about to die. His patron and supporter, Baron de Watteville, a Protestant, is said to be tired of him because his success was so meagre. Repeatedly lists of apostate priests have been published in *Le Chrétien Français*, but they contained names of priests long dead, such as the Abbé Migon, who never thought of apostatizing; and of seminarians not yet ordained. *Le Chrétien Français* was mailed to the address of many priests, and those who did not return it at once were considered subscribers. Bourrier must not have had many collaborators, for he rehashed too often the same old story of priests who, by reading the Bible, had been suddenly enlightened and found the "true Christianity."

* * *

Not much better has been the success of the "Priests' Home" at Halle in Germany. The *Schlesische Volkszeitung* lately published some extracts from the official report by the Central Committee of the Evangelical Alliance. The report is rather obscure. Last winter, we are told, "three converted priests or former theologians" stayed at the Home and "studied theology." How many were "converted priests," how many "former theologians"? Of the three, one passed his oral examination before the consistory

of Magdeburg "and is now a teacher." He had "studied theology," you know. Another "had to be dismissed, alas! on account of scandalous conduct." The report continues: "Thus, in the beginning of the summer, only two former priests remained at the Home: a former Brother of Charity from Bohemia and a Benedictine from Hohenzollern." Were not both lay brothers? In this regard the members of the Alliance are not particular. "At the end of the semester," continues the report, "they were joined by a converted student of law from Transylvania, who wished to study Protestant theology." Hence the "Priests' Home" is destined also for candidates of law. "Probably, on towards winter, a former parish priest will arrive; we are in correspondence with a parish priest and a catechist." A "converted" Vienna priest received charge of a place in Würtemberg, "which however he soon lost by his improper conduct." It seems the Evangelical Alliance has had bad luck with the priests it has "converted" to the "pure gospel." "A former editor"—no priest—"was gotten a place in a bank at Leipsic; two Bohemian professors of theology were directed to assume some civil positions; a Westphalian priest was sent to Philadelphia; an Italian convert in Godesberg was told to apply to the branch union at Rome." Such is the whole catch of the Evangelical Alliance. For that "Priests' Home" collections were made throughout Germany, Bohemia, Transylvania, and Italy, and yet not even a baker's dozen of apostate priests has been brought together!

Perhaps our contemporary, the *Independent*, will be able to tell a more edifying story about its protegés, the "Converted Catholics" of New York.

Side-Lights on the Friar Question.

THE *Boston Republic* (No. 31) learns on what it claims to be excellent authority that 200 of the 1000 friars in the Philippines had already departed for South American countries before the Taft Commission to Rome was appointed. The Spanish friars knew something would have to be done, and they were quietly and effectively doing it.

Furthermore, that the representatives of the persecuted orders in the Philippines had advised the heads of the orders as early as 1896 to sell the lands.

The reason why the friars were selected as targets by the dissatisfied natives belonging to the Masonic order of the Katapunan, are these two:

First, the friars represented the Spanish government in the islands. There were civil officers, but the friars had to act as interpreters. From translators of conversation they came to be general interpreters in a broad sense, telling the civil officers what ought to be ordered and then carrying out the orders.

Then the friars were landed proprietors. In any attempt at revolution the great landlords, possessors of wealth and collectors of rent, are the first objects of the popular wrath. It made no great difference that the landlords in this case had used the proceeds of their lands for religious, educational, and charitable purposes. The tenants, moreover, saw a chance to grab the land. "Why pay rent?" they enquired.

A factor in the situation which seems to have escaped attention is the individual friar's tenure of service in the Philippines. One gets the idea that the Spanish member of an order went to the archipelago in his youth and remained there all his life, gradually losing his original enthusiasm for civilization and becoming affected by the semi-barbarism around him. Nothing could be farther from the facts. The Spanish member of an order was expected to serve five years in the Philippines. This was a necessary condition of his advancement in the order. He was not sent out there to die, but to sojourn and come back to Spain.

By this system it was possible to inject into the islands without disturbance new kinds of personalities, as new needs presented themselves. The substitution of friars of other nationalities for the Spanish, would merely be a broad extension of this same practice.

In accordance with the universal law of supply and demand, the new friars must be obtained where they can be found. It happens that the United States has less clergy than she needs now. It happens that between 25,000 and 30,000 French members of the orders are being driven out of France. From France and Belgium the recruits could come, with American influence represented, perhaps, in the successor to the Archbishop of Manila, who has resigned.

Some such program as this, without disturbance of jealousies, or any very remarkable departure from the established system of rotation, we are assured, was about to begin, when the administration broke loose.



Editorial Letter-Box.—XAVIER.—The Catholic exchanges of THE REVIEW after perusal go to certain charitable institutions.

CONTEMPORARY CHRONICLE.

LITERATURE.

Verses of a Work-a-day Versifier.—It is not so very long ago since we reviewed the verses of an inksomaniac. Another recent poetical volume of versification of the lighter kind is 'Olde Love and Lavender and Other Verses,' by Mr. Roy L. McCardell (Godfrey A. S. Wieners.) Mr. McCardell is no inksomaniac. Rather we should picture him as being a steady work-a-day versifier, who dallies with the Muse for six or possibly eight hours daily, and does not work overtime. His daily stint accomplished, he probably puts away his inkpot and like a sober citizen goes home to wife and family. He likes the girls, too—as every good man should—but in his recollections of them there is nothing feverish. He once loved a girl called Mary Jane, and he tenderly and metrically remonstrates with her for having changed that good old-fashioned name to its more mannered form "Marie." But he writes more in sorrow than in anger :

Mary Jane!
Oh, the quaint old-fashioned sweetness 'bout that name,
I like it just the same, and I think you are to blame,
Mary Jane!
For you chauged it—what a shame,
Mary Jane!

* * * * *

Mary Jane!
You may stylish sign your letters now "Marie,"
But your own heart will agree you would rather always be
Mary Jane!
Just the same old girl to me,
Mary Jane!

There are several more verses, and we gather from the context that Mary Jane left him. But he doesn't propose to drink himself to death on that account. He, as we have said, is no inkso-maniac, and he looks around and sees that there are compensations. The world is full of women, and though Mary Jane may disappoint him, he can still console himself with Phyllis or with Bess. His sailor girl, his golf girl, and his cheerful widow, all have their graces, and of them he sings. And there is also Sally, who inspires him to an ingenious new setting of an old and honored tune :

Of all the girls that are so smart,
There's none can equal Sally.
When in the game she takes a frame,
And bowls down in our alley.
Of all the days that I have seen,
There's none to me like one day,
And that's the day that comes between
Each Friday and each Sunday,
For Saturdays are "ladies' nights,"
And then you hear the rally;
She makes ten-strikes when'er she likes,
Our lady champion Sally.
Oh, some day when with courage stout
I shall propose to Sally,
Oh, pray she shall not bowl me out
As she does down in our alley!

There are Bowery ballads too, in Mr. McCardell's little volume—songs of the Lilac Ball at Walhalla Hall, of the girl that juggles

with the dishes at the "quick lunch" restaurant, and of "Mame," who lived on Cherry Hill:

Alone, alone, deyve shook me dead,
 Though dey're all afear'd to chaff;
 And never a guy one word has said,
 But I know I gits der laugh,
 Oh Mame! Oh Mame! it's all for you
 I'm t'rown down like dis—see?
 But all der same I loves yer true
 An' de gang is on ter me.

* * * * *

All day, all day, I'm workin' hard
 As I never worked before,
 A-juggelin' stone in Clancy's yard
 Till both me hands is sore;
 So have me fer yer steady fel',
 An say you're stuck on me,
 As fer de rést—aw, wot t'ell,
 If de gang is on ter me!

Songs supposedly sentimental, as the author calls them, are here as well, and songs humorous aplenty—and in them all is a spirit of cheerful optimism that is very pleasing. With a falling thermometer and the prospect of more blizzards, and with work and wintertime ahead, it will be good to read again of idleness and summer's joys.

Not here a breath of carking care
 To spoil the golden weather,
 But only fancies light and fair,
 As clouds of fleecy feather,
 Where woodland songsters pipe their tunes,
 Where summer airs caress,
 We dream down time through endless Junes
 And Love-in-Idleness.

HISTORY.

The Latest Protestant Estimate of the Spanish Inquisition.—In the light of their historical researches, unprejudiced modern Protestant scholars are coming to judge the Spanish Inquisition more leniently than their predecessors. The latest writer on this subject, Professor Ernst Schäfer, of the University of Rostock, (*Beiträge zur Geschichte des spanischen Protestantismus und der Inquisition im xvi. Jahrhundert.* Gütersloh, Bertelsmann, 1902. Three volumes) says among other things:

"It is not true [as Hoensbroench had alleged] that the Pope managed the Spanish Inquisition freely as he pleased; for, in matter of fact, as we shall show, he was compelled to be very considerate of the Catholic kings. It is false that Sixtus IV. created the dignity of Inquisitor General for Spain and conferred it upon the Dominican Prior of Santa Cruz in Segovia, Thomas Torquemada; for this office was created by the Spanish crown, and Torquemada was simply confirmed by the Pope."

"The procedure of the Spanish Inquisition"—such is the final verdict of this Protestant historian, who, according to the *Kölnische Volkszeitung* [Lit. Beilage, No. 29] has to all appearances the greatest command of the original sources of any living author—"shows in some respects, e. g., testimony, defense, way of arriving at judgments, arbitrary features which even the most ardent defenders of the Inquisition have not succeeded in excusing, much less in justifying, and which stand alone in the entire history of criminal procedure as excrescences of an exaggerated ecclesiastical discipline, which, in its endeavor to keep pure the faith, did not recoil from the most extreme measures. Other

features, such as the application of torture and the penalties inflicted, are also bound to appear cruel and excessively severe to our modern sense of justice; but they correspond entirely with the brutal spirit of the xvi. century. Abstracting from the fact that the kernel and essence of the Inquisition, the persecution, on account of their faith, of those of another religion, be they Bible Christians, Jews, or Moors, is in absolute contradiction to the spirit of Christianity; we yet must recognize that, subjectively as well as objectively, the Inquisition strove to be just in its external proceedings. The asseveration that it practised injustice in principle is based upon ignorance or misinterpretation of the facts, if it does not proceed—as it unfortunately does with the majority of those who have treated the subject—from a hatred and fanaticism which appears equally damnable as the opposite endeavors of the Catholic defenders of the Inquisition to praise the charity and pure devotion to the faith of the Holy Office beyond bounds.”

Schäfer's book is staunchly Protestant, and while we can not subscribe to all that it contains, we hail it as a proof of Prof. Finke's recent dictum, that, with good will, devotion to historic truth, and genuine research, it will be possible to arrive at an approximately complete and satisfactory objectivity, even in purely denominational questions which have for centuries been in hot and apparently hopeless dispute.

EDUCATION.

For an Anti-Public School Crusade.—We read in the *Philadelphia Bulletin* (July 31st):

“The cause of the anti-public school crusaders has received a great impetus in the coming out of Herbert Spencer's book, ‘Facts and Comments.’ The book went through five editions the first month. It denounces all forms of State and compulsory education. By the by, Mr. Spencer was once a teacher. The free-thinkers of the world will now have no further excuse to sustain the public schools. Herbert Spencer has always been one of their idols, along with Tyndall, Darwin, and Huxley. Free-thinkers have always contended that the public schools destroyed all inclination for an acceptance of the Christian faith, hence they wanted the schools for the purpose of seeing them undermine Christianity. They were right. But the schools have gone further than even the free-thinkers anticipated. They are undermining morality, society, and government as well. Mr. Spencer sees this, and the free-thinkers are awakening to it. Many of them are now anti-public school crusaders. But what shall be said of the professing Christians, or churchmen, who still sustain the schools? Will they continue blind to the calamities the schools are bringing? *The Review of Reviews* says it is curious that Andrew Carnegie should admire no one so much as Herbert Spencer as ‘guide, philosopher, and friend.’ If this is so, it is to be hoped that Mr. Carnegie may assimilate some of Mr. Spencer's anti-school ideas and come forth in some practical way to demonstrate his assimilation. One way would be for him to open an anti-school department in that immense paper he contemplates starting in New York. ‘The Herbert Spencer Education Club’

is the title of a new club that is now forming in this country to lend emphasis to Mr. Spencer's views on education and to work for the overthrow of public school and compulsory education.

Francis B. Livesey."

A Philadelphia reader sends us the above clipping with these observations:

[This letter seems to show an awakening of public sentiment on the public school question. Now, why could not, in this matter, the Catholics unite with the Lutherans, Episcopalians, and others believing in religious instruction in connection with the teaching of the secular branches, and by a systematic "crusade" in the newspapers create a public opinion favorable to our plans? It will take work—hard work, to succeed; but unless this step is promptly taken, it will be still more difficult later on, when the great mass of the American people will have become indifferent to religious influences as the result of the present "educational" system.

The census of 1890 showed but a small percentage of people in the U. S. as "belonging" to any church. I believe that in the 1900 census, enquiry about religion was designedly omitted, to save this "Christian" nation from disclosing its weak points.

MISCELLANY.

The Administration's "Diplomatic Victory."—We learn by way of Boston:

"President Roosevelt, there is reason to believe, has within a few days perceived, dawning above the eastern horizon of his sense of humor, a suspicion that Governor Taft's 'labors' in Rome were not altogether without an element of the comical. The Vatican maintained as gracious a gravity as it could toward its distinguished guests, and without too much abruptness suggested that if they desired to make an investment in real estate, it might be advantageous to negotiate with the owners, who would doubtless move away if they sold. The Vatican would be delighted to use its good offices with those owners, even to the sending of a delegate apostolic to Manila, who would act as a go-between. Governor Taft, after cable conference with Secretary Root, said he was greatly obliged, and would be glad to avail himself of the services of such a delegate. Then he set out for Manila, and the administration had scored a 'diplomatic victory.'

"There is reason to believe that very little more will be heard of the friar question from official sources. Enough has been said already to last President Roosevelt for the rest of his natural life."

Society Rituals.—A semi-official note in the *Wheeling Church Calendar* (No. 5) shows one of the baneful effects of the apery of Freemasonic symbols and practices, which is the *pièce de résistance* of the Knights of Columbus. We quote:

"Several times in the past year, on the death of Catholic in this Diocese, application has been made to have the funeral ser-

vices at the grave supplemented by the reading of the so-called ritual of one society or another. This tendency has, in the past few years, become so pronounced that, in the last Diocesan Synod, the Rev. Clergy with the hearty concurrence of the Rt. Rev. Ordinary specially legislated against it. It is a hard and a delicate matter to go against the wishes of sorrowing relatives, and none regret to do so more than the ecclesiastical authorities. Such a request, however, goes directly in the teeth of sound Catholic traditions and many who proffer the request, did they know what it implies, would never make it. Here are a few of the reasons to sustain the foregoing statement :

"A burial service is a sacred function and, as such, belongs wholly and exclusively, among the Catholics at least, to the duly ordained priests of the Church.....

"Again the ritual of the Church, even the burial service, takes on the beauty and sublimity of her divine origin. Most of it consists of divinely inspired prayer taken bodily from the Sacred Scriptures. It has received the further warrant and consecration of centuries of usage. It has been used at the last obsequies of warriors, sages, saints, as well as of the humblest of the flock. The words used are God's own words. The ceremonies are the ceremonies of a Church to which divine guidance has been promised and guaranteed through the ages. Considering then the dignity and sacred character of the priest and the divine origin of the words flowing from his consecrated lips, we see how ridiculous and even intolerable it would be to permit an officer of a society organized for purely human ends to stand over the grave of a departed son of the Church after the priest has finished, as though he would improve upon and 'top off' the job by the recital of so-called prayers which in many of the alleged 'rituals' consist of the veriest twaddle barely reaching the level of the sloppiest obituary 'poetry.'.....

"We are hearing a great deal about rituals these latter days. The time may come when it will be necessary to show them up. Tried by the ordinary canons of literary merit and horse sense, they are sorry stuff, but whether good or ill it is a breaking away from the instincts and traditions of the Church to seek to intrude them into her sacred functions."

A Revised Version of the Declaration of Independence.—A Baltimore man offers the following revised version of the Declaration of Independence :

"We believe all men are created equal (except Filipinos and Boers.)

"They have a right to life, liberty, and the pursuit of happiness (except Filipinos and Boers.)

"Governments derive their just powers from the consent of the governed (except Filipinos and Boers.)

"No taxation without representation (except for Filipinos and Boers.)

"Trial by jury (except for Filipinos and Boers.)

"It is wrong to 'plunder the seas, ravage the coasts, burn towns, and destroy the lives of people' (except Filipinos and Boers.)

"To get all we can and keep all we get, we mutually pledge the lives of our soldiers or anything except our fortunes. We won't say anything about our sacred honor."

NOTE-BOOK.

Editor Tardivel, of *La Vérité*, of Quebec, recently announced that, in order to be enabled to take a four weeks' annual vacation, he would suspend the publication of his paper during the whole month of August of the present year and every year hereafter. Mr. Tardivel has worked diligently and strenuously for over twenty years as a journalistic champion in the cause of truth and justice, and we are glad to hear that not one of his many subscribers grudges him this well-merited and necessary annual period of rest. The editor of THE REVIEW is a much younger man than Mr. Tardivel, and though the years of his service number only twelve, is so burdened with labor that he also feels the necessity of a respite in the "*flagrantis atrox hora caniculae*," and has therefore made it a practice latterly, to suspend his journal for one week in August. This year it will be the week beginning August 14th. There will therefore be no REVIEW issued next week, August 21st. Our subscribers are requested to make a note of this, so that we may not be molested, the week following, with requests for a number never published, as has been the case to some extent in former years.



The *Denver Catholic* (No. 20) proudly boasts that "when the history of the organization of the Knights of Columbus in the West comes to be written the files of the *Denver Catholic* are sure to be in demand."

We don't expect that the history of the Knights of Columbus will ever be written; for the whole thing is an ephemeral fad and a flash in the pan. But if it should peradventure live to have its history written, there is reason to fear that our Denver contemporary—in case it still survives—will, in the light of a better knowledge, poignantly regret its anterior advocacy of a pernicious movement. (Cfr. "Society Rituals" under "Miscellany.")



If we cherished any ill will towards the Catholic University, as some of our enemies have alleged, we would have taken up the Henebry case and given the benefit of our circulation to the acrimonious comments printed thereon by a number of Irish American newspapers and to the fierce resolutions adopted by various Irish societies. The expulsion of Dr. Henebry, Professor of Gaelic language and literature in the University, last winter, gave rise to an agitation which is only lately showing signs of abatement. An enquiry which we addressed to Rt. Rev. Rector Conaty in the early part of this year, elicited no reply. And so we remained silent, though several of our esteemed contemporaries tried to draw us into a denunciation of the conduct of the University authorities by suggesting that this was "a new Schroeder case." In the Schroeder case a principle was involved, in the Henebry case it is clearly all a question of personalities. And we do not mix in personalities if we can help it. Dr. Henebry appears to be in poor health, a circumstance which prevented him

from devoting to his professorship the time and research which the authorities demanded. At the recent convention of the Ancient Order of Hibernians, which endowed the Gaelic chair at Washington, Bishop Conaty, by a simple explanation, frustrated the attempt of Father Yorke and others to have a resolution passed in favor of Dr. Henebry and in condemnation of the University authorities for dropping him. And that will probably lay the ghost for good; especially in view of the solemn pledge of the Board of Trustees at their last annual meeting, that they would under all circumstances hold sacred the trust committed to them by the A. O. H., and of the fact that another Gaelic instructor has already been engaged by the Rector.



It is to be regretted that Archbishop Ireland has carried his political harangues into his cathedral pulpit. Not one of the bishops or clergymen whom he sees fit to censure has used the pulpit for political purposes. They have simply acted as citizens. "Most cautious," says His Grace, "at all times must Catholics in America be not to stir up latent prejudice and smothered animosities, of which, as experience teaches, there is no small share here and there in the community, and which but little provocation is needed to fan into fire and flame." (Extract from his "sermon" of August 3rd, as reported by the Associated Press.) In our opinion, and we speak deliberately, no one has done and is doing so much to "fan into fire and flame" the "latent prejudice and smothered animosities" of our non-Catholic fellow-citizens, as Archbishop Ireland himself, by his partisanship and his dragging of political things into the sanctuary.



The Caecilian Festival, held this year at St. Paul's Church, Chicago, proved quite successful, despite the insufficient time given the participating choirs for preparation. Every such festival is an entering wedge, in the locality where it is held, for the noble cause for which the St. Caecilia Society stands—the reform of Church music; a cause which THE REVIEW has ever zealously espoused; and nothing pleases us more than to see it gain strength from year to year, by its public festivals and the private efforts of its none too numerous, but all the more zealous and enthusiastic members. It is a *testimonium paupertatis* for the majority of our English Catholic newspapers that they pay so little attention to this laudable movement.

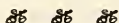


Mrs. Mary Baker Eddy, of "Christian Science" fame, so it appears from the sworn testimony of an indiscreet dentist, recently had a tooth drawn. Ordinarily, there would be nothing extraordinary in the fact that an old woman, to alleviate her toothache, had the decaying molar extracted. But as our readers know, "Christian Science" does not admit the existence of any ache or pain whatever. Hence its adepts either have to give up their tenets and, like ordinary mortals, admit the existence of pain and suffering, or to find an explanation for Mrs. Eddy's irregular conduct. They have preferred the latter. According to *L'Opinion Publique* (July 29th) they give it out that Mrs. Eddy had "no de-

caying tooth, had no tooth-ache, but had a tooth drawn for the fun of it, and also to increase her beauty."



Methusalem outdone. The Salzburg (Austria) *Katholische Kirchenzeitung* (July 3rd), in describing the dedication of the new cathedral of the Patriarch Cyrillus Makar, tells its readers among other things: "Then followed the bishops of el Mina and Luxor, the coadjutors of the Patriarch with the native clergy. Finally came, with great pomp, the Patriarch, Cyrillus Makar, and for the first time since a thousand years he seated himself on his throne."



Belgium has an army costing annually 55,000,000 francs. A Belgian officer (and with him *Le Courrier de Bruxelles*, July 9th) is of opinion that this vast sum might be more profitably employed than by simply drilling the soldiers to defend the national frontier or quell domestic riots. The plan he proposes is to instruct the young soldiers not only in the use of arms, but also in sociological subjects, such as mutuals, old age pensions, Raiffeisen banks, etc., etc. Let the government try it. No harm will follow.



Commenting the German Emperor's speech at Aix-la-Chapelle, the *Courrier de Bruxelles* (July 2nd) says editorially:

"Yet a little while, and we shall hear the German monarch consecrating his empire to the Sacred Heart, as a 'Most Christian King' might do. Evidently, it is a glimpse of the truth on his part that makes him render justice to the Catholic Church, by acknowledging her action in the past and accepting her help in the present. History hardly offers another instance where princes have made similar appeals to religious faith and action. Whenever the Emperor touches on historical subjects, there is something original and singular about his views, something both satisfactory and disappointing, which can not be explained except by the blend of truth and error existing in his mind. He is profoundly and sincerely religious; he desires to be a Christian; he is a Christian—but without the Church, without a guide in faith above him—a Christian after his own fashion."



Lord Acton, who died recently at Tegernsee in Bavaria, was universally acknowledged to be a veritable prodigy of learning. Yet he produced little literary work of his own. History was his forte, and it has been truly observed that one of the secrets of historical composition is to know what to neglect, since in our day it has become impossible to exhaust the literature of most subjects, and, as respects modern times, to exhaust even the original authorities. Lord Acton was unwilling to neglect anything; and his passion for completeness drew him into a policy fit only for one who could expect to live three lives of mortal men. It was this somewhat overstrained conscientiousness, coupled with the almost impossibly high ideal of finish and form which he set before himself, that made him less and less disposed to literary production. No man of first-rate powers has in our time left so little by which posterity may judge those powers.

A Remarkable Manifestation of "Liberal Catholicism."



FEW works published by Catholic writers during the last years, have aroused such interest and have met with such criticism as the book of Rev. Dr. Albert Ehrhard, Professor of Church History at the University of Vienna, on 'The Catholic Church and the Twentieth Century.'

THE REVIEW has waited with its report until the authoritative Catholic critics of Germany have had their say with regard to the ideas proposed by Dr. Ehrhard. Almost all journals of repute have now passed their judgment. We have followed with great interest the criticisms of the most important of them, as the *Kölnische Volkszeitung*, the *Stimmen aus Maria-Laach*, the *Theologische Revue*, the *Historisch-politische Blätter*, and the *Linzer Quartalschrift*. Much has been justly said in praise of Dr. Ehrhard, of his great ability, his brilliant style, his good intentions and love of the Church. But the greater part of the critics of authority have made so many reservations that our original impression is confirmed, that the book as a whole is to be rejected as harmful.

Shortly after the publication of the first edition, the distinguished Redemptorist Father Rösler, of Vienna, characterized the book as "the most subtle and the ablest work which Liberal Catholicism has produced in the German language since its defeat at the Vatican Council." Although the articles of Father Rösler met with great opposition, even from Catholics, yet most of the abler Catholic critics have come to the same conclusion. One of the latest and best criticisms on the subject is that of Father Michael Hofmann, S. J., in the Innsbruck *Quartalschrift*. We give the outlines of his argument:

The aim of Prof. Ehrhard is to pave the way for the reconciliation of the modern world with Catholicism, for the reconquest of the modern spirit by the Church, and for the salvation of modern society. Truly a high and noble task, worthy of an Apostolic heart. To accomplish it, Catholics as well as their adversaries must do their share. Catholics must, according to Ehrhard, accommodate themselves to the representatives of modern civilization as much as possible, in other words, reduce their demands upon modern society to what is absolutely essential, and do away

with everything that is of only relative importance. Now, what is absolutely necessary? The author says: "As the Middle Ages (the same logically holds good of every other epoch) have no absolute value in any branch of ecclesiastical activity, except in the consequent development of dogma, none of their other achievements (except the dogmas) need be regarded as binding for the present time." (352.)

Therefore, dogmas alone, according to Ehrhard, have absolute value, whence it follows logically, that all truths and institutions in the Church, which are not defined as dogmas or are not essential to the Church, can be ignored, especially if they are apt to prevent a reconciliation with the modern world. Ehrhard hints at this repeatedly: "For the Catholic, the declaration of papal infallibility has had a liberating influence, restricting considerably the limits within which the activity of the Pope as head of the Catholic Church embodies absolute truth. For in and together with this it is declared that his activity outside of these limits does not claim for itself divine truth and sanctity." (265, 266). Prof. Ehrhard emphasizes very strongly that "our adversaries like to obliterate the essential difference between historical and temporary endeavors and personal views on the one hand, and on the other the absolutely valid norms and dogmas in the Catholic Church. As against this procedure we must with all energy insist that for the essential estimation of the Catholic Church only the dogmatic principles are of importance;" only dogmatic principles have "absolute value," all the rest has "but a relative significance."

Is this view of Ehrhard correct? By no means. The author overlooks an important point. The Council of the Vatican has indeed defined that the Pope has under certain conditions the same infallibility as the universal Church; but it in no way intended to limit the range of Catholic doctrinal authority to revealed truths proper. It rather insists that Catholics are bound to give their assent also to decisions of the Church concerning matters appertaining to or affecting revelation, though those matters be not found, strictly speaking, within the deposit of faith. (Sess. iii., c. 4.) The declaration of infallibility, therefore, has not had a "liberating" influence.

Already Pius IX. in his famous encyclical *Quanta cura*, of the 8th of December, 1864, declared in the most solemn manner to the whole Catholic world: "We can not pass over in silence the insolence and arrogance of those who, impatient of sound doctrine, affirm that one may without sin and without infringing in the least upon one's Catholic faith, refuse assent and obedience to the judgments and decrees of the Apostolic See., as long as

they do not encroach upon the dogmas of faith and morals. How much this doctrine is against the Catholic dogma of the plenitude of power . . . given to the Roman Pontiff by our Lord Jesus Christ, every one will readily understand."

In the Syllabus, which, together with the encyclical quoted above, was sent to all the bishops of the world, the Vicar of Christ condemned the following sentence :

"The obligation which strictly binds Catholic teachers, professors, and writers, is limited only to those things that by infallible judgment are proposed as dogmas of faith ; these alone must be held by all as true."

Leo XIII., quite in harmony with his predecessor, says : "In determining how far the limits of obedience extend, let no one imagine that the authority of the sacred pastors, and above all of the Roman Pontiff, need be obeyed only in as far as it is concerned with dogmas, the obstinate denial of which entails the guilt of heresy. It is not enough even to give a frank and firm assent to doctrines which are put forward in the ordinary and universal teaching of the Church as divinely revealed, although they have never been solemnly defined. Christian men have a further duty, —they must be willing to be ruled and governed by the authority and direction of their bishops, and, in the first place, of the Apostolic See." (*Sapientiae Christianae*, January 10th, 1890.)

The bishops of the province of Westminster, in their famous pastoral of December 29th, 1900, brand as characteristic of a Liberal Catholic that spirit "which strips itself of all instincts of faith and religious obedience, till scarcely any sentiment survives beyond the desire to avoid actual heresy."

That Prof. Ehrhard, with his proposed means of reconciliation —the limitation of doctrinal authority to strict dogma,—has switched into the track of so-called Liberal Catholicism, is proved by his view of the Syllabus (256): "The Syllabus does not at all possess the character of a dogmatical decision ; it is only of historical and temporary importance ;" and he characterizes it as "an act of self-defense on the part of ecclesiastical authority against the excessive attacks, upon the Catholic Church, of nineteenth century Liberalism. As the attack, so the defense was determined by the time and had the nature of a polemic dart."

Doubtless in this view the importance of the Syllabus is underestimated. Pius IX., in his encyclical *Quanta cura*, which introduces the Syllabus, voices very different sentiments : "In the midst of such perversity of opinion, we, mindful of our Apostolic duty and solicitous for our holy religion, for sound doctrine and the welfare of the souls entrusted to our care, and at the same time for the true welfare of human society, raise our Apostolic

voice and condemn, reject, and anathematize, in virtue of our Apostolic authority, all doctrines, singly and collectively, which are enumerated in this writing; and it is our will and command that all children of the Catholic Church likewise condemn, reject, and anathematize them."

Professor Schrörs, of Bonn, therefore, correctly says: "Ehrhard is too quickly done with the Syllabus. To deny to it absolutely the character of a dogmatical decision, and to attribute to it only an essentially historic and temporary importance, will not do." (*Theologische Revue*, 1902, No. 2, p. 62.)

If Dr. Ehrhard says that Leo XIII. himself has modified the Syllabus, let him but remember the words of this Pontiff in his encyclical *Immortale Dei* of the 1st of November, 1885: "Pius IX. has branded several of the errors most widely spread, and put them together, so that Catholics may have a guide through this flood of errors."

Considering the above-mentioned views of Ehrhard on the Syllabus, it is not surprising to hear him assert: "What holds good of the Pope, (that, excepting dogmatical decisions, all his activity has only a historical and personal character,) is even more true regarding the Roman prelates and congregations, and all the rest of the ecclesiastical authorities." (266.)

The bishops of the province of Westminster, on the other hand, enumerate among the false theories "advanced in the name of science, criticism, and modern progress," also the following: "That the Church's teaching should be limited to the articles or definitions of Catholic faith; that it is permissible to reject her other decisions, her authority and especially that of the Roman congregations."

But the book of Ehrhard bears other earmarks of so-called Liberal Catholicism. It rehashes, though with more moderation, the views and lamentations of Liberalism about the Middle Ages, especially against Scholasticism and the Inquisition, against the Index, against antiquated theology, against the Jesuits, the Syllabus, against Pius IX, etc., etc. Besides, we have here an overrating of modern civilization, especially of the results of science, of modern religious inwardness and similar things, of the daily pabulum offered by liberal newspapers and romances. The author does not shed a tear over the loss of the Papal States. Neither does he seem to fancy certain devotions and customs practised in the Church to-day. The powerful development of the papal central power since the middle of the XIX. century scarcely pleases him. "A more general summoning of laymen to ecclesiastical affairs and the extension of their rights, as being more in correspondence

with Church government," is brought forth as a requirement of the present time.

Some of those opinions are quite literally, almost all of them are implicitly, among the errors rejected by the bishops of the Province of Westminster in their pastoral on the Church and Liberal Catholicism. The theories that "the government of the Church should be largely shared by the laity, as a right," that "the more learned among the laity should rank as teachers and masters in Israel," that "it is permissible to criticize the devotions of the Church," are declared by this pastoral, so highly praised by the Sovereign Pontiff, as "errors which are attacks, more or less thinly veiled, upon the rights and liberties of the Church, which are to be met with among ill-instructed and Liberal Catholics."

Considering all this, we believe ourselves justified in declaring the work of Ehrhard a partisan pamphlet of Liberal Catholicism. Although we gladly acknowledge the good features of the book, and especially the good will of its author, we deplore its publication. "It is from seeds such as these (Liberal Catholicism)," in the words of the bishops of the province of Westminster, "that schisms and heresies arise, take shape and form. It is from the spread of such opinions by persons who have won a position in literature or in science, that the faithful begin to lose their holy dread of erroneous doctrines and false principles. Thus faith becomes tainted, moral virtue relaxed, and, in process of time, liberalism in religion invades the whole mind, until, like their leader, many of the faithful are thought to be alive, and they are dead."

He who reads the grand 'encyclicals of Pius IX. and Leo XIII. will find that those saintly men, from the eminence of the rock of Peter, have much better than any one else fathomed the world and the sufferings of modern society, the true and the false in modern civilization. Not until the modern world resolves to follow their inspired teachings, will the salvation of twentieth century humanity be assured.



The Knights of Columbus From a Financial Point of View.



COMPARISON of the returns made by the Knights of Columbus to the State insurance departments of New York and Massachusetts, as published in the official reports for 1901, shows such remarkable discrepancies that an explanation by the proper officers seems to be in order.

As evidence we here quote the figures for income and expenditures in parallel columns :

INCOME FOR 1901.	NEW YORK.	MASS.
Annual dues, per capita tax, etc	\$ 56,297.90	\$ 56,297.90
Assessments	348,176.38	345,176.38
Medical examiners' fees	2,090.50	2,090.50
Interest	20,287.96	20,287.96
Sale of supplies	3,697.45	3,697.45
Received from all other sources	1,247.03	247.03
Total	\$431,797.22	\$427,797.22
DISBURSEMENTS DURING 1901.		
Salaries and claims	\$234,000.00	\$234,000.00
Salaries of managers and agents	14,292.02	14,292.02
Salaries and other compensation of officers	13,243.37	13,243.37
Salaries and other compensation of office employés	4,023.53	4,023.53
Medical examiners' fees	2,402.00	2,402.00
Rent 883.75, adv. and printing 3,531	4,414.86	4,414.86
Legal expenses	2,009.55	2,009.55
Governing bodies	20,287.87	20,287.87
Payment on mortgage	3,000.00	
Supplies	6,113.91	6,113.91
All other items (for New York)	4,630.10	
All other items (for Massachusetts as follows: Postage, express, and telegraph, \$2,697.07; Insurance departments \$435; Incidentals \$498.03; total,		3,630.10
Expenses and management, \$74,417.21		\$70,417.21

The income account in New York shows \$3,000 more under "assessments" and \$1,000 more under "from other sources," making a difference of \$4,000. These \$4,000 figure in the New York report as "payment of a mortgage" \$3,000, and "all other items"

\$1,000, not shown in Massachusetts report, so that the New York report gives \$4,000 more to expense account than Massachusetts does.

That is certainly remarkable bookkeeping, and before commenting on such showing, explanations are invited.

Secret Catholic Societies.

THE *Wichita Catholic Advance*, in its edition of July 17th, had an editorial under the heading of "Secret Catholic Societies" that greatly resembled in style the famous prospectus of the Albertus Magnus College of Wichita, Kans.

The author starts with the words: "All heresies go in pairs." In proof he adduces: Arianism and Sabellianism, Nestorianism and Monophysitism, Pelagianism and Ultra-Predestrianirianism (whatever that may be), Caesarism and Lollardism and Waldensianism (this is a trio), Worldliness and Quietism, Bibliolatry and Anti-Biblicism, Rationalism and Traditionalism, Scepticism and Ontologism, Laxity and Rigorism. There is a grain of truth in putting these together, sufficient to startle the fellow-citizens of Carrie Nation and Mrs. Lease, the good-natured farmers of Sedgwick County, Kans.; but not enough to convince an educated reader of the analogy built up thereon, to-wit:

"Thus it is with the secret society question. Among those Catholics who are most bitter in their hostility to the Free Masons and the related societies equally condemned by the Church, there are many who, from an imperfect understanding of the grounds of their condemnation, (i. e., sectarianism, the blind oath, and in some countries virulent hostility to religion), denounce all secret societies as such, and consider the possession of grips, passwords, rituals and similar features a just ground for suspicion, even in the case of bodies, otherwise, of the most Catholic character."

Here we have at least two assertions that are absolutely and entirely gratuitous, viz., that many Catholics condemn all secret societies as such, and that some of the societies thus condemned have a "most Catholic character." There is secrecy and secrecy. Every family has its secrets which it guards from profane eyes; so have the State and Church. The old guilds had their secrets, which they jealously kept from outsiders, but not from the Church or the State; on the contrary, they submitted their rules

and by-laws to the approval of both. Do those societies, "otherwise of the most Catholic character," do so?

"All that is necessary to make a secret society thoroughly acceptable from a Catholic point of view," continues the writer, "even to the most exacting mind, is that it shall be composed exclusively of practical Catholics, and that its rituals and secrets shall be known and approved by the ordinary of the diocese in which it is found. Practically, the approbation of any bishop and the toleration of the local ordinaries are sufficient to exonerate any professedly Catholic society from a suspicion resting upon no more legitimate grounds than its possession of secrets and a ritual."

To which we would say, in the first place,—No so-called secret Catholic society has obliged itself to receive as members only practical Catholics. Next, the only so-called secret Catholic society of which we have particular knowledge, the Knights of Columbus, has not only not obtained the approval of the local ordinary in at least one case, but started branches in a diocese where the ordinary positively refused his approbation. Does that show practical Catholicity or a "most Catholic character"?

We should like to hear the answer of the *Catholic Advance* to these questions.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Church in Holland.—An American priest of Dutch extraction writes to THE REVIEW :

The *Ave Maria* says : "If Holland with a Catholic population of only 1,700,000, can maintain several Catholic dailies, surely this country ought to be able to maintain one. If not, then it is perfectly plain that the calibre of Dutch and American Catholics is somewhat different."

There is indeed a vast difference between the calibre of Dutch and American Catholics. In Holland one finds hardly a Catholic family that does not subscribe to one or more Catholic papers ; in our country (at least in many parishes) it is hard to find a Catholic who reads a Catholic paper at all, even at his neighbor's expense.

"The conditions in both countries are much the same," says the *Ave Maria*. True, both countries have a Protestant majority and a Catholic minority. But this is about all the analogy we can discover.

Our government in many respects is fair towards the Church ; but it can hardly stand a comparison with Holland.

The Catholic schools in the Netherlands receive almost as much from the State treasury as the public schools.

The Dutch school law says : "It is the duty of the teacher to instill into the minds of his pupils Christian and social virtues." Any religion can be taught in the public schools, provided no one's religious feelings are hurt. This provision, of course, makes religious instruction practically impossible, except in the two southern provinces, Noord-Brabant and Limburg, which are almost exclusively Catholic. In those two provinces many public schools are real Catholic schools. A crucifix hangs on the wall, prayers are said before and after class, catechism and bible history are taught, etc.; yet the teachers receive their entire salary from the government. They get nothing from the parents, except some presents, once in a while. The grateful Dutch Catholics respect a pious, competent teacher almost as highly as a priest.

* * *

In my last correspondence I wrote "several prominent Catholics receive communion every week." May I quote some striking examples ?

The district in which I am born is represented in the second chamber by a Catholic. When I was a student, I used to spend part of my vacation in the town where he lived. Every Sunday I saw this prominent statesman (he is still one of the leading members of the Dutch Parliament) approaching the Holy Table. And very rarely did he miss vespers in the afternoon.

It is about six years ago that Mr. Bahlman, another Catholic representative, dropped dead in parliament while speaking in defence of the Catholic party. His death was sudden and unexpected, but he was fully prepared to meet the Supreme Judge, for that same day he had received Him in holy communion. It was on a first Friday.

Indeed the calibre of Dutch and American Catholics is somewhat different.

* * *

In a note on "The Church in Holland" the *Ave Maria* remarks: "A notable feature of Catholicity in Holland is the perfect understanding and harmonious coöperation of the regular and secular clergy." It is this harmonious coöperation which makes the Church in Holland so strong. The average secular priest perfectly understands what the religious life means in the Church.

The perfect understanding also between the Christian parties (since the compulsory school law and compulsory military law have become facts) is an immense blessing for the country. If this union did not obtain, Liberals, Radicals, and Socialists would form the majority.

Controversies between Catholics and Protestants are, with rare exceptions, carried on in a spirit of charity.

The mixing with Protestants is a small danger to Holland Catholics, because they are well instructed in their religion. The children have to attend catechism for three full years after making their first communion. Besides, catechetical instructions are

given on Sundays at low mass, while the Gospel is explained at high mass.

Many societies, although under Catholic supervision, are not specifically Catholic. The Catholics however hold their own meetings and "Katholiekendagen."

I fully agree with the *Ave Maria* when it says: "The promising outlook for the Church in Holland and other European countries is a gratifying offset to the disasters with which she is menaced in France."

POLITICS AND SOCIOLOGY.

The Public Printing-Office and Government Ownership.—The United States government has built a printing-office, at a cost of several million dollars, having seven acres of floor space, which it gives rent free to the Public Printer. It furnishes him the capital and credit of the government with which to do business. It exempts all his stock in trade, machinery, and equipment from local taxation. And yet, according to the Washington correspondent of the *N. Y. Evening Post* (July 30th), private concerns, borrowing money from the banks to get along, and paying taxes, and hiring buildings, can underbid him always by 20 per cent. The Comptroller's opinion was that the Secretary of the Treasury, or any other cabinet officer, could not have his printing done anywhere else than by the Public Printer. This was the decision of Congress regarding the Census Office, and it doubtless cost the taxpayers not far from a million dollars.

In these days of agitation in behalf of government ownership of railroads, telegraphs, etc., of government building of war-ships in the navy-yards, of extensions of the postal service through parcels posts and postal banks, should not the advocates of these various steps rise to explain why the government conducts such business as it now does at a tremendous loss? They should also explain what advantage it is to the every-day taxpayer, who in his consumption of sugar, beer, tobacco, and distilled spirits, largely supports the federal government, to pay twice as much for things made by the government as for those which he can buy outside. And yet the special champions of the common people in Congress are always on the side of the government work. The government Printing-Office is a subject of frequent laudation in congressional debate. It is eulogized as the greatest printing-office in the world, when in reality it is a monument to the retrogression of the printers' art, under the lethargic influence of politics and patronage, including in these the necessary submission to trade-unionism. The government manager, under the implied threats of the labor unions, is seeking methods of avoiding, or at least delaying and postponing, economical methods. And yet many citizens think the government should run all or nearly all public enterprises. Perhaps it should, but the advocates of this innovation must not draw their arguments from such experiences as are already of record.

Catholic Journeymen's Unions in the Archdiocese of Cologne.—From the last annual report (April 1891-1902) we learn that the Kolping institutes, despite the many other benevolent institutions in the

Archdiocese of Cologne, Germany, are still on the increase. They number 72, two more than the year previous, with an active membership of 10,000. Besides these active members, as many honorary members belong to them. The attention paid to the moral and religious education of the members is particularly worthy of praise. The reports of the several branch unions unanimously laud the good attendance at the religious lectures (mostly apologetic, without any violent polemics). As attacks on the Catholic faith are very common in factories and workshops, nothing can be of greater value for the preservation and spread of religion than such instructions. The quarterly general communions of the journeymen were also well attended.

52 unions have regular technical and commercial courses, attended by 4,000 journeymen. All unions provide lessons for a more extensive development of the elementary branches, together with commercial book-keeping. Some give instructions in stenography, English, and French. Some of the larger unions, such as those of Cologne and Düsseldorf, have special trade-courses provided for their members. 14 unions had special courses in sociology during the year.

34 unions have their own houses (Cologne and Düsseldorf two each) in which 1400 journeymen find board and lodging and 10,242 travelling journeymen were taken care of gratis. 35 unions have mutual sick insurance, which, during the year, paid 16,249 marks in sick benefits. 43 unions have their own savings institutions with deposits amounting to 749,857 marks, of which 308,806 were made during the past year. 20 unions have well regulated labor bureaus, which procured 4,984 journeymen profitable employment.

Each union also has its own library. At Cologne, Mülheim a. Rh., and Bonn, the unions have a special fund to aid financially former members who have started in business for themselves. The amount of business transacted last year by these institutions amounted to 2,000,000 marks. Three other unions assist their members during the time of military service, several defray funeral expenses. Cologne, besides its two assembly-halls, has two houses for married journeymen, in which twenty families find a cheap and very sanitary lodging.

Thus the Kolping institutes of the Archdiocese of Cologne set a beautiful example of Catholic social activity. Too few are these institutes in the U. S. Yet the social need of just such institutes, not only for journeymen, but for Catholic workmen generally, is perhaps greater among us than in Germany. They are the very institutes recommended by Leo XIII. and more than once advocated by THE REVIEW.

LITERATURE.

La Nouvelle France, of Québec, begins, in its No. 8 (Aug. 1902), the publication of some "pages inédites" of Ernest Hello, contributed by the Abbé A. Damours, who was permitted to copy them from MSS. in possession of Hello's widow. We are glad to learn from M. Damours' letter of introduction that Hello is widely appreciated in Canada. Here in the United States only a few select minds know and love him.

MISCELLANY.

The Decline of the Religious Press.—Speaking of the change of editorship in the *Observer*, the N. Y. *Sun* recently (June 29th) remarked :

“The decline of religious faith, or of religious partisanship, together with the increasing preference of the religious public for so-called secular papers, has drained very much of the life out of them (the specifically religious journals). In the old days the *Observer* had two distinct departments, ‘Religious’ and ‘Secular,’ and so arranged that the paper could be sharply divided for Sunday and for week-day reading, respectively. In the one, the world to come was the theme, in the other, this world of fact and sense and self-seeking. In the search after lost prosperity several formerly religious newspapers, the *Independent* and the *Outlook*, for example, have cast off religion as a distinguishing feature and have become substantially ‘secular,’ with the little of religion they contain very much diluted and sugared to suit the more sceptical or purely æsthetic taste of this time. Generally, the appearance of the papers which still seek to justify their title as religious is not now suggestive of material prosperity. Nor does there remain to them more than a shadow of the powerful influence they once wielded in their churches.”

The *Sun* refers to the Protestant religious press in particular, but its remarks are general and apply to the Catholic as well. The Catholic religious newspapers have never been very prosperous materially, but there was a time when they wielded a powerful influence both within the Church and outside of it. We need only recall the names of Brownson and McMaster. There is not a single Catholic periodical published in the United States to-day that could compare in standing and influence with either the former’s *Review* or the latter’s *Freeman’s Journal*. The secular press has widely taken the place of the religious journals in our Catholic homes, and the quality of religion is degenerating correspondingly.

The Reason Why.—“Somebody wants to know,” says the *Southern Messenger*. “why it is that every city in this country can produce its quota of intelligent Protestants converted to the Catholic Church, whereas no place can show an array of well-instructed Catholics gone over to Protestantism? The answer is very simple. The doctrine of the Catholic Church is so lucid that no intelligent mind can refuse it acknowledgment. There will be as many converts as there are honest inquirers after the truth. As a rule, ignorant or unintelligent Protestants are not among the converts. On the other hand, you will not find any intelligent Catholic becoming a Protestant, because Protestantism conflicts with human reason. Catholics may, and often do, lose their faith, the gift of God, in punishment of their sins, but they prefer even infidelity to Protestantism. Protestantism can not gain anything by attracting the ignorant, the indifferent, or the vicious element from the Catholic Church.”

Why the *Sacred Heart Review* (of June 28th) reprints this religious balderdash is not easy to see. It ought to know a better

reason,—a reason given by the Savior Himself, when He said : “No one can come to me unless the Father draw him.” (John vi, 44.)

Surely, the Father will draw no one to Protestantism. Neither does human intelligence play any important rôle. The Scribes and Pharisees were no dunces, yet but few of them embraced the doctrine of Jesus, the doctrine of the Catholic Church.

Need For a New Honorary College Degree.—The *Springfield Republican* clamors for some other and more adaptable product in the degree line than the LL. D., which is so often used in mis-application, because no proper substitute for it exists. No end of men are made doctors of laws who could not teach law, either in a practical or honorary way, let alone both the civil and canon law, as was the original requirement and function.

What is needed is the degree of doctor of achievement, not exactly a mantle of charity, but a hood and gown that can be put upon men who do things, achieve distinction and large results in lines of effort other than philosophy, theology, law, music, literature, and the humanities. The doctorate of achievement would cover the accumulative accomplishment, and so provide a place for benefactors upon whom other degrees would rest with humiliating awkwardness. Here is not the least of the arguments in its favor, let it be said, when every college in the land confesses that its greatest need is money.

Has a Father a Right to Bequeath an Inheritance to his Children and Grandchildren on Condition that they Marry and Raise their Offspring within the Church?—The Supreme Court of Canada, *in re Renaud vs. Lamothe*, upholds the validity of such a stipulation. First because the Catholic Church is legally recognized in Canada, not as the State Church, but as an institution that may freely exercise its tenets, that may legally gather tithes, and, for the purpose of building churches, has a legally recognized right to place mortgages on the property of the parishioners, a privilege that no other religious body enjoys in any part of the British Empire.

Nor are such bequests against public order, because there is no law in all England or the Dominion forbidding them. What is adduced from the jurisprudence of France does not apply to the French law in Canada, since the new French law dates from 1789, whilst what is French law in Canada is the old French law, that agrees with the English law concerning the liberty of testating “without reserve, restriction, or limitation.”

Nay more ; by the Canadian law of 1801 even bastardy was no hindrance to be a devisee ; much less, therefore, could a condition such as here referred to, be an obstacle to the validity of a will. The Supreme Court unanimously confirmed the judgment of the lower courts and condemned appellant to defray the costs. (*Vide, La Semaine Religieuse de Montréal*, of June 9th.)



NOTE-BOOK.

After conducting the *New World*, "the official paper of the Province of Chicago," for eight and a half years with commendable zeal and such "prudence" as is essential in editing official organs, Mr. William Dillon has resigned the editorship and his resignation has been accepted by the Board of Directors. His successor is the Rev. Eneas B. Goodwin, who is said to be scholarly and very clever. As we have not read his occasional contributions hitherto published in the *New World*, we are unable to say whether he will bear out the promises of his admirers. At best, the editing of an organ is a thankless task, especially if said organ is owned by a stock company and managed by a board of directors, as the *New World* is. We think it is this experience rather than his "growing law practice," which moved Mr. Dillon, like his predecessor Mr. Hyde, to resign, and which will in all probability move the Rev. Mr. Goodwin to resign before a twelve-month is over.

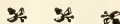


We should like to see a statistical account of the results in some of our large city parishes, of the practice of making young boys take the pledge at their confirmation. How many of the boys, approximately, keep this pledge? Is it true that the great majority of them do, and that the practice thus proves a blessing? Or are those right who allege that of these pledges, made at an age when the boys scarcely realize what they do, and made, moreover, under the stress of moral compulsion, few, very few are kept, and that the practice, being little more than a farce, ought to be discontinued?

Can any of our readers throw light on the subject?



Magistrate Dooley the other day sent Margaret Bernette to jail for ten days because she disturbed mass in St. Paul's Church, Brooklyn, on a Sunday morning, by stretching herself out in a pew and going to sleep.



"The Herodian government of France is tearing the infants of the people from the arms of their mothers, in order to sacrifice them to the exigencies of a cruel State; but the French Rachel does more than lament her little ones; she is fighting for them. We must not be carried off our feet with excitement over this sudden outburst of Herodianism in France." Thus the *Western Watchman*, Aug. 7th.

A certain portion of the Catholic element, which, we believe, is especially well represented in the *Watchman's* clientele, will never be carried off its feet because the infants of the people are torn from the arms of their mothers. More than one-fourth of the Catholic parishes of St. Louis have no Catholic schools. They graciously hand over their offspring to the State-school moloch. Ancient Herodianism sent the Holy Innocents straight up to Para-

dise; what we might call modern Herodianism, as practised especially in this country, needs a new name that will carry the perpetrators off their feet to knock some sense of duty into their heads.



The Chicago *New World*, in its account of the seventeenth convention of the American St. Caecilia Society, blandly queries (No. 49):

"How is it that in a small church like St. Mathias', located in a distant suburb (Bowmanville), we can hear the Gregorian chant sung in perfection, whereas in prominent churches of the large cities, where there are supposedly thoroughly equipped church musicians on the organ bench, we hear such murderous assaults on the spirit of plain chant and liturgy?"

The sorry condition of church music in most of our parishes, large and small, is due to ignorance and a lack of good will and the spirit of sacrifice; but mostly to ignorance.



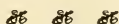
The question of establishing a Catholic daily newspaper was brought before the Chicago convention of the American Federation of Catholic Societies, and though the Federation, being itself still "too young and too weak," refused to take the steps suggested by the enthusiastic advocates of the plan, much sympathy was expressed, and Father M. Arnoldi is out with a second appeal, urging well-to-do Catholics to interest themselves financially in the proposed undertaking. The first Catholic daily, if the plans of its promoters do not miscarry, is to be published somewhere east of the Mississippi River (probably in Chicago) by a stock company, with shares at fifty dollars each.



If any further proof of the anti-Catholic tendencies of the present administration of the Philippine Islands were required, it is furnished by the reported forming of a new "creed" in opposition to the Catholic Church, with Governor Taft, Dr. Tavera, and Aguinaldo as "honorary" presidents of the organization and an excommunicated priest as "bishop"!!!

It is expected that Mr. Taft will decline the unsolicited "honor." This does not alter the fact, however, that some of the founders of the new movement are men who are in the pay of the U. S., who made the most noise regarding the reputation of the friars, and who are undoubtedly under the impression that their new "creed" will find favor in the eyes of the "powers that be" and will certainly advance the temporal interests of the people actively engaged in spreading the trouble, no matter what their fate in the hereafter may be.

What a fine illustration to Archbishop Ireland's recent remarks!



The real underlying motive of the anti-friar campaign is thus accurately described by Rev. Dr. Lambert:

The attempt to make friar synonymous with everything depraved in human nature aims at something more than discredit-

ing the members of the religious orders against which it is directed. The Catholic Church is the real objective point of attack. It is a repetition of the tactics which were adopted against the Jesuits when they fronted the so-called Protestant Reformation and stayed it in its full career of success in the northern countries of Europe. The enemies of the Church never forgave these soldiers of the cross for the decisive victories they won on that occasion. By spreading the most outrageous lies about the Jesuits they have imbued the Protestant mind with the belief that the sons of St. Ignatius are a species of social outlaws.

History repeats itself. After three hundred years the same methods are employed to lessen the moral influence of the friars that were resorted to in the case of the Jesuits. In the twentieth, as in the seventeenth century, it is hatred of the Catholic Church which prompts the malignant and unscrupulous attacks upon those who spend their lives in her service.



Rev. Joseph A. Thie writes to THE REVIEW :

Not long ago Father Henry G. Ganss defended Mr. Pratt and the Indian school at Carlisle, Pa., and lately he again posed as the champion of the administration at the Chicago federation convention.

Three weeks ago I spoke to Mother Catherine, superior of the Indian school at Odanah, Wis., and she complained most bitterly that every one of their Indian children who had attended Carlisle, returned as a perfect and irrevocable infidel. She said that the students there are compelled to attend three or four lectures on religion every week, and of these lectures the Indian students say that in all things the different denominations disagree, except in one, i. e., that the Catholic belief is all wrong. In every lecture one or the other point of Catholic doctrine is ridiculed, so that on the whole the impression is made that the Catholic Church is a society of knaves and fools.



What the gift of faith meant to that eminent convert, C. Kegan Paul, recently deceased, may be inferred from the following quotation from his *Reminiscences* :

"Sorrows have come to me in abundance since God gave me grace to enter His Church, but I can bear them better than of old, and the blessing He has given me outweighs them all. May He forgive me that I so long resisted Him and lead those I love unto the fair land wherein He has brought me to dwell ! It will be said, and said with truth, that I am very confident. My experience is like that of the blind man in the Gospel, who also was sure. He was still ignorant of much, nor could he fully explain how Jesus opened his eyes, but then he could say with unfaltering certainty : One thing I know, that whereas I was blind, now I see.



Such familiar English words as Keep, Kidney, and Kill, we note, baffle even the learned etymologists of the Oxford Dictionary.

Archbishop Ireland vs. Archbishop Ireland.



ARCHBISHOP IRELAND, preaching the other Sunday in the St. Paul Cathedral, urged his people to caution in their critical attacks 'on our government on the Philippine and other questions. He said, according to one of his organs, the *Catholic Citizen*, of Aug. 9th :

"The Apostle Paul gives this counsel: 'Not to be more wise than it behooveth the wise, but to be wise unto sobriety and according as God hath divided to everyone the measure of faith.'

"In the mind of the Apostle things most excellent, if made use of in undue measure and without proper regard to circumstances of time and place, change into things perilous and hurtful. And this is undoubtedly what is happening in the case of the fiery zeal of defense of Catholic interests which seems to be coveting an explosion at the present time among certain classes of American Catholics. The interests of the Church, it is said, are made to suffer at the hands of the government in its newly-acquired dependencies, and the call to arms is sounded from the rostrums of Catholic societies and through the columns of Catholic papers to the peril of the whole Catholic body, and, indeed, of the whole country. The moment has come to say to Catholics, be wise, be zealot unto sobriety and according as God has divided to everyone the measure of faith—and such is the counsel I take liberty to give to my hearers.

"Who are they, who complain and protest and call upon Catholics to be up and doing? Are they those who might claim to represent the Church in its general or even local interests? Has the Sovereign Pontiff spoken? Certainly he has not complained; rather has he been heard from in very different tones. Have the ecclesiastical authorities in the dependencies invoked our aid? In no instance have they so acted; when they have been heard from, as in the case of Porto Rico and Cuba, it was to tell us in the plainest words that they had no grievance, although from irresponsible sources it had been on several previous occasions dinned into our ears that the Church was robbed and persecuted in both those islands.

"Bishop Blenk of Porto Rico openly rejoices that the American flag rather than the Spanish guards his diocese; and the hierarchy in Cuba are thanking God that Church interests there were

(*The Review*, Vol. IX, No. 34. St. Louis, Mo., September 4, 1902.)

settled by the government of Washington before a Cuban parliament was allowed to sit down in Havana.

"The archbishops of the States meet together once a year in Washington—each one representing the whole hierarchy. It can not be said that they are heedless of the welfare of the Church, and yet they have sounded no alarm. Whatever complaints have been heard come from individual Catholics, or from societies of Catholics; in neither case is there warrant to represent others than the men themselves or the societies themselves who do speak.

"Catholics have in the past suffered much from calumny and distrust, and in their defense their appeal has been to fair play and to honest judgment. For the equitable treatment which they claim for themselves and their religious faith from their fellow-citizens and from the country, let them in their turn be high exemplars in their own dealings with their fellow-citizens and with the country.

"Most cautious at all times must Catholics in America be not to stir up latent prejudice and smothered animosities, of which, as experience teaches, there is no small share here and there in the community, and which but little provocation is needed to fan into fire and flame. Better often it is to endure some suffering than to give a pretext for opposition and social turmoil.

"Nor is public agitation necessary in America to redress grievances, if grievances do exist. In no other country is there a government so fair-minded, so impartial, so willing to treat all classes of citizens with absolute justice as that with which we are blessed in America.

"And let Catholics be careful lest by imprudent agitation and repeated mistrust of the government of America, they instill into the minds of many of their fellow-citizens the notion that as Catholics they are disposed to form themselves into a people apart from, ever dissatisfied with America and its institutions, ever ready to complain, ever anxious to find a plea upon which to rest their murmurings. The Catholic body will never prosper in America unless it be thoroughly imbued with the spirit of the country.

"As to matters in the Philippine Islands, we can not discuss them. They are, for the time being, put beyond our reach, since they are the subject of negotiations between the government of America and the Sovereign Pontiff. To take at the present such matters into our own hands would be to mistrust the wisdom and good-will of the Sovereign Pontiff, and of this, loyal Catholics should not be capable; it would be to treat with discourteous ingratitude the administration in Washington, and this, as true

Americans, Catholics will not permit themselves to do. The logic of the situation pointed to a mutual conference between the head of the Church and a representative of the State.

"Leo XIII. saw this. Theodore Roosevelt saw this. Leo took the initiative, proposed the conference and asked the government to expose frankly and thoroughly its views; the President and his advisers accepted the proposal. What more could have been done by the administration to prove its good-will and its sense of justice?"

* * *

The best criticism and refutation of this remarkable "sermon" will be found in a certain book entitled 'The Church and Modern Society,' by the same Most Reverend Archbishop Ireland, and in the Introduction to Fr. Elliott's Life of Father Hecker, also written by His combative Grace of St. Paul (pp. xv-xvi.)

We will quote only a passage from the first-mentioned book :

"I repeat, 'For thy soul fight for justice, and even unto death strive for justice!' Earnestness is the virtue of the hour. It is the characteristic of Americans in things secular; it should be their characteristic in things religious. Let Catholics elsewhere, if they will, move on in old grooves, and fear lest by quickened pace, they disturb their souls or ruffle their garments. *Our motto be: 'Dare and do.'* Let there be no room among us for the lackadaisical piety which lazily awaits a zephyr from the sky, the bearer of efficacious grace, whilst God's grace is at hand entreating to be made efficacious by our own coöperation. We must pray, and pray earnestly, but we must work, and work earnestly. We fail if we work and do not pray; and likewise we fail if we pray and do not work, if we are on our knees when we should be fleet of foot, if we are in the sanctuary when we should be in the highways and market-places.

"Earnestness will make us aggressive. *There will be among us a prudent but manly assertion of faith whenever circumstances demand it, and a determination to secure to Catholics rightful recognition, whether in private or public life.* We shall see our opportunities to serve religion, and when we have discovered them, we shall not pass them by unheeded. *We are often cowards,* and to cloak our cowardice we invoke modesty and prudence, as if Christ had ordered us to put our light under the bushel. *If the Church is slighted or treated unfairly, we complain—we are admirable at complaining—but we do not stir to prevent injustice in the future. There is a woeful lack of Catholic public spirit.* We are devoted to religion on Sunday, or when we are saying our morning and evening prayers. In the world's battles we seem to lose sight of our faith, and our public men are eager to doff all Catholic vesture. *In Am-*

erican parlance—let us go ahead. What if at times we do blunder? Success is not the test of valor or merit. The conservatism which wishes to be ever safe is dryrot. Pay no attention to criticism; there is never a lack of it. It usually comes from men who are do-nothings, and who rejoice if failure follows action, so that they may have a justification for their own idleness. Do not fear what is novel, provided principles are well guarded. It is a time of novelties, and religious action, to accord with the age, must take new forms and new directions. Let there be individual action. Laymen need not wait for the priest, nor priest for bishop, nor bishop for pope. The timid move in crowds, the brave in single file. When combined efforts are called for, be ready to act and prompt to obey the orders which are given; but never forget that vast room remains for individual action.—“The Church and Modern Society,” pages 70-72. (Italics ours.)

The American Catholic Union.

FOR some time we have been receiving the *A. C. U. Bulletin*, official organ of the American Catholic Union, a new mutual insurance society doing business in Philadelphia. We take this as an invitation by the officers to pronounce an opinion on their undertaking, which is very pretentious, as the *Bulletin* frequently prints such remarks as the following in its latest number:

“The Plan or Table of Rates in use by the American Catholic Union, will stand the most searching scrutiny and comparison, its practicability will be admitted, being one of the best in use by any Fraternal organization, it is a conservative valuation of the cost of insurance, providing a sufficient amount to meet claims as they arise and establishing a Reserve Fund which is a guarantee that their premiums will remain level throughout the life of the insured, that there will be no increase either in the amount or number of their premiums, and an assurance to a certainty that their protection will cost no more in their advancing years than at the time of entry. A table of rates guaranteeing all of this, should commend itself to all those in need of insurance, and members when soliciting their friends to become members, should have no hesitancy in proclaiming this as the best and most successful plan in use.”

Our insurance expert has examined into the status of the society, and here is his report:

The American Catholic Union commenced business in Philadelphia in January, 1900. According to the Pennsylvania Insurance Commissioner's report, it collected from members :

In 1900, \$19,966.79	paid for losses	\$ 6,515,	expenses	\$ 4,293.00
In 1901, 27,925.46	“ “ “	10,500,	“	11,279.17

Total, \$47,892.25	Losses, -	\$17,015	Expenses, \$15,572.17
To which expense figure should be added,	-	-	995.82
carried forward for expenses under liabilities, making	<hr/>		
total cost of management for two years,	-	-	\$16,567.99

almost 35 per cent. of the contribution by members.

In 1900, all told, 1,032 people joined the society, of whom 6 died and 131 withdrew, leaving 895 members on the 31st of December, 1900. During 1901 only 585 more men could be induced to enroll themselves, while 11 died, and 191 more retired, so the membership stood at 1,278 at the close of the year. Taking the average time of membership as probably less than one year, the mortality shown seems to be rather heavy for a new society in the second year of its existence.

On January 1st, 1901, the "Union" had \$9,727.31 in funds on hand and reports as interest income for the whole year \$268.20, although the cash account increased to \$16,352.57. on December 31st, 1901. As there is no interest "accrued" marked under assets in the report, it is reasonable to suppose, that \$268.20 represents the total earnings for that year. This amounts to less than 3 per cent. for the funds carried over from the previous year, not to mention the accumulations since that date.

The published premium rates are rather high for a concern working under the assessment laws, but not high enough to provide for the full reserve required under the "old line" system. It is very regrettable that here is another "mutual" started which naturally will interfere with the progress of already established companies on a similar basis, only to share their unavoidable fate of being compelled either to change rates or decrease benefits, not to mention a possible winding-up at a time when most members can ill afford to lose their insurance or the money already invested.



The Ecclesiastical Review and the Friars.



IN its issue of August 1st, 1902, page 205, the *Ecclesiastical Review*, an otherwise excellent periodical, treats on the "Friars Question" and condemns the religious in the Philippine Islands in the strongest terms. In the language of the *Review*, they are "moral ruins," which it is no gain to try to whitewash, and "decayed material" which must be cast out of the Church.

This means that the Friars are utterly corrupt, rotten to the core. Is that not a most sweeping and crushing verdict? Could the Katapunan, the well-known Masonic society in the Philippine Islands, ask for a more unmitigated condemnation? How does the *Ecclesiastical Review* know that the Friars are "ruins" and "decayed material"? Who informed it that they are utterly and hopelessly corrupt?

"Rome," says the *Review*, "is in possession of the facts." Very true; yet, what did Rome answer the Taft Commission concerning the accusations brought forth against the Friars? It said: "It has been proved that all the accusations made against the Friars are partly false, partly exaggerated, and partly inexact."

Does the *Ecclesiastical Review* not flatly contradict Rome? Rome knows nothing of "moral ruins," nothing of "decayed material." Rome declares that the accusations are "partly false, partly exaggerated, and partly inexact;" and the *Ecclesiastical Review* by its crushing condemnation declares they are all true and well-founded.

The moral standing of the Filipinos should have taught the *Ecclesiastical Review* the falsity of its statement concerning the Friars. According to the testimony of Protestants, even of ministers, the Filipinos are a moral and virtuous people, who, before the arrival of the Americans, knew nothing of houses of ill-fame. The Friars were their teachers and educators. How could these "moral ruins," "decayed material," as the *Ecclesiastical Review* is pleased to call them, raise up a moral and virtuous people? Can immorality beget morality, and vice virtue? Can the Devil make saints? Was it ever heard that the northern blizzard made the lands it swept teem with the floral wealth of spring, or caused the tender lily to bloom with sweet fragrance? The crushing condemnation hurled against the Friars by the *Ecclesiastical Review*, is, therefore, utterly unjust and calumnious.

A Fighting Editor.



MORE interesting even than the first volume of Louis Veillot's Life, by his brother Eugène, is the second, comprising the years 1845-1855. It is also more consoling for the Catholic editor of to-day, because, while it shows him what tribulations he may expect in the fulfilment of his duty, it also points out some of the consolations that await him. We shall try in a series of articles based upon this second volume, to show how Louis Veillot had his share of both.

I.

L'Univers in 1845 had been saved from bankruptcy by the money of M. Taconet and the pen of Louis Veillot. From 1500 subscribers it had risen to 6,000. The Catholic party in France was represented among the bishops by Msgr. Parisis, Bishop of Langres, among the laymen by the Count de Montalembert, and in the press by Louis Veillot. The chief question agitating public opinion was the liberty of teaching, which had been destroyed by the monopoly of the University. The enemies of religion, finding little encouragement among the people, sought to rouse interest by fierce attacks upon the Jesuits and other religious orders. Louis Veillot in turn fiercely attacked them and had the misfortune of displeasing Montalembert, who, outside of principles, was very changeable, so much so that Guizot said of him that he "changed even from a fixed idea." Montalembert wrote to Louis Veillot that he ought to have some authorized and well posted assistant to aid him in editing the *Univers*. Veillot replied, anybody was welcome who could improve the paper. He had already forgotten his reply, when one day Taconet excitedly told him that a committee had been appointed to take charge of the journal without consulting him, the chief proprietor, or the editor-in-chief.

The personnel of this committee was brilliant and manysided: Montalembert; the Abbé Dupanloup, then Superior of the Petit Seminaire of the Diocese of Paris; the Dominican Father Lacordaire; the Jesuit Père Ravignan, and, finally, M. Lenormant, Professor at the Sorbonne. Montalembert was ostensibly at the head, but he was pushed by the very agile Abbé Dupanloup. The other members were more or less ciphers. Foisset, a renowned lawyer and writer, fearing trouble, wrote to Louis Veillot, requesting him to act like a Christian and give in as much as he could; whilst at the same time he urged Montalembert not to ask too much. Veillot replied that he was ready to accept a

chief, yea, to resign, if necessary ; but that as long as he was responsible, he intended to remain his own boss.

Meanwhile Taconet had appeared before the Committee of Five and was notified, first, that the *Univers* thereafter should be edited by the Committee of Five, and, secondly, that a chief editor was to be appointed, who was not to write at all but simply to give to the paper its direction. To another meeting of the committee, at the request of Taconet, Louis Veuillot was personally invited. Of that meeting he himself writes : "Every body received me with open arms. They had nothing to complain of but the form. I knew better and kept quiet. Father Lacordaire unfolded a very beautiful but also very chimeric plan. Lenormant was not there. The meeting was adjourned till evening to catch Lenormant at home, as he could not be reached otherwise. There trouble followed trouble. Lenormant did not wish any publicity ; nor did Ravignan ; Dupanloup had nothing to say ; Lacordaire went home dissatisfied. The meeting was adjourned for eight days."

The expected new editor-in-chief had not even been mentioned. Meanwhile it occurred to Taconet that he had some property, and Louis Veuillot some personal rights that ought to be respected, and both resolved to resist the demands of the self-constituted committee. Before the next meeting, however, a letter from the Archbishop of Paris arrived, containing an undeserved attack upon the *Univers* and especially on Louis Veuillot. Publisher and editors thought the Archbishop was misinformed and sought an audience, that was readily granted. When the Archbishop had heard their side, he professed great astonishment about the doings of M. Dupanloup. To give him every reasonable guaranty with regard to the conduct of the paper, Taconet and Veuillot proposed always to consult a priest of his confidence and never to touch the affairs of his Diocese. He acquiesced. The following day they decided to have an advisory committee, in which even Montalembert should have a place, should it please the Archbishop. That committee fell through just like the first. Yet Montalembert and Dupanloup were determined to do something. Louis Veuillot decided to retire. Taconet had tried to engage M. de Coux ; but M. de Coux was *persona ingrata* ; hence the committee sought to get rid of both Veuillot and Taconet. To Foisset, Veuillot wrote : "I had given my life to the work and M. Taconet his money ; we deserved a better treatment. . . . I will never consent to be anything but second editor if M. de Montalembert is first. . . . M. de Montalembert should be the general, but where he is general, I wish to be only a volunteer."

Besides the questions of principle, practicability, and personal honor, there was for Taconet another, that of property.

Melchior du Lac, then a Benedictine novice, but a constant contributor to the press, visiting Paris for some family reasons, approached Montalembert and asked him with what right he thus interfered? "With the right of the mightier," cried out Montalembert, mad with rage. "That right is exercised in the corners of wild forests," replied du Lac and left, Montalembert showing him the door.

Taconet, hearing of this stormy conversation, resolved to have nothing more to do with the self-appointed and autocratic Committee of Five.

When these underhand machinations became known, public opinion condemned the Committee of Five, and Louis Veuillot came forth from the struggle stronger than ever.

[*To be continued.*]

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Recent Roman Decisions.—According to a note making the rounds of the Catholic press, the Sacred Congregation of the Propaganda has transmitted to the Bishop of Ogdensburg a decision of the Sacred Congregation of Rites, stating that titular feasts of churches throughout the country may not be transferred to the Sunday following, without a special indult to that effect from the Holy See. We have not yet seen the authentic text of this decision.

The thoroughly reliable *Revue Ecclésiastique*, of Valleyfield, publishes in its No. 4 the text of two decrees of the Sacred Congregation of Rites,—the one a decision given in 1879 at the request of the Bishop of Newark, declaring the use of gas lights on the altar proper, even where the required number of wax candles is employed, as forbidden; and the other a new one, based on the former, declaring, in reply to a *dubium* of the Bishop of Nachitoches, that the prohibition holds good also with regard to electric lights.

The Variations of Methodism.—There is a feeling on the part of many Methodists that their church is not what it used to be. A Mr. Munhall is quoted in the *Chicago Tribune* (Aug. 24th) as saying: "Thousands of Methodists are courting the world and conforming to its fashions"; "they have put steeples on their churches"; "they have brought choirs into their services"; "they have lost faith in the Bible."

The observer, not a Methodist, has probably noticed that in at least three respects the Methodist sect is changing. There is a tendency toward indulgence in amusements which used to be dis-

countenanced; there is a tendency toward the introduction of ceremonies which used to be regarded as vain pomp and repetition; there is a tendency toward a neglect of "conversion" and "the witness of spirit." As conservative Methodists would say, the church is now eaten up with worldliness, ritualism, and liberalism. There has been a change in manners, in worship, and in theology.

In manners, it may be enough to recall the action of the last general conference committee in recommending the removal of the rule condemning "dancing, playing of games of chance, attending theatres, horse races, circuses, dancing parties, or patronizing dancing schools." In worship, would it be possible for the prairie Methodist of fifty years ago to find much to his taste in the service of certain city Methodist churches, where the worshiper never kneels, seldom stands, and is in most respects indistinguishable from an auditor at a lecture or concert? In theology, how many present-day Methodists ever follow the custom of the original Wesleyans and testify publicly to their having been born again into the kingdom of God? Yet if Methodism stood for anything it stood for just that.

Variation is essential to Protestantism.

EDUCATION.

The Philosophy of Correction.—Not all twentieth century pedagogs are sentimental nincompoops. Listen to this apologia for the rod by one of them:

Among the many things that are good for children and that parents are in duty bound to supply is—the rod! This may sound old-fashioned, and it unfortunately is; there is a new school of home discipline in vogue now-a-days.

Slippers have outgrown their usefulness as implements of persuasion, being now employed exclusively as footgear. The lissom birch thrives ungarnered in the thicket, where grace and gentleness supply the whilom vigor of its sway. The unyielding barrel-stave, that formerly occupied a place of honor and convenience in the household, is now relegated, a harmless thing, to a forgotten corner of the cellar, and no longer points a moral but adorns a wood-pile. Disciplinary applications of the old type have fallen into innocuous desuetude; the penny now tempts, the sugar candy soothes, and sugar-coated promises entice when the rod should quell and blister. Meanwhile the refractory urchin, with no fear to stimulate his sluggish conscience, chuckles, rejoices and is glad, and bethinks himself of some uninvited methods of devilment.

Yes, it is old-fashioned in these days to smite with the rattan as did the mighty of yore. The custom certainly lived a long time. The author of the Proverbs spoke of the practice to the parents of his generation, and there is no mistaking the meaning of his words. He spoke with authority, too; if we mistake not, it was the Holy Ghost that inspired his utterances. Here are a few of his old-fashioned sayings: "Spare the rod and spoil the child; he who loves his child spares not the rod; correction gives judgment to the child who ordinarily is incapable of reflection; if the child be not chastised, it will bring down shame and disgrace

upon the head of its parent." It is our opinion that authority of this sort should redeem the defect of antiquity under which the teaching itself labors. There are some things "ever ancient, ever new"; this is one of them.

The philosophy of correction may be found in the doctrine of original sin. Every child of Adam has a nature that is corrupted; it is a soil in which pride in all its forms and with all its cortège of vices takes strong and ready root. This growth crops out into stubbornness, selfishness, a horror of restraint, effort and self-denial; mischief and a spirit of rebellion and destruction. In its native state, untouched by the rod of discipline, the child is wild. Now, you must force a crooked tree to grow straight; you must break a wild colt to domesticate it, and you must whip a wild boy to make him fit for the company of civilized people. Being self-willed, he will seek to follow the bent of his own inclinations; without intelligence or experience and by nature prone to evil, he will follow the wrong path; and the habits acquired in youth, the faults developed he will carry through life to his own and the misery of others. He therefore requires training and a substitute for judgment; and according to the Holy Ghost, the rod furnishes both. In the majority of cases nothing can supply it.

This theory has held good in all the ages of the world, and unless the species has "evolved" by extraordinary leaps and bounds within the last fifty years, it holds good to-day, modern nursery milk-and-honey discipline to the contrary notwithstanding. It may be hard on the youngster—it was hard on us—but the difficulty is only temporary; and difficulty, some genius has said, is the nurse of greatness, a harsh nurse, who roughly rocks her foster-children into strength and athletic proportions.

The great point is that this treatment be given in time, when it is possible to administer it with success and fruit. The ordinary child does not need oft-repeated doses; a firm hand and a vigorous application goes a long way, in most cases. Half-hearted, milk-and-water castigation, like physic, should be thrown to the dogs. Long threatenings spoil the operation; they betray weakness which the child is the first to discover. And without being brutal, it is well that the chastisement be such as will linger somewhat longer in the memory than in the sensibility.

The defects that deserve this corrective especially are insubordination, sulkiness, and sullenness; it is good to stir up the lazy; it is necessary to instill in the child's mind a saving sense of its own inferiority and to inculcate lessons of humility, self-effacement, and self-denial. It should scourge dishonesty and lying. The bear licks its cub into shape; let the parent go to the bear, enquire of its ways and be wise. His children will then have a moral shape and a form of character that will stand them in good stead in after life; and they will give thanks in proportion to the pain inflicted during the process of formation.

SCIENCE AND INDUSTRY.

Modern Inventions Foreshadowed by a XIII. Century Monk.—Roger Bacon, a Franciscan monk of the XIII. century (1214-1294), fore-

shadowed some of the most important inventions of the present day. "For navigation," he wrote, "machines can be constructed, by means of which the largest vessels, guided by the hand of one man, may traverse rivers and seas more rapidly than if they were propelled by many oarsmen. It is also possible to make horseless wagons which run with immense speed. It is feasible to build a scaffold in which a man sits and, by means of a lever, moves artificial wings, carrying him through the air like a bird. An instrument three digits in length and of equal width will suffice to lift enormous weights and to free prisoners, by permitting them to scale the greatest heights. There is another means whereby a single hand can pull huge masses, notwithstanding the resistance of a thousand arms. Men will also make machines enabling a diver to descend to the bottom of the sea without danger. Art has its thunders, which are more formidable than those of heaven," etc. (De secret. operib. artis et naturae; quoted by Plassmann, Schule des h. Thomas, I, 158-9.)

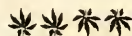
The Scholastics did not have the wonderful instruments and appliances of modern science; but they had the principles on which our phenomenal inventions are based. (Cfr. also: Albertus Magnus, De mineral., l. iii.)

A Mediaeval Megaphone.—A curiosity of great antiquity is still to be seen within St. Andrew's Church at Willoughton, near Gainsborough, England. This is a quaint speaking-trumpet with an obscure early history, dating back to the times of the Knights Templars. The *St. James Gazette* describes it as resembling a French horn in shape, and more than five feet long, having a bell at the end of the graduated tube. It was formerly six feet in length, but is now telescoped at the joints where the metal has apparently decayed. Tradition declares it was formerly sounded from the tower to summon aid in case of need, as, when blown at a height, the weird deep notes the trumpet produced could be heard a great distance away in bygone days. It is believed that this curious instrument has often been used to call together the villagers, thus dispensing with the usual bell, and to give additional power and strength to the choir, being then probably used by the chief singer, as the trumpet intensifies vocal sound to a marked degree.

LITERATURE.

Forty-five Sermons Written to Meet Objections of the Present Day. By Rev. J. McKernan. 290 pages; 12°; cloth. Price \$1. Pustet & Co., New York and Cincinnati.

Bishop McFaul, in his introductory letter, says of these sermons that they "are excellent." We presume his meaning to be that they make excellent reading. To the busy priest who would utilize them, we have to say that memorizing them is hard. Each sermon contains a disposition, but it takes study to find it. The author would do well to indicate it by marginal notes in small print, to make the work more useful to his confrères.



MISCELLANY.

A Sorry Catholic Newspaper.—The *Denver Catholic* published in its No. 22 the subjoined editorial note :

"Father Morrissey, editor of the *Intermountain Catholic*, paid our office a visit this week. Father Morrissey was on his way to Wyoming in the interests of his paper. The reverend gentleman is doing excellent work in keeping the *Intermountain* on a high plane of literary excellence."

We can not let such fulsome puffery pass without a word of protest. It is disappointing to learn that the *Intermountain Catholic* of Salt Lake is edited by a priest; for both from a literary and a theological standpoint it is undoubtedly one of the worst edited Catholic weeklies on this whole terraqueous globe. The other day, when the Elks were about to hold a carnival in Salt Lake, this priest-editor greeted them, or allowed them to be greeted in his paper, as follows :

"Next week will present a strange freak in human nature. It will show up some thousands of men who are all united in the belief that this old world of ours is a pleasant world; that people are happier as they make others happier, and it is our duty to be cheerful and laugh, not only with your mouth, but your eyes. This is the reason why the Brotherhood of Elks are called 'the best people on earth.' So they are."

Which caused even the mild-mannered scribe of the *Baltimore Catholic Mirror* (Aug. 23rd) to remark that while "the grammar suggests that the above was written by the office boy," "the sentiment expressed might reasonably come from a printer's devil, but not from the editor of a Catholic paper."

It is indeed by no means edifying, it is positively scandalous for Catholics to be informed that "the best people on earth" are the members of an organization that, in the words of the *Mirror*, "appropriate to its title, exemplifies a benevolence and good-fellowship, which, however charming, savors strongly of animalism. The street fairs which the Elks have given in many sections of the land, under one name or another, have been disgusting exhibitions, in several places calling for the condemnation of the Catholic bishop and press. An order of this character deserves no commendation at the hands of a Catholic journal and should receive no attention, save such rebuke as it may merit."

This commendation of the Elks is not an accidental blunder, but it is thoroughly characteristic of the ordinary conduct and tendency of the *Intermountain Catholic*, which does not even stop at reproducing from infidel newspapers, scandalous canards about the Vatican and the Church in general. If Father Morrissey is responsible for these things—and he must be since he is the editor—any Catholic paper that praises his journalistic work, instead of severely criticizing and condemning it, makes itself the abettor of a public scandal and a nuisance.

We hear much about the great good that Catholic newspapers do. Mr. Jeffries has shown in these columns long ago that this good in a number of cases consists in the financial returns they bring to their owners and is greatly outweighed by the serious injury they inflict upon the faith and morals of their readers. It were better some of them were at the bottom of the great Salt Lake.

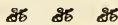
Why Corn is King.—Democratic Americans have an outspoken predilection for words denoting royalty and apply them to what they deem first in any class. Thus the saying, "Corn is king," means that maize is the first of all cereals. And there are good reasons for it. No cereal in all its parts offers so many advantages as Indian corn. From its grain are made some thirty odd products: Six kinds of mixing glucose, used by refiners of table syrups, brewers, leather manufacturers, jelly makers, fruit preservers, and apothecaries; four kinds of crystal glucose, used by manufacturing confectioners; two kinds of grape sugar, used by brewers principally and tanners; anhydrous sugar, used by ale and beer brewers and apothecaries; pearl starch, used by cotton and paper mills; powdered starch, used by baking-powder manufacturers, cotton and paper mills; refined grits, used by brewers instead of brewers' grits; flourine, used by flour mixers without detriment; four kinds of dextrine, used by fine fabric, paper-box, mucilage and glue manufacturers, apothecaries and many others requiring a strong adhesive agent; corn oil, used by table oil mixers, lubricating oil mixers, manufacturers of fiber, shade cloth, paint and similar industries where vegetable oils are employed; corn oilcake, used in gluten feed, chop feed and gluten meal for cattle feeding purposes; rubber substitute, used in the place of crude rubber; corn germ, from which oil and cake are obtained; British gum, a starch which makes a very adhesive medium, used by textile mills for running colors, as well as by textile manufacturers who require a very strong adhesive medium that contains no trace of acid; granulated gum, which competes with gum arabic and is used successfully in its place; distilled spirits, used in the manufacture of smokeless powder; oil used in the manufacture of bourbon whiskey; alcohol for commercial uses in the manufacture of cologne, spirits, and high wines; cornmeal for food purposes; corn down, the brown husk or outer coating next the cob, used in the manufacture of mattresses.

Of equal importance and value is the stalk. Following is a partial list of the products now being manufactured from what has been considered only a live-stock ration of but small value: Cellulose, for packing cofferdams of battleships, preventing them from sinking when pierced by balls or shells; pyroxylin varnish, a liquid taken from cellulose, the use of which is practically unlimited; cellulose for nitrating purposes, smokeless powder, and other high explosives for small and great arms; cellulose for packing, being a most perfect non-conductor against heat, electricity, jars or blows; paper pulp and various forms of paper alone and mixed with different grades of paper stock; live-stock food from fine ground outer shells and joints; leaves and tassels made into shredded baled fodder; mixed feeds for live-stock, for mixing with blood, molasses, distillery and glucose refuse, sugar beet pulp, apple pomace, etc.; poultry foods of two types.

Lastly, the cob is converted into several articles of commerce. Aside from being pressed into service as an emergency cork, its chief use is the manufacture of pipes, known to the trade as "Missouri merschaums." Three tons of cobb are equal to one ton of hard coal, and the ashes are easily converted into potash. This is the experience of people living on the prairies of the West, where they have found them a valuable substitute for wood and coal.

NOTE-BOOK.

The teaching of the ancient Gaelic tongue as a branch of learning in the Catholic University is a very proper and hopeful undertaking. It is otherwise with the purpose of the Gaelic League, which we infer from recent remarks of Father Yorke, to revive the Gaelic tongue in America, by making it virtually compulsory in the parochial schools of English speaking Catholic congregations. As well might those Utopian patriots bid Niagara flow to the South. The Gaelic language died in the land of the Gael. It will not be revived upon soil where 70,000,000 people speak other, living tongues and read 10,000 journals in whose columns a Gaelic character never appears, and where it would be no more understood than an Egyptian hieroglyphic. Scholars and antiquarians may revel in the beautiful literature of ancient Erin. It is their privilege and their delight. But, if the sons and daughters of the Gael in America are to enjoy the fruits of their scholastic labors, their time must be spent in the study of English and branches set forth in English dress. Nine hundred and ninety-nine out of every thousand of Irish-Americans have neither the time nor the opportunity to study the hopelessly dead tongue of their ancestors. This may not be high chivalry, but it is hard sense, and the more of that blessed commodity can be instilled into the minds of the young Celts of America, the nearer will they be to the van in this progressive age and country. If they are to be handicapped from very childhood by being forced to learn a language which their ancestors did not succeed in preserving from hopeless decadence, they are indeed to be pitied. They will be outstripped in the race by others who have not to bear such idle burdens.



A reverend correspondent sends us this note :

A Protestant weekly, *Een Stem des Volks*, published at Grand Rapids, Mich., says :

"In Korea, the Methodists have trouble with the government. If they should have to leave, it will be considered as a persecution. Why can not we say the same of the friars?"

Is not that an honest, noble Protestant? He also condemns the "wrong deeds" of Archbishop Ireland and is "glad to see that so many priests and laymen of the Catholic Church oppose him."

"We appreciate the Catholic Church," he says, "because she still teaches the fundamental doctrines of Christianity; the divinity of the Church, the existence of heaven and hell, etc." "Protestantism is getting weak, because it rejects the fundamental teachings of Christ."



We have a query from Rev. P. Philip Ruggle, O. S. B.:

"European papers give the following despatch: 'Rome, August 8th. Dispensation from abstinence on Friday, August the fifteenth, has been granted by the Holy Father for all Catholics.' How is it that such dispensations do not come to the knowledge of the Catholics of the United States through the Catholic press?"

We of THE REVIEW did not mention the dispensation because we had no *authentic* information of it till it was too late. But even if we had published it, would the faithful have been free to make use thereof, even without episcopal promulgation?

When the editor of the *Courrier de Bruxelles* answered this question in the negative, he received a letter from an eminent Belgian canonist, calling his attention to the fact that his thesis opened the gate for the most pernicious errors of Gallicanism. According to this theologian, any general decision of the Holy See, published by reliable Catholic periodicals, is binding upon those who thus become aware of them; and any dispensation so published can be safely made use of, unless its publication is expressly made dependent upon the action of the local ordinaries.

It is doubtful though, even if the justice of this contention be conceded, whether the publication of any Roman document in our notoriously unreliable Catholic weekly press would suffice to justify the laity at large in considering themselves *luta conscientia* dispensed, e. g., from a grave obligation of fasting or abstinence.



A Minnesota clergyman writes us :

"What does THE REVIEW think of a parish of the Roman Catholic Church in which one of the trustees belongs to the Modern Woodmen and the other is not only a Modern Woodman but a Good Samaritan besides? Is it not a fruit of Liberalism or the Americanism condemned by Leo XIII.?"

Most undoubtedly it is.



The Rev. John Kubacki sends us a clipping from the *Chicago Chronicle* of August 18th, containing an account of a "pilgrimage" from Kalamazoo, Mich., to the imitation Lourdes grotto recently erected at Notre Dame, with a few very bitter remarks in criticism.

"A 'pilgrimage' to a whole in the ground," he says, "built designedly to attract unthinking sillydom! The grotto is only six years old, but the fountain, supplied from the local water works, is already considered miraculous. Must we not brand it all as a pious humbug? Perhaps the good intentions of the naive 'pilgrims' will in a measure hallow their 'pilgrimage'; but their picnic behavior certainly more than destroys their merits. Judging from the size of the crowd (3,000, according to the *Chronicle's* report), the Kalamazoo parishes and Notre Dame must have realized quite a dividend."

We print these observations here, not because they speak our own mind fully and accurately in the matter, but because we believe from many utterances we have heard and letters we have received, that they tersely express the sentiments of a goodly portion of the reverend clergy and educated laymen, not only in Indiana, but throughout the country. Pilgrimages to real shrines should not be confused with picnic excursions to imitation sanctuaries, which owe their existence to no supernatural manifestation or venerable association, but rather to a thinly-veiled desire on the part of the founders to gather in shekels for some more or less commendable purpose.

A Praiseworthy New Departure by A Catholic Insurance Society.

It is gratifying to know for the advocates of the application of the "old line system," with some modifications, to the business of the Catholic "mutuals," that the Widows' and Orphans' Fund of the German Catholic Central Verein recently engaged an actuary of reputation to work out a proper plan for the reorganization of said Fund on a permanent basis. His report, now being sent to the members, recommends the adoption of a new "scale" or premium table almost identical with the non-participating life rates of the regular companies, (if provision for expenses is added, the rates will be even a trifle higher), the keeping of a reserve fund figured out for every age and every policy year on the basis of 4 per cent. interest earnings, and the keeping of a special reserve of 5 per cent. to meet the probable excessive mortality until the entry of "new blood" may bring the experience down to normal figures. Present members are to be taken over at age of entry, their policies to be charged with the full reserve, which should have been accumulated during the time of membership. For said charge the member must pay annually 4 per cent. interest in addition to the regular premium.

This proposition corresponds very closely to the suggestions of "Accountant" made some time ago in *THE REVIEW*, and is the only way to place the society on a permanent basis, provided that the funds collected are honestly and safely invested and the books and accounts properly kept. It is devoutly to be wished that the members of the W. & O. F. may promptly accept and act upon said proposal, to get this venerable society on the proper footing for a new and prosperous career.

It will then be possible to attract new membership by writing policies with all modern improvements, so to say, as cash values, loans, paid-up or extended insurance, etc. Care must be taken to make the payment of benefits dependent upon a practical Catholic life of the assured, or the right reserved to cancel policies of, and exclude such members who leave the Church or neglect their religious duties in such a manner that they can no longer be recognized as "Catholics" by the proper authorities. In such

(*The Review*, Vol. IX, No. 35. St. Louis, Mo., September 11, 1902.)

cases "Accountant" would suggest the payment of the cash value to the living, excluded member, whose policy had to be cancelled, or the payment of the paid-up value to the beneficiary, if the shortcomings of the member are discovered at the time of death only and burial in consecrated ground has to be refused.

Now is a good chance for the Central Verein to have the new society properly incorporated, say as the "Roman Catholic Mutual Insurance Co." By fully complying with the laws it would be possible to use this company as an attraction for all the dissatisfied members of the other numerous "mutuals," more or less now in bad shape. Instead of reorganizing each and every one of them into a new small insurance company, multiplying officers and increasing expenses, all operating on the same plan and practically at the same premium charges, let the company absorb them all and form one large, substantial, prosperous Catholic life insurance company, ready to provide for all comers and conducted on the only safe basis for life insurance, charging sufficient rates and holding the legally required reserves. How much good could be done by the proper investment of the funds for the promotion of the material welfare of the Church in the U. S. it is hardly necessary to discuss here.

A Fighting Editor.

II.

THE Committee of Five being disposed of, Louis Veillot fought the battle for the Jesuits whose expulsion was planned by the government. What he said and the way he said it could hardly be objectionable to any of the Five, except perhaps Lacordaire. They even fought shoulder to shoulder, yet the former warmth was missing. Under these circumstances Taconet had come to an understanding with *M. de Coux*, Professor of economics at the Louvain University, to assume the editorship in chief. *M. de Coux* was willing, provided Louis Veillot remained conjointly with him—*de Coux* called it "*Rédacteur en chef adjoint.*" Veillot accepted heartily, not *contre coeur*, as some asserted.

As *M. de Coux* had been one of the editors of the condemned *Avenir*, Taconet and Louis Veillot believed that both Montalembert and Dupanloup would welcome their old brother-in-arms. They were mistaken. Neither had any love for *de Coux*. Nor

was Father de Ravnigan much pleased, since de Coux could not forget the hostility of the Jesuits to the *Avenir*.

Thus the situation was not quite satisfactory at home; much less in Rome. Through the intrigues of the French Ambassador, Count Rossi, several issues of the *Univers* had been confiscated in the mails. Gregory XVI. was rather indifferent, but his Secretary of State, Cardinal Lambruschini, was hostile to the *Univers*; the Papal Nuncio at Paris, Msgr. Fornari, however, was friendly and promised his aid. Montalembert composed a memorial, in which he defended himself and the *Univers*.

That memorial brought a letter of blame upon the Nuncio, Montalembert, and the whole Catholic party. If Cardinal Lambruschini spoke the mind of the Pope in his answer, he certainly injected into it also a goodly portion of his own aversion. Count Rossi, in league this time with other ambassadors, urged the suppression of the *Univers* in the Papal States and undoubtedly would have succeeded, had not the death of Gregory XVI. put an end to the policy of Cardinal Lambruschini.

An article by Louis Veuillot on the death of Gregory XVI. brought about an exchange of views between Montalembert and Louis Veuillot, and Veuillot reiterated his readiness to retire from the *Univers* and, should the *Univers* be sold, as Taconet planned, to the newly started *L'Alliance*, his determination to withdraw. Montalembert felt shocked and would not hear of it.

Another source of pain for Louis Veuillot was the coldness of his former friend Msgr. Parisis, Bishop of Langres, who demanded a change of tone and consequently of personnel in the *Univers*. Meanwhile the *Univers* was not sold, the campaign for the election began, Veuillot forgot all his troubles and cast himself into the thickest of the fight. He succeeded in rallying the Catholic voters to the program published by the Comité Catholique (150 deputies were pledged to the cause of liberty instead of 20, as formerly) and would have been still more successful had there been harmony among the members of that Committee. Dupanloup, in the name of Montalembert, started for Rome with a memorial about the real situation in France, addressed to the newly elected Pope, Pius IX. In that memorial an attack was made on the *Univers* without it being named.

The attack became known, and the Abbé Hiron, a mutual friend of Montalembert and Louis Veuillot, wrote to the former about it. Instead of excusing himself, the Count made the insult worse by calling the *Univers* "a shame upon Catholicity." *M. de Coux* and Louis Veuillot both replied in a long letter. The rejoinder of Montalembert was very unpleasant for *M. de Coux*, but conciliatory in tone towards Veuillot. Then followed a sort of patched-up

peace, even Dupanloup, outwardly, joined in; but the inner harmony was gone. It was hard to come to practical conclusions even on live questions. So far nothing had appeared on the outside, but in Feb. 1847 the *Ami de la Religion*, Dupanloup's organ, made the quarrel public. Msgr. Parisis vainly sought to reconcile the parties.

Harmony was more than ever needed, especially since the discussion on the university monopoly had started with fresh vigor.

But there was another element of discord. In France twenty-four dioceses used the Roman Ritual, thirty-four the Parisian; two each made use of the rituals of Toul, Besançon, Clermont, Le Mans, Poitiers; twelve dioceses had each its own, while Soissons and Langres each used three different rituals. To end this confusion the Abbot of Solesmes, Dom Gueranger, pleaded for the Roman Ritual and Louis Veillot seconded him by publishing a series of articles from the pen of du Lac. The breach grew still wider. *M. de Coux* and *Taconet* tried to put a stop to the ritual agitation, but *Veillot* finally had his way.

Although this question of liturgy did not cause a rupture between *de Coux* and *Veillot*, it was not apt to increase their friendship either. Soon two other subjects turned up that were of an even more serious nature: the question of the Jesuits in France, and the question of the Sonderbund in Switzerland. *M. de Coux* did not love the Jesuits; he was too prone to believe them secretly opposed to the policy of Pius IX. and wanted to let that appear in the *Univers*. *Louis Veillot* would not consent to it, not even after the Roman correspondent of the *Univers*, the Abbé Chénel had assured them that Cardinal Gizzi and the Pope himself harbored the same ideas. In this matter *Montalembert* and *Taconet* favored *Veillot*, but naturally at a still further loss of inner harmony among the editors. *Lacordaire* and *Dupanloup* were against the Jesuits. *Dupanloup* wrote to *Montalembert*: "By identifying yourself with them, you obstruct the road for a great many minds to come back to us, to God, to Jesus Christ, to Christian liberty."

The new Roman correspondent of the *Univers*, *Count Messey*, to the great satisfaction of *de Coux*, blew the same horn. Thus the breach widened and *Louis Veillot* told *Taconet*, that unless he were allowed to attack *Ventura* and all other opponents of the Jesuits, he was determined to resign.

The strain found easement in the unexpected revolution of 1848. *De Coux* and *Veillot* had both handed in their resignation to *Taconet*. *Taconet* asked for a delay to consider the matter, but came to a quick decision when the February revolution dethroned *Louis Philippe*. That same day *Montalembert* and *Louis Veillot* became friends again.

[To be continued.]

As to the Prospects for a Catholic Daily.



WE are requested to publish the subjoined appeal :

Some time ago, in an article concerning the publication of a Catholic daily, reference was made to a meeting to be held in Chicago in behalf of said enterprise. Those interested believed that the meeting could best take place there at the time the Federation of Catholic Societies would be in session. This plan has been carried out, and I now wish to report on the upshot.

The time-honored proverb that "time and while are wanted for the development of a good thing," amply proves to be true relative to the establishment of a Catholic daily in English. No small deal of patience, energy, and perseverance are required to bring those together for harmonious action who are interested in Catholic journalism. Some of the clergymen present suggested that the question be brought before the Federation in session. This was done in form of an appeal, part of which was as follows :

"I was delighted when you last night resolved in favor of the Catholic press and literature, and I wish to heartily thank you for that important and timely resolution. I would, however, be still more thankful to you if you would add these few words : "We also resolve that as soon as possible able, wide-awake, and thoroughly Catholic daily newspapers be established in various parts of the United States for the purpose of preserving and increasing the sanctity of the Christian home, of spreading and defending Christian truths and principles, and of establishing a suitable and necessary antidote against the modern agnostic, anti-Christian, enormously sensational and immoral press of our times.

But I am afraid that when I speak of publishing Catholic dailies in America, the first thought of many of us will be : Where shall we get the money required for so gigantic an enterprise? But should not our first question rather be: Will Almighty God bless an undertaking of this kind? And our answer to this must be that we have every reason to believe and to hope that the good God who blessed in the past so many noble, though difficult enterprises, will not refuse His all-powerful blessing to that which is properly undertaken for His own honor and glory, for the welfare of His Holy Church, for the benefit of public morality and the salvation of many immortal souls.

To those, however, who are inclined to worry about the necessary funds, I will say : Gentlemen, please elect a responsible treasurer, who will give good and ample security, and I will before long place in his hands sufficient means to establish at least one, if not two, respectable Catholic dailies somewhere East of

the Mississippi River. If you please to elect three men to coöperate, I guarantee the publication of a Catholic daily worthy of the name. Perhaps few of you know that much preparatory work for a Catholic daily has been done. I had experienced and successful newspaper-men figure on the amount of money required for a respectable daily. Their figures are not discouraging in the least. I also have found responsible and reliable men who declared their willingness to publish a Catholic daily and to do so satisfactorily.

Furthermore, I have ample proof in my possession, most encouraging letters and promises of help from a number of Rt. Rev. Bishops, many prominent priests, professional men and laymen from all parts of the United States, which express a great enthusiasm for the cause I advocate and in behalf of which I now appeal to your august assembly. These letters have been sent me in answer to an appeal I published in but two Catholic weeklies last spring. Christian friends: When returning home each one to his own State, near or far, please say to your Catholic friends and acquaintances:

The daily press of our times is the most suitable means to reach the public ear, and to mould, shape, and educate public opinion. And public opinion, as we all know, is a wonderful power.

The daily press is the rostrum or pulpit looked to by the thousands and millions of American citizens who are eager to learn and to gain correct information. Are we Catholics doing our duty while leaving this daily rostrum of the pulpit exclusively to the use of those who rather pervert and corrupt than educate and lift up the masses of the American people? Or must we not rather say: We Catholics must establish Catholic daily papers of our own, in order thus to give our best thinkers and able literary men an opportunity to step onto this most prominent rostrum of journalism, and be there not only once a week, but day after day, in order to struggle for Christian truth, for Christian right, for Christian principle, and for Christian liberty.

A vigilant and vigorous Catholic daily press is the best means of nipping in the bud falsehood, calumny, and misrepresentation in matters pertaining to the Catholic Church, to Catholic aims and policies."

The committee on resolutions said that they entirely agreed with the ideas set forth in this appeal, claiming at the same time, however, that the Federation was still too young to take up this suggestion.

One of our most successful Catholic newspaper-men gave assurance that he would guarantee a sufficient number of subscribers for the daily. The difficulty, he said, does not consist in get-

ting subscribers, but in obtaining the required capital for starting. Neither ought this to be so very hard to procure in consideration of the many millions of well-to-do and good-willed Catholics in the East and in the West. It has often happened that a priest in a small parish of from 75 to 100 families succeeded in getting the means for building a church representing a value of from \$10,000 to \$15,000. It would seem accordingly that the six or more millions of Catholics east of the Mississippi could easily furnish ten and even twenty times that amount for a Catholic daily. I venture to say that several dailies could have been well supported by the large amounts which our people have risked and lost in sundry speculations only during the last ten years.

The priests and newspaper-men with whom I consulted advised that a stock company be formed and that the Catholic public be asked to buy shares, with the understanding that we would proceed with the enterprise only when a sufficient number of shares would be sold, and that no payment on subscription for stocks should be made or demanded until a sum large enough to float the enterprise would have been subscribed.

I therefore request all those who wish to see a Catholic daily in English established in the United States, to apply for further information to the undersigned and to state at the same time whether they are willing to take one or more shares of stock, under aforesaid conditions, at fifty dollars a share.

(Rev.) M. Arnoldi,

Ft. Jennings, Putnam Co., Ohio.

Rome, Washington, and the Philip- pines.

THE *Casket* gives in its No. 31 the following excellent *résumé* of the Taft mission:

The negotiations which Governor Taft and his colleagues were authorized by Secretary of War Root to conduct with the Vatican with a view to the removal of the Friars from the islands and the purchase of their lands by the American government, are suspended for the present. Governor Taft has proceeded on his way to Manila, and further negotiations will be carried on there after the Apostolic Delegate for the islands has arrived. When the news of the appointment of the Commission first leaked out, the preachers of the United States made such an outcry

that the Secretary of War promptly denied that any such appointment had been made. Later on, when denials were no longer of any avail, it was given out that Governor Taft would merely stop at Rome on his way to Manila and take occasion to inform the Pope in person what the United States wanted done. To give more color to this statement the official instructions given to Taft by Root, and published in the American press, were couched in very peremptory terms, such as would have been exceedingly offensive to the Vatican, had not the Roman diplomats good reason to believe that all this was merely for the purpose of allaying the bigotry which was alarmed at the very appearance of Uncle Sam entering into diplomatic relations with the Man of Sin.

The Pope was to be told that the United States government desired him to withdraw all the Augustinian, Dominican, Franciscan, and Recollete friars at once from the archipelago, and that, if not withdrawn, the government of the Philippines would not extend to them the ordinary protection of the law. Besides this, the hint was broadly given that if the demands of the United States were not satisfied in this matter, the Friars might be sent out of the islands by Uncle Sam himself. What the government hinted at, the Protestant pulpits frankly declared, and the administration newspapers throughout the country daily contained such headlines as: "The Friars Must Go"; "Friars Must Withdraw"; "No Compromise with the Vatican"; "Spanish Friars Must Leave the Philippines"; "Vatican Must Fix a Date for the Withdrawal of Friars." With all this elaborate apparatus of bulldozing Governor Taft arrived in Rome. Now the question arises, did Mr. Secretary Root really imagine that by such methods he could overawe the Vatican, or was he merely "playing to the gallery" at home, in other words smoothing down the angry fur of the wildcat preachers by telling them that if an American envoy did go to Rome it was to "sauce" the Pope to his face and show him how childish were his business methods when compared with those of Uncle Sam.

It seems scarcely possible that Mr. Root should have expected to intimidate the Vatican into withdrawing the Friars lest the government should expel them. By the ninth article of the Treaty of Paris, not only are the Friars at liberty to remain in the Philippines and to retain possession of their lands, they are even permitted to do those things while retaining their allegiance to Spain. Without violation of the treaty Uncle Sam could not expel a single friar or confiscate one foot of their lands, and the Vatican could not be expected to believe that the United States was as yet prepared for so flagrant a breach of its treaty obligations to Spain. Nevertheless, Governor Taft's official instructions insinuated,

and the Protestant pulpit and administration organs loudly proclaimed that Uncle Sam was ready to perpetrate this deed of national dishonor. The Vatican diplomats preserved their tranquility, knowing that Uncle Sam merely desired them to pull out of the fire some chestnuts which he could not reach himself, that brag and bluster was the American idea of diplomacy, and that the nation which had never persecuted a Catholic minority at home was not likely to persecute a Catholic majority in its newly-acquired foreign possessions.

The negotiations began. For a few days the special correspondents of the secular press cabled that everything was going on swimmingly; the Vatican was giving Governor Taft everything that he wanted. Then their tone changed; the Vatican was inflexible on the question of the withdrawal of the friars; in other words Taft had got nothing that he wanted. They tried to bluster again, but their strength failed them; instead of threatening they began to pity the Church which had lost so favorable an opportunity to do business with the United States. Catholics on this side of the water were not surprised that a hitch had occurred. Mr. Root had with colossal assurance asked the Vatican to withdraw the Friars on the ground that they were obnoxious to the majority of the Filipinos. The Vatican politely refused to believe this charge against the Friars on the unsupported statement of Mr. Secretary Root, or even on the detailed testimony collected by the Taft Commission. The Commission had marched up and down the islands proclaiming that the United States was going to get rid of the friars and asking for testimony against them. Naturally enough they got it, but such testimony is worthless and only serves to reflect discredit on the men who sought it. When laid before the Vatican it was calmly ruled out of court. Whether the Friars were to go or stay must be decided on other and better testimony, and the Vatican would wait till such testimony was forthcoming. In any case the Friars would probably be displaced not suddenly, but gradually.

Negotiations being thus suspended, now was the time we might expect to hear the American eagle scream. Instead, Mr. Secretary Root gives a lengthy interview to the *New Century* of Washington and in the suavest possible manner proceeds to exculpate the government from the suspicion of desire to violate the Treaty of Paris. His tone is very different from that in which he wrote to Governor Taft; indeed the mere fact of his granting an interview to a Catholic paper denotes a disposition similar to that of Davy Crockett's coon when he exclaimed: "Don't shoot, Colonel! I'll come down." Usually the reporter of a Catholic paper, if permitted to see the great man at all, would be dismissed, courteous-

ly or brusquely, in two minutes. On this occasion, we may fairly assume, he was specially invited to the Secretary's office to receive a dictated "interview" which the administration's organs were requested to reproduce. It was in one of those organs, not in the *New Century*, that we saw it, occupying a good portion of two columns. The Filipinos are Catholics, says Mr. Root, and they can not be made anything else; the government desires to govern the islands in accordance with the wishes of the Catholic Filipinos; and it never for one moment dreamed of expelling the Friars.

It is not difficult to account for this change of tone on the part of the Secretary of War. The failure of the negotiations in Rome accounts for it in part, but not altogether. The vigorous action of the Catholics of the country, through the press and through societies, has evidently made a deep impression on the government. The *New York Evening Post*, one of the sanest journals in the country, expressed these views in the following words:

"The Vatican is not to be thrown off its feet by our whirlwind methods. Its calm adroitness in meeting Mr. Root's impetuous demands should be a warning both to him and the President that they are walking on burning coals when they attempt to settle the religious question in the Philippines off-hand. Imperialism is bound, of course, to know nothing of religion; common morality is almost more than it can get along with; yet it may easily, in all this matter of the treatment of Catholics in the Philippines, arouse a religious prejudice in this country which will be politically more terrible to our imperialist rulers than an army with banners."

American Catholics have been in the past very indifferent to the larger interests of the Church, so much so that it was feared they might become as apathetic as their brethren in France. But their conduct on the present occasion gives reason to hope for better things. Whether the reports of proselytism in the Philippines were exaggerated or not, there certainly was danger that attempts to pervert the youth of the islands would be made, and made successfully. The chances of success are not nearly so good since the protests made by Catholic journals and societies. And therefore, much as we admire Archbishop Ireland, we think he has made a mistake in criticising these journals and societies. He is acting in good faith, of course, and really fears, as he said in a recent sermon, that the course pursued by American Catholics may arouse a storm of bigotry such as swept over the United States in the Know-Nothing days. But the *Chicago Tribune*, a supporter of the administration as is the Archbishop himself, makes the following comment upon this portion of his sermon.

"Probably he is unduly nervous. Americans are wiser and calmer than they were in the old Know-Nothing, anti-Catholic days of unreasoning prejudice."

The Archbishop says that American Catholics must be loyal and patriotic. But surely a man may be a patriot and yet unwilling to have his religion insulted. The second-hand stores of San Francisco, Denver, and other cities were filled with priestly vestments and church ornaments, "looted" by American soldiers, and the Catholics of the country uttered only a feeble remonstrance. The Philippine Commission set itself to prove the clergy of the Islands a thoroughly immoral body of men, though it now says their morality has nothing to do with the case,—then why did the "smelling committee" do its dirty work?—and American Catholics spoke not a word. At last the news came that systematic efforts to make the Filipinos Protestants were being carried out by American officials. Then the American Catholics sprang to their feet ten millions strong, and roared with one voice, "This must not be." And the government answered, "It shall not be."

The Centre party in the German Reichstag has had to deal in much sterner fashion with the government of the Empire, yet its loyalty is above suspicion. American Catholics will do well to model their loyalty on similar lines.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Communication in Divine Things.—Rev. C. van der Donckt is waging, in the columns of the Portland *Catholic Sentinel* (see issues of Aug. 14th and 23rd), a strong fight against the deliberate participation of Northwestern Catholics in non-Catholic rites or services,—a participation which, he rightly declares, is a grievous sin, because it is a public acknowledgment of false worship, an approval of a man-made and therefore counterfeit church, and in many cases amounts to virtual apostasy from the true faith. Such *communicatio in sacris* appears to be practised largely in little towns and country districts, where Catholics are few and scattered, while the one or other Protestant sect has a church and resident pastor. The children of Catholics are sent to the Protestant Sunday school regardless of the warning issued sixteen years ago by Rome, in which Catholic parents who allow their offspring to attend Protestant Sunday Schools are severely denounced and pronounced guilty of a sin greater than words can tell.

The usual results of such grievous sin, not generally anticipated

by the sinners, are tersely sketched by Fr. van der Donckt as follows :

"1. The children begin to look favorably upon the Protestant religion. 2. They are led to consider Protestantism as good, if not quite so good as Catholicism. 3. They grow indifferent towards their own Church. Next the union Sunday school will prove to them a nursery of mixed marriages, and finally a source of downright loss of faith and formal union with Protestant sects."

The second species of communication in divine things severely and justly censured by Fr. van der Donckt, is the attendance of Catholics at divine service,—a practice unfortunately also all too common in a good many of the smaller and eke the larger cities not only of the Northwest, but of the Southwest and perhaps other sections as well. After laying down the law of the Church in this matter, with its rationale, Fr. van der Donckt disposes of the most common objections as follows :

"Though such Catholic trespassers generally return from Protestant meetings with a stronger faith in and a higher appreciation of their own religion, nevertheless it is no more licit for them to follow such a course than a laborer might seek to set a greater value upon his wages—the daily bread of his wife and children—by foolishly squandering a few times his monthly paycheck. Even though there be no mass or vespers in your town, you have no excuse, and you would not benefit but you would lose at least your valuable time, which could be so precious employed by prayer and devotional reading at home. How consoling and edifying are those regular reunions of Catholic communities in their houses of worship on Sundays and holydays, when, in the absence of the priest, some lay person leads the rosary and other prayers. As we are always obliged to keep holy the Lord's Day—even though we may not be able to observe the Church precept of hearing mass—Catholics are bound to spend more time in prayer on Sundays than on ordinary days ; and one of the duties of parents so situated is to call their families together for prayer and the reading of a chapter of the New Testament, of the 'Following of Christ' or of Goffine's 'Explanations of the Epistles and Gospels.'"

SCIENCE AND INDUSTRY.

That Kansas "Prehistoric-Man" Canard.—Probably the wary of mind were not too deeply taken in by the "prehistoric-man" story which recently came from Lansing, Kan.; but the account was sufficiently circumstantial to set some of the scientific brethren to discussing things geological and anthropological, in print and otherwise. According to the Kansas yarn there was no doubt of the ancient character of the discovered remains. The only question was how many tens of thousands of years ago this body breathed and moved in life, and among what ichthyosauruses, plesiosauruses and pterodactyls it consorted. The geological formation in which the bones were found was positive evidence to the scientists of the countless years that had elapsed since this early human being was laid in his last resting-place. Moreover, the shape of his skull plainly indicated the inferior mental devel-

opment that is supposed to have been a characteristic of the first specimens of the human race. But now comes G. C. Clemens of Topeka, with the statement, published over his signature in the *Kansas City Journal* (we quote from the *N. Y. Evening Post*, Aug. 29th), that the remains are those of a man who died in prison about thirty years ago. The convict was a man of culture, who felt deeply the disgrace that had come upon him, and when he felt himself dying, he expressed the wish that he might be buried outside the prison grounds, but in an unmarked spot. This request was granted, and, according to Mr. Clemens, "the body was interred deep in an old, abandoned, abortive coal shaft, and next day the grave was ploughed over and hidden." Mr. Clemens names many prominent men who, he says, can vouch for at least part of the story. Since the publication of this latest account the scientists who took possession of the remains and carefully studied the geological formation in which they were found, have maintained a discreet silence.

LITERATURE.

A Second Mary MacLane.—Another Mary MacLane person has turned up. She is Ida Monroe of New York City. Except that Ida writes in poetry and Mary in prose, they are as like as two peas, but Ida is prosaic enough to write her poems "by the kitchen fire on old grocery bags that I cut up." She has the same self-consciousness and cocksureness of genius as Mary. She says: "I have the true gift of pathos. It doesn't matter where I am, my thoughts are lovely, tender, divine." The effects of genius upon Ida are the same as those Mary has to endure: "When I write one of my poems I am swept away. I can not eat. Really, I am not well nourished, I feel so deeply. Sometimes I am on the verge of nervous prostration."

After all these naive assurances of her genius, she lets us into another secret of her soul. She says: "Passion is my forte. O, I have suffered. I can not trust any man." If we remember rightly, Miss MacLane has not complained of lack of nourishment and does not mourn over her lack of trust in man, but cheerfully consigns the whole sex to her friend, the Devil.

It was a foregone conclusion, when Mary MacLane shot like a meteor across the literary firmament, there speedily would be others shooting in the same manner, bright, pathetic, soulful, passionate young geniuses, "a moment seen, then gone forever." One historical romance succeeds, straightway the market is flooded with them. The love letters of a woman make an impression, and promptly we are called upon to read love letters of spinsters, bachelors, young girls and boys, and women of all nationalities. A story called 'The Confessions of a Wife' is now running in one of the monthly magazines. It is safe to assert that it will be followed by confessions of a husband, and confessions of sisters, cousins, aunts, and grandmothers, and perhaps of mothers-in-law. So when Mary MacLane's self-revelations and communions appeared, it was safe to expect that other "geniuses" would imitate her. It is not impossible there may be an epidemic of it. Fortunately, the attacks of the disease are so light and brief they hardly need a prescription.

MISCELLANY.

An Important Decision for Catholic Mutual Benefit Societies.—The Texas Court of Civil Appeals has recently, in the case of the Catholic Knights of America vs. Gambatti, rendered a decision which ought to be made known to all Catholic society members. We extract the essence of the decision and of the history of the case from an official communication of President O'Connor to the *C. K. of A. Journal* (No. 1). Dr. O. F. Gambatti sued to recover all the premiums which he had paid, with interest and exemplary damages, aggregating about two thousand dollars, because he had been wrongfully expelled by C. K. of A. Branch 354 of Houston, Tex. It appears he had joined the Knights of Pythias, a secret order under the ban of the Church, and was expelled on account thereof, without any of the formalities required by the C. K. of A. laws. As soon as the action of the branch was reported to the supreme officers, it was declared illegal. The District Court of Harris County, Texas, rendered judgment against the Order, whereupon the supreme officers appealed the case to the Court of Civil Appeals of that State, which reversed the lower court and decided the case in favor of the Order. In doing so the court said, among other things: "Joining a secret order under the ban of the Church was prescribed in the constitution as a cause for expulsion, and a forfeiture of all rights and benefits. The Knights of Pythias was an order which was under the ban, and Gambatti had joined it. Expulsion for this cause could be had only after notice to the member, and an opportunity given him to withdraw from the forbidden order. He was suspended without written notice or formal trial. The constitution of the Order provides fully and intelligently for a formal trial under the rules of evidence, upon charges in writing, a copy of which must be served upon the member. Appeal to the Supreme Council is also provided for. The order of expulsion was made in Gambatti's absence and upon the verbal report of a member who had been appointed to ascertain the facts." The order of expulsion was declared void for want of notice and trial. Gambatti had advice from one of the supreme officers that the action of the branch was void, and that his rights had been submitted to the Supreme Council, but made no appeal thereto, as he might have done, but commenced suit for recovery of premiums, etc. The court decided that he should have pursued his remedy within the Order, and could not recover. The decision in the Gambatti case determines that a member can not be expelled except in substantial accordance with the laws of a society, and before a member can maintain a suit against an Order like the C. K. of A., he must exhaust his remedy in the tribunals thereof.

The Administration and the Friars.—The administration seems to have a good deal of trouble with regard to the settlement of the Friars' question. No doubt certain foolish utterances in the Catholic press have helped in prevailing upon the War Department to issue, through the administration organs, the following semi-official statement (we quote from the local organ, the *Globe-Democrat*, of Sept. 3rd):

"There has been no change of policy by the administration on

this question. The condition precedent to the purchase of these lands by the United States was the removal of the Friars, and all negotiations at Rome between the Vatican and Gov. Taft were conducted with that idea in view. The War Department originally demanded that the Friars be removed at once. This proposition was afterwards modified, in order to give the authorities at Rome opportunity to have the Friars recalled gradually, pending the final real estate deal for the transfer of the lands. It is thought that the religious orders may have received information that they were not to be immediately recalled, but it is not believed that there has been any change in the program that was practically agreed upon before Gov. Taft left Rome. This was that the Friars should be gradually recalled."

This means, clearly, that the administration is as determined to-day as it was when it submitted its terms through Gov. Taft to the Vatican, that "the Friars must go." In view of that *ceterum censeo* we trust we shall be pardoned if we still fail to chime in the triumphal hymn of victory over the alleged triumph of the Vatican in consequence of the Taft mission. The result of the further discussions between Mr. Taft and the new Apostolic Delegate for the Philippines, Msgr. Guidi, must show whether that much-lauded mission has really proved in any sense advantageous to the cause of the Church in the Archipelago.

The Pacific Cable.—An address by the Hon. O. P. Austin, reported in the *National Geographic Magazine*, sums up admirably the present situation in regard to laying a cable across the Pacific Ocean. At present all the great bodies of water have been crossed by submarine cables, with the exception of the Pacific, which, with its ten thousand miles of continuous water, presents a problem of peculiar difficulty. The experience of cable builders and operators is that a distance of 3,500 miles is about the limit at which cables can be satisfactorily operated without way-stations, where the messages may be transmitted from section to section of the line. Now until the present day, the islands situated in the Pacific in such a manner as to form way-stations across the ocean, have been so divided in national control that no country or group of capitalists cared to undertake the task of laying a cable. But the recent course of events has changed these conditions. The Hawaiian Islands, Wake Island, Guam, and the Philippines form a continuous line of great natural telegraph poles, upon which we may string a wire, so to speak, across the ocean, stretching half way round the globe, every intermediate landing and relay station being protected by the American flag. Meanwhile England has decided to lay a cable from the western coast of Canada, via Fanning Island, the Fiji group and Norfolk Island, to Australia and her other possessions in the Southern Pacific. Connecting links between Fanning Island and the Hawaiian Islands, and between the Fiji Islands and Samoa, will easily bring together the American and the British lines, and thus bind into one vast system all the more important groups of the Pacific.



NOTE-BOOK.

A reverend contributor writes to THE REVIEW :

"Whiskey coupons after the fashion of the endless chain nuisance are now being sent out to the Catholic clergy. In order to induce them to start the nuisance, they are told they may sell the four coupons at a quarter each and keep the dollar for any charity; all they have to do further is to send in the names of the four buyers, who in turn have to return their coupons to the firm with a dollar each for new coupons, to be disposed of in the same manner. When the priest's four coupons have been received back at the office, he will receive gratis four quarts of whiskey. Because a certain more than shortsighted Cincinnati priest was greatly pleased with the scheme and gladly took the liquor, the firm is of opinion that all other priests will be as eager to snap at the bait. Hence their circular *urbi et orbi*. I hope no other priest will stultify himself by starting a chain."



The *Monitor* (No. 22) learns from a reliable source that the Rev. John J. Wynne, S. J., editor of the *Messenger*, has been asked by the Appletons to supervise the publication of a new and revised edition of their *Cyclopedia*, with special reference to questions of Catholic teaching and history treated therein. This is one of the practically beneficial results of a proper and vigorous protest against anti-Catholic misrepresentation of Catholic truth.



We are asked to print this note :

Even more astonishing than the discrepancy in the official reports of the Knights of Columbus, as pointed out in No. 33 of THE REVIEW, is the fact that the expenses, compared to the benefits conferred, amount to nearly 32 per cent. according to the N. Y. report, or to 30 per cent. according to the Massachusetts report. That means, the members pay their officers 32 cents, or 30 cents, for the administration of \$1, to return 68 cents or 70 cents to the happy heirs. There are few life insurance concerns with such a poor record.



A question having arisen as to whether the decree of the Holy See to the bishops of the United States, prohibiting Catholics from belonging to any of the three societies known as the Odd Fellows, Sons of Temperance, and Knights of Pythias, applied also to Canada, the matter was recently submitted to Msgr. Falconio, the Apostolic Delegate, who has officially declared that it does. The text of his letter is printed in the *Casket*, No. 31.



The most "elevated" publication on earth is the *Pike's Peak Daily News*, issued daily on Pike's Peak (altitude 14,147 feet), by Mr. C. E. Tschudi. This unique paper is an eight-page tabloid sheet, with a colored cover, containing advertisements, a list of "Arrivals on Pike's Peak," and descriptive matter regarding the mountain, Manitou, and their picturesque neighborhood.

Senate Document No. 190.

IN the *New World* (vol. xi, No. 1.) Dr. E. B. Briggs, formerly a professor in the Catholic University at Washington, gives the first public explanation that we have yet seen from a Catholic pen of "Senate Document No. 190,"—the document that led to the appointment of the Taft commission and that has been frequently referred to in the last twelvemonth by the daily newspapers. Dr. Briggs' opinion is of especial value because he is not only a recognized authority in law, but has the advantage of first-hand information acquired during a period of study spent in the Philippines.

Dr. Briggs says that he has boldly asserted time and again—in the face of threats, "not having come from Protestant sources," that he would be crushed—that the entire agitation against the friars, that "the whole of the so-called 'evidence' against them contained in said Senate Document, were conceived in sin and born in iniquity."

He reiterates this conviction now, after a personal investigation of the "Friars' question" in Manila. He asserts, in the face of said Senate Document, that the mass of Catholic Filipinos are not in the least inimical to the Friars; but that, on the contrary, they respect them far more than they do their native secular padres, and with reason.

He agrees with Father Coleman, in his well-known little book, that "loot" is at the base of all the anti-friar agitation, from its inception to the present day.

Speaking of the time immediately preceding the last insurrection against Spain, he says: "It is quite evident from the words and acts of the rebels that they have been casting envious eyes on the large landed estates of the Friars, hoping, on their expulsion, to have a division of the spoils among themselves. Already before the war, an iniquitous plan of confiscation was boldly advocated in Spain itself, for it was by means of the estates that the Friars introduced agriculture and settled habits of life among tribes originally nomadic; it was by means of the estates that they got them to live in villages and introduced amongst them the arts of civilized life; it was by means of the estates that they acquired the power of inducing them to labor with a certain amount of regularity and method, the great safeguard against a relapse into a state of savagery."

While praising the administration for proposing to do "that
(*The Review*, Vol. IX, No. 36. St. Louis, Mo., September 18, 1902.)

which no other government on the Continent of Europe would have done, to-wit: to pay a price for the lands, to be agreed upon by the parties interested," Dr. Briggs does not believe that this measure, when carried through, will result in the final relief of our Philippine administration from vexation and trouble. In his opinion, the "dance will begin" when an effort is made to exact payment from the occupants of the lands. His deliberate judgment, like that of Fr. Coleman, is that, if the personnel of the commission had contained one, even, out of a dozen American Catholics whom he could name, not a particle of the present difficulty would have arisen.

Irelandism Exit.

BY DR. CONDÉ B. PALLEN.



FOR some time the glamour of Irelandism clouded the imagination of many people, who thought they saw in the Archbishop of St. Paul a great American leader. Since the organization of the Federation and its latest session in Chicago the myth of Irelandism has been diminishing to very ordinary proportions. In the clear light of Catholic unity and organization, voicing in no uncertain tone Catholic rights and formulating the justice of Catholic demands, the true character of Irelandism has been made manifest; it has shrunk to the paltry partisanship of Republicanism which it always was.

The cult of Irelandism got itself formulated into a thing called Americanism, but which was no more real Americanism than a travesty is substantial truth. It made a great noise, did a deal of shouting, and aped Americanism in a simian fashion. It seized upon a trait in the American character which is its shabbiest and weakest side, braggadocio. Irelandism boasted itself peculiarly and solely American, pirouetted skyward in Fourth-of-July rhodomontade, and has now come down a plain stick. It mouthed the excessive patriotism, intense love of country in sheer rivalry with the mountebanks of Apaism, making the word a shibboleth, while its noisy braggardism clamored to the heavens.

Well, it never accomplished a jot or tittle, and when American Catholics, outraged in their faith and their patriotism by the calumnious and unjustifiable policy of the dominant political party in regard to the Friars in the Philippines, united in earnest protest against the contemplated expulsion of the religious orders,

Irelandism sought to stifle that utterance, that it might shield an administration which had committed not merely a blunder, but a crime.

Irelandism stood in the way of Catholic development for many years in this country. It aspired to dominate Catholic thought and Catholic action, but in reality only succeeded in manacling Catholic effort; for its policy was rule or ruin. It has posed as a great political influence, only to deceive and disappoint. Its method was "think my way or you are not an American; do my way or you stand suspect of treason." It wasn't a question of one's faith, but merely of one's patriotism. The interest or advantage of the Church never bothered the conscience of Irelandism; that was a secondary thing in the liturgy and the purpose of the new cult. It undertook many things and failed in all; it sought to Faribault the parochial school system, and Rome nipped the scheme in the bud; it advocated Catholic participation in religious congresses, and Rome prohibited it; it shouted "wolf" at Cahenslyism to discover that it had only raised a foolish alarm over a shadow; it posed as the guardian of liberal American ideas in its applause and approval of what has been called Heckerism, and Rome condemned the hybrid forthwith. Did Irelandism advise the administration to send the Taft Commission to Rome with an ultimatum to the Holy Father that "The Friars Must Go"? Here too it met with ignominious failure. It sought to smother the expression of Catholic sentiment and thought through the recent utterance of the Federation, and it was ignored. It berated and contemned the Catholic press, Catholic dioceses, bishops and societies throughout the country, because they dared exercise the rights of American citizens and protest against the unjust anti-Catholic policy of the present administration in the Philippines, and it was rebuked by Catholic press, bishops, people, and societies throughout the land.

It achieved nothing through all its unfortunate domination, though it pretended much. It was a continuous fiasco, and it is now dead. Another epoch has arisen in the history of the Catholic Church in America; the dawn of a new day has appeared, the sun of Catholic organization is now above the horizon. The Federation of Catholic Societies means the beginning of Catholic emancipation in America. We have heard enough of religious equality and freedom in theory; let us now see it in fact and in practice.



A Fighting Editor.

III.

IN the ensuing revolution, Montalembert and Lacordaire found themselves once more in harmony with Louis Veillot. De Coux had left for Versailles, and sent in his resignation a few days later. Instead of the two Rianceys, whom Taconet dismissed, du Lac became assistant editor of the *Univers*. All was harmony again. Louis Veillot accepted the change of government, but told the victorious revolutionists that the Catholic party would be for or against them according as they were for or against the just claims of the Catholics. Taconet, fearing evil days, sought for the fourth time to sell the *Univers*. The prospective buyers this time were de Coux & Co. That would have meant the exit of Louis Veillot, but the sale did not take place. Louis Veillot remained and had the satisfaction of seeing nearly all the bishops rally to the program published in the *Univers*. For the coming elections the rallying cry of the Catholics were Montalembert's words: "Liberty in all and for all." Louis Veillot declined a candidacy for the Chamber, but did his best to insure the election of Montalembert and Lacordaire. Both were elected.

Whilst thus everything seemed to be harmonious among the French Catholics, a new journal under the auspices of the Archbishop of Paris, and the editorship of Maret, Ozanam, Lacordaire, de Coux, etc., called *L'Ere Nouvelle*, appeared. Its tendency was to raise the new Republican régime into a sort of religious dogma. The editors saw in this régime a sure sign of social progress, of the salvation and triumph of religion. Archbishop Affre was heart and soul with them. Whilst all the bishops accepted the Republic, none expressed himself so enthusiastically as he. Yet despite this diversity of views, all worked in harmony until after the election, that had returned deputies representative of all orders, systems, fads, and follies. Three bishops, several vicar-generals, sundry abbés, and a monk, Lacordaire, were among them. Three-fourths of the 900 deputies were unknown quantities. The assembly opened on May 4th, with excessive enthusiasm; on May 15th it was dissolved by the revolt of the red Socialists. Anarchy reigned supreme for a few hours at the Palais Bourbon. Montalembert and Lacordaire lost all confidence in the Republic. Matters grew still worse in consequence of the June revolution, in which Msgr. Affre fell a victim. Louis Veillot constantly pointed out the remedy against the social evils in the practice of Christianity,

but the rulers trusted in force rather than religion. Even the *New Era* entertained and spread different ideas. As the Abbé Dupanloup, as editor-in-chief of the *Ami de la Religion*, had to fight nearly the same adversaries as the *Univers*, one need not be astonished at the quasi-reconciliation between Dupanloup and Veillot. Politics makes strange bedfellows. The *New Era* had tried in various ways to stir up a controversy with the *Univers*, especially on its favorite theme, "Christianity is Democracy." Veillot had avoided it as long as possible, but at last Montalembert started it off with two articles written for the *Ami de la Religion* and republished in the *Univers*. The *Ere Nouvelle* replied. Louis Veillot wrote the rejoinder.

Another thesis greatly welcomed by all Liberals was this: "The Church must be reconciled to democracy."—"Do not say that," replied Louis Veillot; "rather urge the democrats to go to the Church to learn from her what society needs."

The *Ere Nouvelle* took the hint and became more moderate in its assertions.

In the ensuing presidential election, Veillot had little preference for any of the many candidates who presented themselves, although he voted for Louis Napoleon, who seemed after all the least objectionable. He was not enthusiastic about the new ministry, although Falloux, a moderate Liberal, bid fair to solve the university question. The *Univers* also upheld the government in its endeavor to restore to the Pope his temporal dominion, from which the revolution had driven him.

Louis Veillot's main articles during this period, until the discussion of the Falloux bill, bore on subjects such as Liberalism, Socialism, Communism, etc., which his grasp of Catholic truth enabled him to treat as if they were a mere pastime.

The charter of 1830 had promised liberty of teaching, but that promise had been delayed, until with the fall of Louis Philippe its fulfilment had become impossible. However, the revolution of 1848 had put the same paragraph in its program; Napoleon, too, had promised a speedy settlement, and in 1849 M. Falloux named a commission to elaborate a law in that direction, a law that was not to abolish the university monopoly but to grant certain rights to Catholic institutions. The commission chosen for the purpose could not have been more cleverly constituted. There might be some discussion, but M. Falloux was sure of the final vote. The men most conspicuous in the university fight, Msgr. Parisis, Lenormant, and Louis Veillot, were left in the dark—wisely, for as the law was to be a compromise, fighters for principles were not wanted.

Thiers was willing to give entire control of the elementary schools to the clergy, but insisted on State monopoly for the in-

intermediate and higher education. The elementary education was to be reduced to a minimum, and as the common people can not be ruled without religion, he thought he could remove all difficulties by his way of solving the question. Thus the upper classes would rule in peace. Dupanloup, always ready for compromises, played into the hands of Thiers, and the great Montalembert was almost a cipher. He had hardly anything to say. He felt disgusted.

The project concocted by the commission did not satisfy the demands of the bishops. Instead of independence being granted, as in Belgium, only a fraction of the State monopoly had been sacrificed to the Catholic demands.

Falloux and Veillot first had a lively encounter about it in private, and after a fruitless discussion by the Catholic Committee, the combative editor began his polemics in public.

To the Catholics he declared it better to be beaten under their own flag than to be victorious over the enemy under another. Although admitting the sincerity of the Catholic members who had consented to the transaction, he saw in it the greatest danger for religion. His article "Aperçu du Projèt." brought division into the Catholic camp; but the adherents of the university were not less divided. One party thought the concession justified, the other would not hear of it.

Veillot attacked certain utterances of the *Ami de la Religion*, coming from the Abbé, now Msgr. Dupanloup, Bishop of Orleans. Msgr. Dupanloup avenged himself by writing to a powerful lady in Rome: "The *Univers* is a living sore in the thigh of the Church." And in another letter to the same person he said: "I repeat, it is a sore that soon will be incurable. A deadly blow is needed at once, but who will dare to strike it?"

Parliament, after opening the discussion on the Falloux bill, referred it back to a commission, to which also Msgr. Parisis belonged. Msgr. Parisis succeeded in modifying certain sections, but not all. Meanwhile Falloux was replaced by another minister, Parien, who accepted the project in the spirit of his predecessor. During the debate in the Chamber, Montalembert, instead of defending Catholic principles, as he used to do, attacked Catholic men, especially Louis Veillot, for disagreeing now with him on a subject on which they had been a unit for the last twenty years.

Veillot felt the bitterness of the attack—he was present at the delivery of the speech,—however, he was not surprised. He had seen the storm coming.

Msgr. Parisis was one of the first orators in the general debate. Although condemning the new project on principle, he was in-

clined nevertheless to take half a loaf rather than none ; though when the final vote came, he abstained.

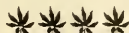
The Catholic opposition, led by the Abbé Cazales, accomplished nothing. Thiers had his way, and strange to say, this same Thiers who from hatred of the Jesuits had encouraged Eugène Sue to write his 'Wandering Jew,' now stood on the tribune defending the rights of these same Jesuits to teach ! The law passed by 399 votes against 237.

The day after, Louis Veillot, in reviewing the fight, regretted nothing more than that all his efforts to save principles had been in vain ; yet he declared himself ready to accept the law if the bishops did, and expressed his willingness to again unite forces with those Catholic men who had been partly the authors of that law,—either to reform it, should reform be needed, or to make the best of it, should the law be executable ; or even to defend it, should he have been mistaken in his opposition. "Our self-love," he added, "can not be wounded when the interest of the Church is saved."

But no peace followed these noble words. Montalembert and Msgr. Dupanloup had asked the Holy Father to approve the new law. After two months the answer came, couched in such terms that the authors of the law were not blamed, but the opponents indirectly praised.

This was a great satisfaction for Louis Veillot, but not for his enemies, who kept on accusing him of having been the ruin of the Catholic party ; pretending to defend principles, they said, he had fought for the leadership, etc., etc. Chiefly Montalembert and Dupanloup were angry at the fearless editor ; the more so as in all their transactions they had but one paper in Paris upholding their course, Dupanloup's own *Ami de la Religion* ; all others in Paris and outside sided with the *Univers*. The bishops, too, disapproved of the project and were not slow in notifying Montalembert of their attitude. This irritated the Count still more, and as he could not let the hierarchy feel his anger, it was mainly Veillot who had to suffer. Veillot was "the nigger in the woodpile ;" and yet in all his writings he had tried to follow faithfully the advice of the Papal Nuncio, Msgr. Fornari : "You are right in your principles ; maintain them, but spare your adversaries as much as you can."

[*To be continued.*]



CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Lessons of the French "Culturkampf."—A writer in the *Stimmen aus Maria-Laach* (No. 6) recalls that the late Msgr. d'Hulst attributed the moral and religious corruption existing to-day in France in no small measure to Jansenistic rigorism. "The tempest of the Revolution," he said, "lasted only ten years; but this brief spell was sufficient to undermine religion in the cities and to render it despicable in the eyes of the higher classes of society. The peasantry was indeed terrorized, but it was not yet religiously corrupted. Testimonies which I have gathered myself prove that even in the neighborhood of Paris faith was still alive and the religious life deeply Christian as late as the first quarter of the nineteenth century. As soon as the period of quiet which followed the tempest of the eighteenth Fructidor had permitted the priests who had refused to take the oath to open a few churches here and there, and especially when the concordat had everywhere restored the altars, the country population far and wide rallied with surprising enthusiasm to the religion of their fathers. But their good will was repulsed by the unjustifiable harshness of confessors steeped in the spirit of Jansenism. One bishop—otherwise an excellent man—Msgr. Miollis, of Digne, made nearly every mortal sin a reserved case. A priest compelled his penitent, without particular reasons, simply as a matter of principle, to return to confession fifteen times before he gave him absolution and permitted him to make his Easter communion. Such cases were of frequent occurrence all over the country. The unreasonable and tyrannical requirements of a moral theology infested with Jansenism made it impossible for the farmers to receive the sacraments." (*Le Correspondant*, LXV., Paris 1893).

Another lesson of the French "Culturkampf" is brought out by Rev. T. J. Campbell, S. J., in the *Messenger* (No. 3):

"The once glorious Church of France, the Church of such a splendid past, with its multitudes of saints and martyrs, and of such a heroic present, doing more than any other section of the Church for the spread of the Gospel, is almost a wreck. Its foreign missions on the verge of ruin; its schools and colleges, though the best in the land, closed; its institutions of charity handed over to the hireling; the Sisters of Charity to be driven even from the bed of the dying; its priests mocked and buffeted in the streets; the voice of its hierarchy lifted in vain against the wrongs that are perpetrated; the best and the noblest of the laity for now more than a month endeavoring without apparent success to arouse the nation to a sense of shame for what has been done. Its power is gone, and the Church that was once the grandest in Christendom is down in the dust. It may rise again, but then it is largely in ruins. It will be a wholesome subject of reflection for Catholics all the world over to consider how it all came about. Heroic efforts are made, it is true, by a few noble and self-sacrificing men which, if made twenty, or even ten, years ago, would have had some effect, but are now disregarded and perhaps laughed

at by the enemy. The only way to avert such calamities anywhere is to be true to Catholic instincts, uncompromising in religious teaching and principles, profoundly convinced of the necessity and power of organization, and fixed in our resolve not to withhold the statement of our position through any foolish reserve until it is too late."

LITERATURE.

Appleton's Cyclopaedia.—The *Messenger* (No. 3) publishes a letter from D. Appleton & Co., in which this firm declares its willingness to engage a Catholic theologian to revise all the Catholic articles in Appleton's Cyclopaedia. It appears that Archbishop Keane was under contract to attend to this matter, but neglected to do his duty. We quote the passage of the letter: "In reference to the contract with Archbishop Keane referred to above, you will please let us remind you that he had full authority to prepare and assign these articles as seemed best to him, and that at any time, since the first publication of the articles, had it been necessary, any corrections might have been made by him."

If this is true, the criticism directed against Appleton & Co. by the Catholic press falls chiefly upon the Archbishop of Dubuque.

INSURANCE.

Losses of Life Companies by Bad Mortgage Loans.—For the benefit of our Catholic "mutuals" we give here some interesting statistics.

Fourteen life insurance companies, having \$387,031,058 invested in mortgages, show \$44,701,404 tied up in real estate acquired through foreclosure. In other words, fully 10 per cent. of their entire mortgage investments have turned out bad. One company that reports real estate holdings of \$11,919,575, secured through foreclosure, would in all probability have to deduct \$5,000,000 from that item if it made the return to-day on the basis of "forced sale" value. That is, the company's real-estate holdings show 100 per cent. over-valuation on the basis of what they would bring in cash if disposed of at auction sale. Some of its property was acquired as far back as 1870. Most of it is located in nine western cities, where twenty-one pieces had to be foreclosed last year alone.

Another instance of bad judgment in making loans is that of one of the largest companies, whose proportion of real estate held to total mortgage investment, indicates that 12 per cent. of such loans were based on an improper appraisal. One more company, equally important, acquired last year, through foreclosure, property aggregating 13 per cent. of its total mortgage investment. Both these companies show loans on their books to-day made fifty or sixty years ago, and make no mention of rates on which to base an accurate estimate of present investment yield. Some of the smaller companies, with an excellent underwriting record, show up deplorable business management in not selling foreclosed property even at a loss. Most of these parcels have been acquired, because the amount advanced was altogether in excess of the safe loanable margin. High rates of interest were thought to cover a

multitude of "foreclosure sins," with the result that the companies are advertised throughout the west to-day by means of Queen Anne structures in Mary Anne territories.

Besides the property acquired through foreclosure, these companies own forty office buildings, valued at \$80,358,159. British life companies never report foreclosed real estate as assets, since they make it a practice to sell within the year whatever property they are forced to take.

In discussing the dangers of allowing life companies to report foreclosed real estate as assets, a mortgage expert lately said to the *N. Y. Evening Post*: "Foreclosed real estate, yielding but a nominal income, does not constitute proper security for the payment of life insurance policies. Without doubt a large proportion of the payments to be made by life insurance companies are deferred for so many years that they do not need to keep all of their investments in liquid or convertible assets. At the same time the involuntary acquisition of real estate by foreclosure is a proof that the loans made, plus delinquent interest, taxes, and expenses of foreclosure, amount, in general, to more than the value of the property, or it would certainly be protected. The fact that there are exceptional instances of property being sold for more than it cost under foreclosure, does not vitiate the strength of this argument.

"If public opinion would compel insurance commissioners to reject all foreclosed real estate as an asset of life companies, their method of making mortgage loans would quickly be changed, or, as a milder remedy, if insurance commissioners should value foreclosed property on a net income basis only, capitalized, say, at 5 per cent., the blow would be nearly as severe and the companies' method of making loans would soon change. Many life insurance companies have owned real estate since the panic of 1873. Companies are still foreclosing loans.

"The making of mortgage loans is a form of banking, and the sound principle in banking is to promptly force the sale of collaterals taken for bad debts, and charge off the loss. It is lack of courage and the vague hope of future increase in value which prevents mortgage lenders from facing the situation when they take real estate, and the result of such a cowardly policy is shown in an increasing amount of dead real estate. The European mortgage companies, which vary in size from the German mortgage banks, having \$50,000,000 to \$100,000,000 of bonds outstanding, up to the Credit Foncier of Paris with \$800,000,000 of bonds outstanding, pursue the uniform policy of forcing the sale each year of any real estate acquired, so that their annual balance sheet is clean of such an improper asset. Practically no large mortgage business can be carried on without occasional foreclosures, but the real estate should be forced, both to avoid dead assets and to test the market as an indication of what real security is back of the other mortgage loans. Now that times are good, real estate can be sold, and I believe that the companies should convert their holdings into cash."



MISCELLANY.

Catholic Dailies.—Rev. J. van der Heyden writes from Louvain, Belgium, to the *Portland Catholic Sentinel* (July 31st):

"I just finished reading a Roman correspondence, in which the writer bewails the comparative insignificance of the Italian Catholic press. 'In the whole Peninsula,' he says, 'there are but twenty-eight Catholic dailies.' Twenty-eight Catholic dailies! Would not the Catholics in the United States wish they had half that number to their credit! They would soon have, if they realized the importance of a Catholic press, as it is realized in Germany, Belgium, and Holland, where Catholic dailies are numerous and the peers of any in continental Europe.

"Last year I used to see occasionally, in the American Catholic weeklies which it is my privilege to read here, articles pro and con on American Catholic dailies. I do not see any more on the subject at present. Has the idea ceased to be agitated? That would be regrettable, especially at this time of yellow journalism, wherein the United States have won such unenviable reputation. While the evil of journalism not based upon high moral principles is so flagrant, a Catholic daily would be welcomed with delight by all parents jealous to safeguard the purity of their homes and desirous to contribute, through the newspaper, to a solid ethical education of their children."

The controversy in our weekly Catholic newspapers over the advisability of a Catholic daily press was purely Platonic. Active love for the faith and the Church has so completely died out in a large proportion of our Catholic population, especially that speaking only the English tongue, that even among those of a superior education there is manifested no zeal for the spread of the kingdom of God and not a trace of that spirit of sacrifice and self-denial from which alone can spring such a great enterprise as the founding of one or more Catholic daily journals. The situation at the present time is utterly hopeless; and the conduct of the men who pose before the public as the leading representatives of the Church and the authorized exponents of the mind of the Holy Father, is unfortunately, rendering it more hopeless from day to day.

Secrecy in Catholic Society Meetings.—The *Wichita Catholic Advance* of July 17th, says in its editorial on Secret Catholic Societies already referred to in *THE REVIEW* :

"All ideas tend, just so far as they are really living ones, to clothe themselves in a ceremonial system; and mystery, which is one of the seals of divinity upon its works, is found everywhere in a degree directly proportional, under ordinary circumstances, to the real worth of that which it enswathes, from the minutest of creatures up to the Ineffable God-head. It is precisely because that which is highest and best is usually the most mysterious that men are so much attracted by the societies which make the greatest pose of surrounding themselves with secrecy. To refuse to make use of the powerful allurements of mystery, and thus turn over to the Devil, one of God's most sacred weapons, would be little short of treason to the cause of the true religion."

The Milwaukee *Catholic Citizen*, which supplies the *Advance* with most of its reading matter in plate form, on the other hand, is opposed to secrecy in this line. Speaking of the secret sessions of the Catholic Federation it says (Aug. 16th):

"We do not, however, take the position that this quasi-political movement, founded on sectarian lines, 'completed its resemblance to the A. P. A. by becoming a secret organization.' The A. P. A. attacked the rights of other creeds. The Catholic Federation merely defends the rights of its own creed. The secret session was, undoubtedly, a mistake, but it was the mistake of inexperienced men. Questions of public and national concern call for open discussion, not for secret sessions. No Catholic bishop and no Catholic priest has any message to Catholic citizens on social, moral, or political matters, that can not be delivered in the face of the whole world. No gathering of Catholics, called to consider Catholic grievances, and the proper remedy therefor, needs to take on the methods of a Know-Nothing convention, and bar out the press and the public."

For the benefit of these two liberalistic twin-editors we have put their utterances together; will they oblige us with a proper elucidation of their respective standpoints?

Renan and His Native Town.—We read in a special Paris cablegram to the St. Louis *Globe-Democrat*, dated Sept. 6th:

"Brittany supplies further evidence of the sectarian character of her benighted peasantry by violent protests against the erection of a statue to commemorate Ernest Renan at his native town, Tréguier."

It appears that the municipal council of Tréguier has reluctantly consented to allow the statue to be placed opposite the town, but this was obtained only by a veritable electoral campaign. The final vote was 11 in favor of the statue and 5 against it. The minority insists that a transcript of its protest shall be placed in the public archives. The resolution reads as follows:

"1. If Renan was a great man of letters, the philosophy he disseminated was demoralizing, negative, and sterile.

"2. His attitude was always unpatriotic, especially during the German invasion.

"3. Under each regime he was an obsequious courtesan to the power that happened to be uppermost. We, the undersigned municipal councilors, vigorously protest against the glorification of his memory, and regard the erecting of his statue at Tréguier as an insult to the religious conviction of our country."

And this action secular American newspapers are pleased to brand as a "further evidence of the sectarian character of a benighted peasantry." Only one of them, distinguished above all for its fairness, the N. Y. *Evening Post*, rightly and justly says (issue of Sept. 3rd):

"The protest of the clergy of Tréguier is wholly logical. The village is profoundly Catholic, breathing a spirit of religion which Renan definitely renounced. The statue of the finished dilettante and smiling unbeliever which Renan became would be strangely incongruous among the simple serious folk from whom he sprang."

NOTE-BOOK.

Rev. Thomas J. Campbell, S. J., in a recent sermon at Oyster Bay, L. I., pointed out that the 400,000 acres held by the Philippine Friars were reclaimed from the swamp and the forest, and every penny of their revenues is devoted to charitable and educational projects. The land is not held to the detriment of the people, as is alleged; since there are in those islands 70,000,000 unoccupied acres at the government's disposal.

The *Casket* (No. 35) says, Fr. Campbell might have added that the value of this property is far less than that of the property held by Trinity Church Corporation in the heart of New York City. Yet there is no talk of compelling Trinity to sell its lands.



Rev. Father A. B. Oechtering, Rector of St. Joseph's Church, at Mishawaka, Ind., writes to THE REVIEW about a certain marriage that has been exploited in the daily press:

The marriage which lately took place in St. Joseph's Church, Mishawaka, is of the nature of the celebrated "Casus Apostoli," according to St. Paul's first Epistle to the Corinthians, vii, 10-17. I think it would be well to explain it in THE REVIEW. Catholics in general do not understand the case. You may be assured that this case was well investigated before the Ordinary of the Diocese gave permission to marry Mr. Edward Farnell to Caroline Davenport, who had expressed her wish to become a Catholic before the marriage with Farnell was thought of. Neither her parents, nor herself, nor her former companion (quasi-husband) were ever baptized. Besides the "interpellatio" was well taken in view, and only when Mr. Geo. Middleton (her former quasi-husband), declared over his signature that he never would live with Caroline Davenport, nor would he have or hold her as his wife, did the Ordinary of the Diocese declare Miss Davenport a free woman.

Before the marriage took place in our church, I explained the case fully to my people, as I had been advised to do by the Bishop.

The enemies of the marriage bond, while supremely lax on one side, saying: What God has joined together man may put asunder, nevertheless, when the Holy Ghost by the mouth of St. Paul declares a man or a woman free and not under "bondage," accuse the Catholic Church of sanctioning the breaking of the marriage vow. Yes, then the Devil turns a holy missionary who hates divorce more than anything else. Semper idem!



Our sensational dailies hastened, of course, to give currency to the allegation of a certain Captain Probs, that the water of the spring at Lourdes is no spring water at all but is piped thither by the missionary Fathers in charge of the shrine from the neighboring River Gave. The Superior of the Fathers, M. Pointis, has written to M. Probs (we find the text of his letter in *La Vérité Française*, No. 3326) that he is at liberty to make a public demonstration of his theory at any reasonable time he may select, and

that if this demonstration results in establishing the truth of his allegations, the Fathers will announce the result in their various publications and on posters at the Grotto itself. If, on the other hand, *M. Probs* fails to prove his statements, he is to insert an apology in all the newspapers which have printed his charges against the Fathers, which means practically the entire anti-religious press of Europe and a goodly portion of the American daily press as well.

The *Vérité* observes that this is not the first time that the claim has been made that the spring of Lourdes is a fraud, but in every case the accusation has been promptly shown to be calumnious.



Through an inadvertency we have neglected to note in THE REVIEW the election of Msgr. Dr. Joseph Schroeder, formerly Dean of the theological faculty of Washington, to the rectorship of the University of Münster, Germany, which is now by royal decree officially and properly a university in the full sense of the word. We joyfully and proudly salute our friend and former collaborator as *Rector magnificus* of an institution compared to which our Washington highschool is hardly more than an overgrown kindergarten.



There is undoubtedly a shock to the moral sense of the community in every report of extensive operations of the endless-chain scheme. Some one in Philadelphia has taken the trouble to figure out just where the moral and mathematical lapse comes in. "The process," says this excellent observer, "is simply that of robbing Peter to pay Paul, and its growth consists in robbing a continually increasing number of Peters to pay a continually increasing number of Pauls." This seems to go to the root of the matter. It is, of course, plain to every one that, without some jugglery, it would be impossible to sell street-car tickets for one cent each, when five cents each is demanded and received by the car company. Yet this is the scheme which has been operated in Philadelphia and other cities. The trick lies in making every purchaser an agent for the sale of coupons calling for books of tickets and in not delivering the books in any instance until cash from the further sale of three times as many coupons has been turned in. Thus, the endless-chain concern is always one sale ahead of its obligations of delivery, and the only limit to its continuance is the number of persons who can be induced to become original purchasers and hence agents; in other words, the number of Peters who are willing to be robbed on the promise that they will then be considered as Pauls, and some one will be robbed in order to pay them.



It was recently reported that the Rev. Thomas J. Hagerty, who has been delivering Socialistic lectures in St. Louis and elsewhere, had severed his connection with the Catholic Church. Fr. Hagerty thereupon wrote to the Cincinnati *Enquirer* (we quote from the *Catholic Transcript*, No. 36):

"I have never made any statement warranting such an asser-

tion. I have not separated myself from the communion of the Catholic Church, and I hold myself as much a member thereof as the Pope himself. While it is true that I have withdrawn from the technical work of the ministry, nevertheless the withdrawal implies no derogation of my sacerdotal character. I am as much a priest to-day as I ever was."

The spiritual condition of these Socialist priests is even more unfathomable than their "technical" standing.



The *Monitor* (No. 23) corrects its statement, quoted by us last week, that Father Wynne, S. J., of the *Messenger*, had been asked to supervise a new edition of Appleton's Cyclopaedia. The work he has been requested to revise, it appears, is Dodd & Mead's International Encyclopaedia.



Volumes 1898—1899, 1899—1900, 1900—1901, and 1901—1902, of THE REVIEW, unbound, can be had from Rev. John H. Stromberg, Granville, Iowa, for three dollars, the purchaser to pay freight or express charges.



We note from the *Catholic Transcript* (No. 13) that the Democrats of St. Albans, Vt., want Father Daniel J. Sullivan to represent their town in the State legislature. The nominee is said to be a man of exceptional attainments and sound judgment.

We trust Father Sullivan is not acting in this matter without the advice and approbation of his ordinary. When the late Archbishop Feehan was asked by one of his pastors if he might permit his friends to nominate him for an important political office, the prelate replied that he did not consider politics in America a proper field for a priest to enter into. It is otherwise in some countries of Europe; but even there the clergyman in partisan politics is a vanishing figure. The German Centre party has to-day fewer clerical members than ever in its history. The experience of its leaders has taught them that ordinarily one good lay representative is worth two priests in politics.

P. S.—We see from the *Catholic and Union Times* (No. 23) that Father O'Sullivan has succeeded in getting himself elected. We shall watch his career as a politician with genuine interest, trusting, in spite of misgivings, that it will redound to his own credit and be of real benefit to the Catholic cause, for which latter object alone, we would fain believe, he has embarked in this parlous course.

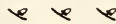


Some interesting facts about the Angelus are explained by Msgr. Esser, Secretary of the S. Congregation of the Index. The first clear documentary proof of the custom comes from Hungary (diocese of Gran) and dates from the year 1307. In 1317 the practice was common in Montpellier in France, and the following year Pope John XXII. granted an indulgence for all who took part in the devotion in the Church of Saintes. In a few years the practice was generally observed in Spain, England, and Germany,

and in the year 1327 the same Pope ordained that a bell should ring the Angelus in one church of every district in the Eternal City at nightfall, granting an indulgence of ten days to all good Romans who recited the Angelical Salutation. The ringing of the Angelus in the morning became common in less than a century after the practice of ringing it in the evening had taken root. As far back as 1380 a bell used to be rung at noon at Prague to remind the people to pray in honor of the Five Wounds, but the first notice we have of the midday Angelus comes from Imola in 1506.



A Catholic college in the Northwest is looking for a good commercial teacher to teach book-keeping (Sadler and Rowe's budget system), commercial law and arithmetic, and typewriting (touch system). Salary fifty dollars per month; board, lodging, and laundry free. Apply to Rev. F. Dominic, O. S. B., President of Mount Angel College, Mt. Angel, Oregon.



The dissolution of Protestantism appears to be hastening on in "broad Scotland, Bible-loving Scotland." We see from the *Tablet* (No. 3239) that the United Free Church Assembly has acquitted the Rev. F. A. Smith, by a majority of two-thirds, of the "heresies" alleged against him, thus admitting that a minister and professor of the "Church" may teach that the Bible is more fallible than most other ancient books, that the miracles of the New Testament are "unhistorical," and that the individual is competent to decide what is true and what is false in the Scriptural record. With the authority of the Bible gone, it is difficult to see what the "church" has to fall back upon for the support of its system of doctrine.



Advertisements in the street-cars giving ethical directions for the edification of the public at large, are quite usual in Boston, and here is an incident which proves that they are not wholly wasted. An annoying and intoxicated individual, who said he was a "Buffalo Bill" man, boarded an elevated train and proceeded to tell his joys and troubles to every person who had an ear in the smoking-car. One after the other moved away from him. At last he elbowed up to a well-known attorney. The attorney was civil at first, but was not in the mood to be interrupted, as he gathered the news from the morning paper. So he gave quick monosyllabic replies to the bibulous man's interrogations. The answers nettled the "Buffalo Bill" visitor, and he showed it, whereupon the attorney said: "Hold on, young fellow; read that placard." And he pointed to a sign in the car, upon which was printed the following philosophy: "Don't have all your good time to-day. Save some of it till to-morrow and the day after." The "drunk" straightened up, took off his hat, bowed politely to all the passengers in the coach, and said: "Thank you, I guess I will." Then there was a roar of laughter, and the man sat down and sat still until he reached his crossing.

About Relics.



well-informed writer in the *Kölnische Volkszeitung* (No. 727) discusses some current objections against relics.

With regard to the relic of the Saviour alleged to be preserved up to the present day in the reliquary of the Vatican, he declares that such a relic does not exist, and the authorities never claimed that it existed, either in the Vatican or elsewhere in Rome.

He further states that the object at Genoa which is said to have inspired Giordano Bruno's poem, *The Praise of Asininity*, has no being except in the imagination of infidels.

That of certain saints more than one head is shown and venerated, is due in most cases to the practice of taking particles of the true head, enclosing them in reliquaries having the form of a human head, and exposing them for veneration in other places, which led to the belief among the faithful that what they saw was the true head. The same thing was frequently done with other portions of the bodies of saints, and sometimes with the bodies themselves. The misunderstandings were multiplied by the custom of designating parts of bodies, even very small ones, as *corpora*.

Stückelberg (a Protestant) says in his 'Geschichte der Reliquien in der Schweiz' (Schriften der Schweizerischen Gesellschaft für Volkskunde, Zürich, 1901): "The external form of the reliquary has influenced conversational usage in so far as it appeared in a reconstruction of the grave or relic; the simplest form of such reproduction is the shrine made in imitation of the grave or casket and therefore called, if of small size, *sarcophagus*. As a receptacle for a portion of the head of some saint, a reliquary in the shape of a head is constructed; for a particle taken from his arm, a reliquary formed like an arm; for a particle from his foot, a foot-shaped reliquary. Now when hundreds of particles can be detached from a head or arm or foot, and preserved and exposed in similarly shaped reliquaries, without enabling the spectator to know how much of the relic they contain, a part receives the name of the whole. Thus we may hear of several parts each called *corpus*, of several *sarcophagi*, *capita*, *brachia* or *pedes*. Whoever perverts the facts by feigning that he knows of two bodies, several heads, more than two hands or feet of a saint, proves his ignorance of the popular and ecclesiastical use of language in the

Middle Ages. Numerous minute relics bear labels with such inscriptions; *caput* being shorter than *de capite*, etc."

Another source of error was the similarity in names. The one or other John, of whom relics were extant, or believed to be extant, gradually became by popular belief the first and most distinguished John—the Baptist. The popular tendency, so easily explained, to exalt one's home shrine, contributed to this result. Add to this the imitations—pious representations so-called—so frequent in the Middle Ages, which were used in the divine cult for purposes of edification, and gradually got confused with their originals in the estimation of the people.

In this wise the Middle Ages, notoriously uncritical, have caused much error and confusion in the matter of relics, quite innocently and guiltlessly in most cases. It is the duty of our more advanced and critical age to reestablish the facts. Rome and Italy have already given a good example by removing various spurious or doubtful relics.

If the proper measures are not everywhere taken with the energy an enlightened Catholic may desire, it is well to remember that the real object of veneration are the saints themselves, and that certainty with regard to relics can never equal the certainty of faith. As the readers of THE REVIEW may recollect, P. Grisar, S. J., in his famous Munich lecture, which we have reproduced in these pages, took occasion to emphasize that the Catholic faith would not suffer the slightest injury if it were scientifically demonstrated that the Holy House of Loretto is not the original which many generations have piously believed it to be.

In these matters we must consider the character of bygone ages, especially their lack of historical knowledge and critical acumen. We must carefully distinguish between the traditions current among the masses, and to some extent also among the ignorant portion of the clergy, and the declarations of the Church authorities. We should also remember the part borne in these deplorable errors by the secular powers. The writer in the *Kölnische Volkszeitung* instances the so-called Holy Shroud of Turin, the most valuable court relic of the royal family of Italy, which, he says, was officially declared by the ecclesiastical authorities, as early as the fourteenth century, to be spurious—the production of a painter who stood convicted by his own confession. Despite the prohibition of the Church to venerate this shroud otherwise than as a pious imitation, it gradually, by the efforts of the house of Savoy, reached its present rank and popularity as the true shroud of our Lord, in which such a learned scientist like Dr. Vignon is endeavoring to maintain it on the strength of photographic tests.

Why the Friars are Persecuted.

TO THE EDITOR OF THE REVIEW.—*Sir:*



PROPOS of the action of the French government relative to religious orders and the educational institutions directed by them, the subjoined translation of a letter from King Frederick of Prussia to Voltaire, and of the latter's answer thereto, may prove interesting to your readers. The royal mis-sive is dated March 24th, 1767, and is evidently a commentary on that blasphemous cry of the "prince of infidels," *Écrasez l'infame!* I translate the text from the Spanish of P. Luis Coloma, S. J., 'Retratos de Antaño,' pp. 289, 290, and 291.

"It is not, indeed, by force of arms,"—writes Frederick to Voltaire—"that the infamous one is to be crushed. She will perish at the hands of truth and at those of personal interests. If you wish me to explain this idea, behold what occurs to me. I have observed, and many others likewise, that it is in those places where religious houses (*conventos de frailes*) abound, that the people are most blindly superstitious. Wherefore it is not to be doubted that if these asylums of fanaticism are destroyed, the masses will become indifferent and lukewarm toward what is now an object of veneration for them.*)" We should at least begin to abolish the monasteries (*los claustros*), or, failing in this, to lessen their number. The occasion has arrived; for the French government and that of Austria are heavily encumbered, and have exhausted all their energies to find a means of paying their debts. The possessions of the rich abbeys and of those religious houses with copious rentals are a tempting bait. By representing to these governments the injury which the celibacy of the friars does to the State by diminishing its population; the abuse arising from the immense numbers of cowed mendicants (*cogullas*) who invade their provinces; and, above all, the facility of paying their debts by appropriating the treasures of the communities (which have no successors), I believe they can be led to commence these reforms; and, once having tasted the fruits of secularization in a few instances, their appetite being whetted, the rest will follow. Every government which resolves upon this procedure will be the friend of the philosophers and the protector, as well, of those numerous writings which attack at once the popular superstitions and the false zeal of the hypocrites who oppose those writings. Behold here a simple project which I submit to the Patriarch of Ferney; and he, in quality of father of

*) Viz., Religion.

the faithful, must see that it is carried out. Perhaps the Patriarch will make me the counter proposition that we should first settle the bishops; but I answer that the time has not yet come to touch them, and that it is necessary to begin by destroying those who keep alive the flame of fanaticism in the hearts of the people. When this flame has been cooled, the bishops will dwindle into poor devils (*unos pobres diablos*), of whom the sovereigns will dispose according to their good pleasure later on. The power of ecclesiastics consists in nothing more than an appreciation which is founded in popular credulity. Enlighten the masses, and the enchantment will cease."

On the 5th of April, same year, the Supreme Pontiff of Ferney (Voltaire) replied as follows to the royal Knight Kadosch:—

"Your Majesty says with much reason that it is not by force of arms the infamous one is to be crushed. Arms may dethrone a pope or depose an ecclesiastical elector, but they can never dethrone an imposture. I can not conceive why you did not seize upon some fat bishopric to pay the debts of the last war. However, I know very well that you can not destroy the Christian superstition (*supersticion cristicola*) except with the arms of reason. Your proposition to attack it through the friars (*par los frailes*) is the strategy of a great captain. The friars once done away with, the imposture will be exposed to universal ridicule. A great deal is being written in France on this subject; everybody is speaking about it. Still this great undertaking is not sufficiently matured, and no one feels bold enough to inaugurate it, although all the faithful †) agree that it is the surest measure."

Yours sincerely,

ALOYSIUS M. BLAKELY, C. P.,

Rancho de la Virgen,

Vicar-General of Nicopolis.

Toluca, Mexico, Sept. 6th, 1902.

†) "*Devotos*."—Who these "faithful" were, may be easily conjectured.



The Tower of Babel.

THE Abbé F. A. Baillargé, in No. 6 of our excellent contemporary *La Semaine Religieuse de Montréal*, offers a brief conspectus of the present state of scientific research with regard to the Tower of Babel.

The Tower of Babel was built upon the banks of the Euphrates, in the valley of Sennaar, at Borsippa, three leagues from the modern Turkish village of Hillah, which is believed to occupy a part of the site of ancient Babylon. (Rawlinson contends that it is not really any part of the remains of the ancient capital, but belongs to an entirely distinct town." Cfr. *The Seven Great Monarchies of the Ancient Eastern World*, vol. ii, p. 185.) The ruins are called Birs-i-Nimrud (Tower of Nimrod.) Josephus attributed the tower to Nimrod, but tradition unanimously designates it as the work of wicked men.

It will be well to recall the Biblical account (Gen. xi, 1—9):

"And the earth was of one tongue, and of the same speech. And when they removed from the east, they found a plain in the land of Sennaar, and dwelt in it. And each one said to his neighbor: Come, let us make brick, and bake them with fire. And they had brick instead of stones, and slime instead of mortar. And they said: Come, let us make a city*) and a tower, the top whereof may reach to heaven: and let us make our name famous before we be scattered abroad in all lands. And the Lord came down to see the city and the tower, which the children of Adam were building. And he said: Behold, it is one people, and all have one tongue: and they have begun to do this, neither will they leave off from their designs, till they accomplish them in deed. Come ye, therefore, let us go down, and there confound their tongue, that they may not understand one another's speech. And so the Lord scattered them from that place into all lands, and they ceased to build the city. And therefore the name thereof was called Babel, because there the language of the whole earth was confounded: and from thence the Lord scattered them abroad upon the face of all countries."

The Tower of Babel was probably erected in the second century after the Deluge. It had less than seven stories when the Lord dispersed its builders. Abandoned to the wind and rain, it became a veritable ruin in the course of centuries. Nebuchadnezzar restored it in the sixth century before Christ. In this restored form Herodot saw it in the course of his travels and left a brief

*) The city which was built at the same time with the Tower of Babel, thinks Kaulen, must have been the ancient part of Babylon, on the right or west side of the Euphrates, to which Nebuchadnezzar later added the newer portion on the left river bank, so that the great metropolis from that time on lay on both sides of the Euphrates. (As syrien und Babylonien, p. 86.)

account. So far as we can make out at this distant date, the Tower of Babel was seven stories in height, each quadrangular in form and narrower than the one below. . . . The four corners lay exactly towards the four cardinal points. Each étage was finished in a different color, according to the planet which the builders had in view.

The Birs-i-Nimrud, according to Rawlinson (l. c.) had certainly seven, probably eight stories. It presents itself to-day as a large mountain, 12 km. south of Hillah. It is a huge and imposing pile of bricks, largely vitrified. Its circumference is 710 metres, its height on the southwest side 65 metres. A gigantic remnant of a wall crowns the top. It is probably the corner remnant of an extended wall and bears traces of destruction by fire. It is remarkable that Rassam, who examined the ruins often and closely, has given it as his opinion that only a supernatural agency can have wrought this destruction. "The whole plain of this mountain of ruins," says Kaulen (*Assyrien und Babylonien*, p. 84), "presents a desolate monotony of destruction and desertion. Here and there uninjured mural remnants project, but the rest has become a compact dead mass through the débris of weather-worn bricks and an ancient growth of moss. Deep ravines, cleft by the enormous rain showers so common in Mesopotamia, show how the work of destruction is still going on.

We have corrected and amplified the Abbé Baillargé's paper from the sources at our command, but we will quote his concluding paragraph verbatim: "The lesson which centuries have written upon this débris, is that the Tower remains, in the words of Bossuet, the earliest monument of the pride and impotence of man."

A Fighting Editor.

IV.

TOGETHER with the question of the university, others clamored for a solution. The unhappy division of the French Catholics into Republicans, Monarchists, Bonapartists, etc., grew worse during the second Republic. Louis Napoleon had been elected president, and both Republicans and Monarchists feared the return of the empire, since the present situation was plainly untenable. Montalembert leaned towards Louis Napoleon. Louis Veillot said: "If the monarchy is to be revived, Henry V. must be chosen."

At that time Veillot had also some lively spouts with the pa-

per of *M. Thiers* called *L'Ordre*, chiefly on religious questions. This was nothing new or extraordinary, nor should we have mentioned it, had it not played such a great rôle in the first archiepiscopal stroke of lightning which hit the *Univers*. After the death of Msgr. Affre, Msgr. Sibour, Bishop of Digne, had been appointed Archbishop of Paris. Msgr. Sibour at first posed as an old friend of the *Univers*, assuring Louis Veuillot and du Lac: "The *Univers* will be my journal." Both were glad to hear it, but derived from the assurance no other hope than that they would be able to live in peace with the new Archbishop. Vain hope!

Msgr. Sibour, a somewhat confused but ambitious mind, thought that, as the head of the most important see of France, he had to guide the whole country and set on foot reforms that were to spread over all the dioceses. As a means of propaganda he counted on the press and in particular on the *Univers*, which he wanted to make indeed *his* journal. He soon found Louis Veuillot rather refractory to his directions. A certain coldness set in, which increased when the Archbishop found he could not make the *Univers* and *Ere Nouvelle* blow the same horn. The latter journal, republican in politics, liberal in religion, sought the favor of all free-thinkers, Liberals, etc., and as the Archbishop saw that it could not live very much longer, he started a paper of his own, the *Moniteur Catholique*, edited by his two vicars-general. The *Moniteur* lived six months. Its death filled Msgr. Sibour with a still greater animosity against the *Univers*. Louis Veuillot, well posted, feared an official blame. It was not slow in coming. Under the second Republic bishops were allowed to meet in provincial councils. The Province of Paris held one in 1849, in which among other decrees there was adopted one concerning writers on religious matters. This decree Msgr. Sibour promulgated, with some remarks criticizing Louis Veuillot and his collaborators on the *Univers*; without giving any proof, the Archbishop asserted that the *Univers* had failed, 1st. in tact and loyalty in the question of education; 2d. in prudence when defending the Inquisition; 3d. in charity, tact, and doctrine, in a discussion on miracles; 4th. in justice, by calling other Catholics Gallicans; 5th. in due respect for religious authority, especially for the Archbishop, by blaming as faulty a dictionary he had approved.

For none but the last accusation was there even a semblance of truth. The Nuncio, the Archbishop of Rheims, the Bishop of Poitiers, and others told Veuillot, if his criticism of the dictionary had been imprudent, he certainly had not gone beyond his right. As to the other points, if a journal were not free to treat public questions it might as well close shop. Such a pretention would give the government of the whole press over to the Archbishop of Paris.

The admonition of Msgr. Sibour was published entirely in the *Univers*, preceded by some remarks of Louis Veuillot, in which he said in part :

"Two roads are open for us: one of complete and definitive submission, the other an appeal to higher authority. Immediate, complete, and definitive submission would best suit our own wishes. Ten or twelve years of battling such as we have had to sustain, crowned by an act such as strikes us to-day, is enough and more than enough to make us long for rest. But we could manifest submission only by either making the *Univers* a purely political paper, or suppressing it entirely. To change the *Univers* into a political paper we do not want to do; suppress it, we do not dare. Hence we shall carry our cause and defense before the tribunal of the Sovereign Pontiff."

The Archbishop became so enraged that he intended to excommunicate the fearless editor. He had felt sure he would be applauded everywhere for his action; but he was applauded only by the Liberal press; the Catholic applause went to Louis Veuillot. The Nuncio, who had been the adviser of Veuillot on all important questions, felt as if the censure of the Archbishop was directed against himself personally, and reassured Veuillot by saying: "Do not be uneasy; the Archbishop wants to knock you out; he will only strengthen your position."

Similar assurances were received by the gallant editor from the archbishops of Lyon and Rheims, the Bishops of Langres, Amiens, Beauvais, Poitiers, etc. Others, like the archbishops of Bordeaux, Avignon, Sens, Albi, Rouen, and the bishops of Luçon, Blois, Châlons, Nevers, etc., also expressed their sympathy, though more cautiously. Only eight bishops, in a half-hearted way, were with the Archbishop of Paris. The clergy and laity were with Veuillot. So were all the religious orders, except the Dominicans, who stood divided.

Not only in France but all over Europe public opinion was roused to express sympathy for the abused editor. Thus Louis Veuillot received letters from the Archbishops of Turin and Chambery, Msgr. Laurent, Vicar apostolic of Luxembourg, Donoso Cortes, Spanish Ambassador at Berlin, the Abbé Deschamps in Belgium, and many others.

As to his defense, Louis Veuillot had an easy task. From the letters of Msgr. Sibour himself, he was able to show that he had carried out in the *Univers* what Msgr. Sibour, as Bishop of Digne, had commended, and now condemned as Archbishop of Paris.

Moreover, but a few days before the condemnation, Pius IX., who was a constant reader of the *Univers*, had sent special marks of his esteem to Louis Veuillot and all his collaborators through

his brother Eugène, who chanced to be in Rome. That happened August 17th. On August 31st came the thunderbolt.

As is its wont, Rome took its time in the matter. The case was delicate. The authority of the Archbishop had to be spared as much as possible, while at the same time the rights of a Catholic journal must be protected. Another question to be decided was: had the Archbishop of Paris the right to supervise a journal that was published for all France and even the world outside?

Meanwhile the Nuncio, the Archbishop of Rheims, and the Bishop of Amiens advised a friendly settlement. Louis Veillot declared his willingness. The Archbishop of Paris sent his cousin the Abbé Sibour, and the Abbé Bautain, as plenipotentiaries to Rome. Veillot promised to write a letter. He did so October 3rd. In it he said that in view of the interpretation given to the Archbishop's censure, he was ready to withdraw his appeal. The same day the Archbishop congratulated him on his submission. Veillot published both letters in the *Univers*. Evidently the Archbishop took for granted what the editor of the *Univers* had in no way conceded.

It was only a truce. The Nuncio warned Veillot: "The Archbishop will commence again." "I know it," answered the undaunted editor.

But Pius IX. was pleased with the attitude of the *Univers*, and when the Abbé Estrade, in an audience, mentioned the condemnation of the *Univers* by the Archbishop of Paris, and added: "Louis Veillot certainly will quit, if the attack is renewed," the Pope answered: "Oh no, that must not be."

Veillot was asked by his collaborators to publish the testimonials he had received from Rome, but he refused for fear of making the Archbishop still more furious. He felt happy to have in the blessing of Pius IX. a lightning-rod against the thunderbolts of Archbishop Sibour.

[To be continued.]



CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Hostility to Religious Orders a Mark of Liberalism.—A person signing himself "Sacerdos Americanus" recently said in a letter to the N. Y. *Sun*, that "in past history religious orders have been so troublesome that the Church herself suppressed some of the most celebrated of them."

Which elicited the following vigorous criticism from our friend Dr. Condé B. Pallen :

"This is always the language of the Liberal. One of his surest marks is his hostility to the religious orders. It is true that the religious orders are not the Church, but they are the offspring of her inspiration, the fruit of her growing, and have always been the object of her maternal solicitude and care. They have ever been her most formidable legions in her warfare against the world, the flesh, and the Devil, and it is to be observed, that they are always the first object of onslaught when her enemies gather their forces against her. To-day the powers of infidelity arrayed against the Church are concentrating their efforts against the religious orders throughout the world, and the movement against them in the Philippines is but one phase of the general conspiracy. Catholics of the type of 'Sacerdos Americanus' are simply unwitting tools of these enemies, and are so blinded by their own conceit that they do not see it." (Cfr. the article "Why the Friars are Persecuted" in this issue.)

SCIENCE AND INDUSTRY

A Postulate of Science.—P. Erich Wasmann, S. J., one of the most eminent of living Catholic scientists, concludes a masterly study on "Zelle und Urzeugung" in the *Stimmen aus Maria-Laach* (No. 6) with these remarks :

What is a "postulate of science"? This name can be attributed only to a truth which flows with logical consistency from the facts; never to an untruth which is in evident contradiction to the facts.

What is consequently a true and real postulate of science for the explanation of the origin of organic life?

Life on earth can not have existed from eternity; for modern cosmogony teaches that our earth was at one time in a state of liquid fire. Whence came the first organisms? To imagine that they fell upon the earth from some planet, does not solve the question but simply transfers it to the planets of other solar systems, where, too, life must have had a beginning, since they are subject to the same cosmogonic laws. Every effect must have a sufficient cause. Anorganic matter can not have caused organic life, as is clearly proved by science, which condemns the theory of spontaneous generation as contradictory to the facts. But beyond anorganic matter and its laws there was nothing on earth. Hence it must have been an extra-mundane cause which produced the first living organisms from anorganic matter. The extra-

mundane cause, which, in spite of its omnipresence, is substantially different from the world, and which is intelligent, is the personal Creator of whom modern Monism has such dread.

To destroy it more easily, Monism has distorted the theistic idea of God into a caricature, which was finally developed by Haeckel into a "gaseous vertebrate,"—a serious *testimonium paupertatis* for the philosophical knowledge of its inventors. But that which Monism has thought out as the new idea of God, and which it has tried to put in the place of the personal Creator, is nothing but a phantastic idol, clothed in theistic garb to hide its atheistic nakedness. Whatever is acceptable in the monistic idea of God, is borrowed from Theism: his omnipresence in nature, his operation in his creatures, etc. That which is peculiarly its own and distinguishes it from the theistic idea of God, to-wit, the substantial identity of God and the world, is a philosophic absurdity. A God identical with the world, and developing himself through the world, is not an infinitely perfect being which has its *raison d'être* within itself; it is a conglomeration of imperfections and contradictions.

Therefore the hypothesis of a personal Creator is a true and real "postulate of science."

Matches Without Phosphorus a Failure.—The failure of the attempts to make matches without phosphorus in Belgium is announced by United States Consul G. W. Roosevelt of Brussels. An international competition was begun in 1898, and a prize of 50,000 francs (\$9,650) was offered to the inventor who should make a paste for matches which should not contain phosphorus. The commission appointed to judge results has now declared that, after four years of careful experiment and analysis, it has been found that none of the products so far submitted fill the required conditions, being defective in inflammability, igniting on all surfaces, or, in igniting, ejecting inflammable matter containing some poisonous substance. The sum already expended in the matter amounts to 8,178 francs (\$1,578.35). This covers cost of printing, correspondence with foreign countries, purchase of material, analysis, and experiments.

LITERATURE.

Father Hogan's 'Clerical Studies' in Europe.—'Clerical Studies,' by Rev. J. Hogan, S. S., a work which we considered it our duty to criticize immediately upon its publication in this country, has lately been translated into French by the Abbé A. Boudinhon, with a preface by the Archbishop of Albi (Paris, Lethielleux, 1901), and we are not surprised that the more conservative and cautious theological reviews of the Old World refuse to give it the unqualified commendation it received in American periodicals of the calibre of the *Catholic World*. The *Stimmen aus Maria-Laach*, for example, while acknowledging that the book contains many wise admonitions excellently expressed, voices its disapproval of a number of passages which are not to be considered as beneficial, nay which may even prove disastrous for the young theologians for whom the volume is intended. And Père Fontaine, writing in the *Revue du Monde Catholique* (July 1st), declares his aston-

ishment and uneasiness that P. Hogan should advocate the speedy making of so many important changes in clerical training; adding that in P. Hogan's book Catholic principles are too little in evidence and seem rather ashamed of themselves.

Books on the Black List.—The *Catholic Columbian* points out that the following historical and reference works have been recently shown to be unfair and in some cases outrageously unjust to Catholics, and should therefore have no place in any Catholic library: Appleton's *Cyclopedia*, The *International Cyclopedia*, Seely's *History of Education*, J. G. Abbott's works, Ridpath's *History of the World*, and Hubert Howe Bancroft's *The New Pacific*.

Speaking of the two last named, J. Walter Reid writes: "It will be well for Catholic readers to give such works of fiction a wide berth. As history they are unreliable, as information they are worthless, as reference they are false." What Mr. Reid says applies with equal force to the other works on the list.

Thwaite's 'Father Marquette.'—Speaking of the latest biography of Father Marquette, by Ruben G. Thwaites (to be had at B. Herder's for \$1 net), the *Messenger's* book critic says: "His book is most interesting; unlike Parkman he has read and studied the lives of the Jesuit missionaries with an unbiased mind, he has caught the spirit of their work and attributed to them those exalted and supernatural motives without which their labors would be shorn of true greatness and heroism." . . . "Now that we have a book which all can consult and the authority of a reliable historian on the removal of the remains we trust that people will no longer believe the senseless reports about the finding of these relics near Frankfort and other towns along the eastern shore of the lake. These reports which have appeared so often of late have no foundation in fact and seem to be advertising schemes for summer resorts in that section of the country."

A New Catholic Family Journal.—*Men and Women* is the somewhat unpromising title of a new monthly magazine, of which we have received sample sheets. It proudly styles itself "the ideal Catholic home journal," and the specimen pages are splendidly gotten up. We expect the first number will appear at an early date. The list of contributors contains such names as Prof. Egan, Fathers Coppens and Finn, Lelia Hardin Bugg, Anna C. Minogue, Henry Austin Adams, John Uri Lloyd. We do not know who the enterprising publishers are, but fear they will at the end of the first year, or the second at most, be wiser, if much poorer men. Place of publication: Cincinnati.



After pointing out that "Christian Science" and faith-cure doctrines are by no means "new things in religion," but were practiced by the Waldenses and the Moravians in the Middle Ages, and later by the Jumpers, the Shakers, the Jerkers, the Mormons, and even the sober Methodists in the days of their first fervor, the *Ave Maria* (No. 7) justly remarks that "there is nothing particularly new about the faith-cure fallacy except the perennially new gullibility of men and women."

MISCELLANY.

The Political Status of the Philippines.—The best account of the present political status of the Philippines—a puzzling problem to many—is furnished by Mr. Francis E. Woodruff. He writes :

It is submitted that the essential difference between a "protectorate" and a "colony" is that, however much the sovereignty of the former may have been impaired, there is enough semi-sovereignty remaining to constitute the inhabitants, citizens (subjects, nationals) of a protected, semi-independent State, who, as aliens, owe only obedience (not allegiance) to the protecting State; while with the "colony," sovereignty is completely vested in the ruling State, of which the colonists are citizens (subjects, nationals) and to which they owe allegiance as well as obedience. Thus during Great Britain's temporary protectorate over the Ionian Islands, where the overlord's interference with the interior organization and absolute control of international relations much resembled the present and promised conditions in the Philippines, the Ionians were pronounced not to be British subjects (Boyd's Wheaton, Sec. ed., page 47); while British colonists owe allegiance to Great Britain.

Even if, when the treaty with Spain was made, there existed a *de-facto* Filipino State, so that our present title rests solely on the right by conquest, we still are bound by the pact with Spain. This pact in the case of the Philippines substituted the word "cedes" for the "relinquishes sovereignty" where Cuba was concerned; but in the ultimate disposal of the islands we have controlled ourselves by our qualification that "the civil rights and political status of the native inhabitants of the territories hereby annexed to the United States shall be determined by the Congress," and the land goes with the people, not the people with the land.

When, by the law of July 1st, 1902, Congress so determined the "civil rights and political status" of the Filipinos, if it had declared them native inhabitants of a colony of the United States, to be governed by us against the expressed wish of a majority of them, and to be taxed without effective representation, then, by right of conquest at least, they would have owed the United States allegiance as colonists, not merely obedience as protected aliens; but it would have been for our Supreme Court to decide whether under our self-imposed limitations of the sovereignty of our nation, its government could so rule without a constitutional amendment or the consent of the States and people of the United States, ascertained by referendum or other device. Congress, however, has not so declared.

Instead it has declared the Filipinos "citizens of the Philippine Islands, and as such entitled to the protection of the United States." No doubt, so long as we continue this "protection," our law leaves us semi-sovereignty and gives them only semi-independence; but a contention that it has left us full sovereignty, and that people and islands are still "merely appurtenant to the United States as a possession," would be a charge that Congress has made a deliberate misuse of language.

Because, if we take Congress at its word, "citizens of the islands," "entitled to the protection of the United States," can

only mean that people and islands are under the protection (semi-sovereignty) of the United States. In other words, Congress has created a protectorate, the native inhabitants of which are necessarily aliens to us, owing the United States, and only so long as they are under its protection, obedience and not allegiance.

Dr. Magnien.—The Rev. Dr. A. L. Magnien, S. S., has been removed by the Superior General of the Order of St. Sulpice from the rectorship of St. Mary's Seminary, Baltimore. He held this office for many years, and in the palmy days of St. Mary's, when it had hardly any rival in the country, the now superannuated Rector exercised more influence in ecclesiastical affairs than a dozen bishops. At the Third Plenary Council, whose deliberations were held within the walls of the Seminary, his influence was strongly felt. The *Hartford Catholic Transcript* (No. 13), which can surely not be suspected of hostility to the liberal wing, of which Dr. Magnien was a leading champion, recalls the report common at the time that "he met, in one of the corridors of the Seminary, the Right Rev. John Lancaster Spalding, after listening to the latter's eloquent, but somewhat egregious discourse on University Education, and incidentally dropped a few words of disapproval which his Lordship was presumably human enough to disrelish. It is worthy of note, too, that before the sermon was delivered the most prominent name mentioned in connection with the prospective university was that of the same eloquent and accomplished prelate. However, ere the sessions of the Council ceased, it was known that Peoria was not to lose its learned Bishop and that some one more according to the heart of the Superior of St. Mary's was to be set over the new institution."

All this was well nigh twenty years ago. History has been made during the intervening time, and Doctor Magnien has had a hand in its making. "As long as Baltimore was supreme," says the *Transcript*, "the Superior of St. Mary's was a power in the American Church. It was rumored and generally believed that bishops were made and delegates for episcopal sees were at times relegated within the council chambers of the old Seminary. But times have changed. The march of events in the Catholic Church in the United States has been too much accelerated of late to wait upon advices from slow-moving Baltimore. Things have happened that were never talked over and agreed upon in the Superior's room.

"The fact that the head of St. Mary's wielded an almost paramount influence in the councils of the metropolitan see of Baltimore made the way of his brother Sulpicians doubly hard in New York. The secular priests of that great Diocese were resolved that the affairs of the New York church would not be dictated from a chor-episcopal throne set up in Dunwoodie Seminary, and as a consequence, the late Archbishop was not too warmly congratulated when he handed over the keys of his new college to the Fathers of the Society of St. Sulpice."

So, on the whole, Dr. Magnien's activity proved unprofitable to his own order. And also in the Church at large, there are those who believe that it has not been entirely conducive to sound doctrine nor to good discipline.

NOTE-BOOK.

In reference to a subject already touched upon in *THE REVIEW* we are asked to print the following :

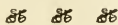
In their letter to Father Wynne (Sept. *Messenger*) the Appletons say : "Archbishop John J. Keane, who, under contract with this house, had charge of their preparation" And again further down : "In reference to the contract with Archbishop Keane referred to above, you will please let us remind you that he had full authority to prepare and assign these articles, as seemed best to him"

Now if said letter is authentic and if the quoted statements are correct—(it behooves that Archbishop Keane inform the public whether they are or not)—then we Catholics must indeed be amazed and deplore that so high an official in the Church acquitted himself so poorly and superficially of the task assumed "under contract," for lack, probably of a realization of its importance and responsibility.

Who would imagine, whenever publishers of books or papers authorize prominent and highly educated Catholic men to "prepare and assign" articles having a bearing on Catholic matters, that those men would not take the utmost care and caution to eliminate everything that is incorrect and hostile to our holy religion? Negligence and want of watchfulness of this kind is too grave to be overlooked and not to be sharply criticized by the Catholic press.



The wide-awake Rome correspondent of the *Freeman's Journal* (No. 3611) confesses that he is still unable to give a satisfactory account of the aims and results of the Taft mission. It seems to him that what has been really decided is that the Friars are not to go from the Philippines, but that they are at liberty to convert their landed property into cash. "It does not seem very much, to be sure, but taking one thing with another, it seems to be about the sum total of the results arrived at." And he adds : "It would, of course, be the height of absurdity to suppose that Rome approves of the godless school system, or that it for one moment counsels American Catholics to shut their eyes and open their mouths and see what the American government will send them."



The Methodist Episcopal Conference of Wisconsin unanimously resolved to publicly ask President Roosevelt if it is true that in his gratitude for the aid that Msgr. Ireland has given in the Taft affair, he has requested the Pope to give the cardinal's hat to the Archbishop of St. Paul. Of course President Roosevelt is too level-headed to render himself guilty of such impertinent interference. But it would be well if the Wisconsin Methodists succeeded in drawing from him a public denial of the absurd rumor.

Even Msgr. Ireland's good friend the *Independent* apprehends

mischief from these rumors apparently inspired by over-zealous friends. "They are the Archbishop's worst friends," it says (No. 2804) "who are constantly talking about his being made a cardinal."



La Vérité Française, the real successor of Louis Veuillot's *Univers*, founded and edited by the ablest of his old associates, Messrs. Auguste Roussel, Arthur Loth, etc., has recently moved into new quarters and is now printing from its own presses. Although in its tenth year, *La Vérité* says in its editorial article commemorative of the "exode," that it is still depending in a measure upon the direct support of its friends, as the income from subscriptions (the paper publishes hardly any advertisements) is not yet large enough to cover the expenses. Our contemporary is to be felicitated upon the fact of its having a sufficient number of generous supporters to enable it to carry on its necessary and important work even at a financial loss. It is the chief champion of conservative principles in the French Catholic newspaper press. In its columns first appeared Dr. Maignen's articles on Hecker, later published in book form. It brought about the condemnation of the dangerous pedagogical heresies of Sister Marie du Sacre-Coeur. It has combatted and continues to combat vigorously the excrescences of a false Christian democracy and an invidious Catholic higher criticism of the Bible. It has always stood and stands to-day uncompromisingly for the purity of Catholic doctrine, for Catholic truth and justice *sans phrase*. May it live long and prosper!



The career of *La Vérité Française*, standing up for truth and justice daily for a decade at a financial sacrifice, proves that there are in France Catholics of a different calibre than in this country, where with all our wealth and influence we have not even attempted to lay the foundation for a Catholic daily press. Where are the men in these United States who would be willing to sacrifice a few hundred dollars from their princely income annually to support an American *Vérité*? We have Catholic nabobs in nearly every large city who squander more money on the toilets of their wives and daughters and for their own indulgence in a twelve-month, than it would require to keep a daily newspaper of moderate pretensions afloat. Such as those ought to ponder the example of their French coreligionists who enable M. Auguste Roussel, M. Arthur Loth, and their associates to perform such splendid service through *La Vérité Française* in the cause of our common mother.



A northwestern pastor asks us to "kindly submit to the readers of THE REVIEW the following question: What works would you recommend as most suitable for text-books of religious instruction for boys and girls after first holy communion, either in advanced classes of the parochial schools or in high schools?"

Liberalism in Politics and Religion.



THOMAS ARNOLD, son of the famous Dr. Arnold of Rugby, (father of Mrs. Humphry Ward) became a Catholic in 1856. Later on, especially in 1864-5, he began to drift towards Liberalism and sympathized with the views of Döllinger. In his autobiography, entitled *Passages in a Wandering Life*, (London, 1900) he describes how this leaning towards Liberalism gradually estranged him from the Church :

"I had been weakened by a succession of illnesses ; for weeks together it had been impossible, or very difficult for me to approach a Catholic altar ; the Protestant clamor about the Mortara case drew from me a certain amount of involuntary sympathy ; and the misgiving which had long slumbered in my mind, that no clear certainty could be obtained as to anything outside the fields of science, again assailed me. . . . Nevertheless, I can not doubt that this period of uncertainty would have passed away in due time if I had adopted the means proper for dealing with it. One of those means indeed—labor—I did not put from me, and this was my salvation in the end ; but the weapon of prayer—being attacked by a certain moroseness and disgust, and weariness of existence,—I began unhappily to use less and less. I did not, like Milton, 'still bear up and steer right onward,' but wavered, doubted, and fell back. Only after a long time, and with much difficulty and pain—pain, alas ! not mine alone, was I able to return to the firm ground of Catholic communion."

A man who had such a painful experience of the effects of Liberalism is certainly competent to speak of its true character. Mr. Arnold says :

"I could never condemn Liberalism in politics, but its extension to religious questions, of which I did not in 1865 discern the mischief and the danger, I should now repudiate and reject."

He well explains the difference between political and religious Liberalism : "It is worth while to consider in what sense of the term the Catholic clergy justly dread, repudiate, and condemn it, and in what sense it ought to be everywhere regarded, by the clergy no less than the laity, as a neutral term—a term no more implying any moral or religious reproach than the opposite term, Conservatism. Liberalism may be either political, or religious, or both. If it is merely political, and denotes a desire and intention on the part of the citizen to 'free' himself from unjust or un-

wise restrictions trammelling his personal activity and that of his class, or from an inequality of treatment which places any class of citizens on a permanently higher political level than that on which he himself stands, or gives to any such class advantages in regard to education or the support of religion from which he and his friends are debarred—such a citizen can not, unless for some special reason, be held to incur blame in respect to his Liberalism. On the other hand, a citizen who denies and opposes any of the political principles above enumerated, may fairly, unless for some special reason be accounted open to censure in respect of his conservatism. If these two propositions be granted, it is evident that Liberalism in politics is not only equally justifiable, morally, with Conservatism, but, as a general rule, more justifiable; and this is just as true of English Catholics as of English Protestants.

“These conclusions are, I think, demonstrably sound in regard to English and Irish Liberalism; with Continental Liberalism a different set of ideas is unfortunately associated. The Centre party in the German Reichstag are, in the English sense of the word, Liberals; but they do not so call themselves, because that would be to associate themselves with a party and a policy which they hold in especial abhorrence—namely, the Liberals and the Liberalism of France, Italy, Spain, Portugal, and Belgium. A French or Italian Liberal is commonly understood to be a Liberal chiefly in respect of religion, i. e., of Catholicism. But Liberalism in religion is quite a different thing from Liberalism in politics. In the case of non-Catholics, its moral and religious color, as it can not be verified or determined by the appeal to any generally accepted standard, can only be tested by an enquiry into the motives and character of individuals; and even then no certain judgment can be passed. Who can possibly decide between the Liberalism of Cromwell in putting down Anglican episcopacy, and the Conservatism of Clarendon in restoring it to power? Or between the Liberalism of Wesley in ordaining Wesleyan bishops, and the Conservatism of Horsley in resisting the innovation? Each leader believed himself in his conscience to be doing right, and whether he was obeying a false conscience or not, there exists no means of determining. All the time the world of Catholic Christianity knew and judged both sides to be wrong in different ways, and *securus judicat orbis terrarum*.

“But with Catholics, if they be really such, the case is wholly different. What can they honestly desire to be ‘freed’ from? Not from government in religious concerns by the hierarchy; for it is part of their religious belief that hierarchy derives its jurisdiction by continuous transmission from the Apostles, and that

the Apostles received it from Christ. Not from the creeds, or the general spirit of the Ecclesia Docens; for to desire or even dream of such freedom would be at once a lesion of conscience and a beginning of treason against God. Not from the ritual, and all the beauty and glory which that word implies, for they have but to look around them and note the miserable failures of all who, in this or any former age have endeavored to imitate or supplant it. Of course cases sometimes occur in which authority is overstrained or misused, and ritual is overlaid by ceremony; and in these cases laymen, as long as Christian humility is observed, may lawfully work for a change; but anything that could deserve the name of religious Liberalism must always be alien to the Catholic mind." (Passages in a Wandering Life, by Thomas Arnold, M. A., of University College, Oxford; Fellow of the Royal University of Ireland; pp. 180-186.)

This is a clear condemnation of all religious Liberalism, "Americanism" included.

Another, perhaps even severer judgment of this whole movement must be found in the words of praise and sympathy with which non-Catholics speak of it. In a recent work of the rationalist Professor Paulsen of the Berlin University we find this interesting passage: "Die historische und ebenso die dogmatische Theologie der deutschen Universitäten ist der Kurie beständig ein Gegenstand des Argwohns und Anstosses gewesen.*) So zeigt es die lange Reihe von Konflikten, die durch das ganze 19. Jahrhundert gehen, von dem grossen Feldzug gegen den Hermesianismus bis zur Ausstossung des Altkatholizismus und zur neuerlichen Massregelung Schell's. . . . Wir werden nicht aufhören dürfen zu hoffen, dass der freiere Geist, der in der katholischen Theologie der deutschen Universitäten auch heute nach Durchsetzung ringt, auch innerhab der Kirche selbst sich wieder Geltung verschafft. . . . Ja ich mag auch nicht auf die Hoffnung Verzicht thun, dass der deutsche Geist. . . . der ganzen Völkergemeinschaft, die im Katholizismus ihre geschichtliche Lebensform hat, einen Dienst leisten wird, wenn er mit seinem freieren, tieferen, persönlicheren religiösen Leben dem starren absolutistischen Romanismus ein Gegengewicht innerhalb der Kirche gäbe. Dass die Lage auch in dieser Absicht (Hinsicht?) nicht völlig hoffnungslos ist, dass der Sieg des Romanismus innerhalb der Kirche nicht notwendig ein definitiver ist, dafür mag man ausser auf Deutschland auf mancherlei Regungen innerhalb des Katholizismus im

*) In another passage Professor Paulsen says "the Jesuits organized the radical opposition to the German universities which at present dominates the curia."

Gebiet englischer Zunge, besonders auch in Amerika hinweisen." (Die deutschen Universitäten und das Universitätsstudium von Friedrich Paulsen. Berlin, 1902, pp. 179-187.

"Both the historic and the dogmatic theology of the German universities has ever been a source of mistrust and offence to the curia. This is shown by the long series of conflicts raging all through the nineteenth century, from the great campaign against Hermesianism to the expulsion of Old Catholicism and the recent disciplinary punishment of Schell. . We may not cease to hope that the freer spirit which is even to-day battling for the ascendancy in the Catholic theology of the German universities, will make itself felt also within the Church. Indeed, I am loathe to give up the hope that the German spirit will render a service to the whole group of nations which has its life-form in Catholicism, by offsetting the rigid and absolutistic Romanism with its freer, deeper, more personal religious life (Hecker?). Outside of Germany, various inner-ecclesiastical movements among English speaking peoples, especially in America, indicate that the situation is not entirely hopeless in this regard and that the triumph of Romanism within the Church is not necessarily final."

This sympathetic view of "Americanism," coming from such a source, is very significant.

The Family Protective Association of Wisconsin.



careful examination of a blank application and policy force of the "Family Protective Association of Wisconsin" (Familien Schutz-Gesellschaft von Wisconsin,) gives cause for congratulation that there is at last one Catholic insurance institution which offers to its patrons a life insurance contract sufficiently liberal in its terms to be attractive, and yet conservative enough to exclude all but practical Catholics from its benefits.

The premiums charged correspond very closely to the rates published in *THE REVIEW* of Oct. 24th, 1901, as safe minimum rates for regular life insurance companies, and with honest economic management and careful medical examination of applicants there is no reason why this new company should not be a permanent success.

The cash surrender values quoted in the report of the special meeting held Dec. 10th, 1901, represent about 70 per cent. to 90

per cent. of the 4 per cent. reserve, according to age and years of membership. If the other benefits (paid-up and extended insurance) which are not illustrated in said report, are figured in the same proportion, a safe margin is apparently left as offset for any excessive mortality, which may sometimes occur.

We have not examined the correctness of the figures in tables No. 2 and 3 of said report, but if they are calculated in exact proportion to table No. 1, reducing the benefits correspondingly to the smaller payments, the results are perfectly reliable.

It is evident that this company was originally started on insufficient rates and is now to be reorganized on the basis described above. It is proposed to accept the old members at age of entry for \$1,000 of insurance, if they will pay the difference between the old and new rates for the term of previous membership. Such payment could be made in cash or by giving a 4 per cent. interest-bearing note, to be deducted from the amount of insurance when payable.

This is correct in theory, but in the absence of any data as to the funds on hand and the history of the company, our Accountant calls attention to one important item. The reserves required for all policies of such members, must be carefully figured to ascertain, whether the notes, plus funds on hand, after providing for all other liabilities, are equal to the total reserves required. It should be borne in mind that for death losses paid since organization up to date of reorganization, the company did not receive full premiums on the new basis, but at the old rates. Consequently there is a deficiency for each policy already paid, which can not be made up by any "post-mortem collection," since the beneficiaries involved will hardly now refund any money. The amount involved is most likely not very large, but should be provided for at once.

If the secretary will figure out the exact reserve belonging to each policy of the living members in good standing, and compare it with the difference to be collected, plus the equitable share of funds on hand, he will soon find out what deficit, if any, there is. Should one exist, it will cost but a trifling amount for each member to make up for it, and then the new company will be started right.

May it live long and prosper !



A Fighting Editor.

V.



MSGR. DE MONTALS, Bishop of Chartres, the most Gallican of all the French bishops, a hater of religious Liberalism and a staunch monarchist, could not forgive his metropolitan, the Archbishop of Paris, his official recommendation of the Republic and of democracy. Hence he wrote a pastoral himself, denouncing these tendencies, and asked Louis Veillot to publish it in the *Univers*. After consultation with Cardinal Gousset, who happened to be in Paris, the *Univers* published the pastoral, together with the letter requesting its insertion.

The *Univers* expected an immediate reply from Archbishop Sibour. About 11 o'clock P. M. of the same day there came from the archiepiscopal palace a challenge to the Bishop of Chartres to appear at the next provincial council to answer for his boldness—together with an invitation to *M. Veillot* and *M. du Lac* to come to the Archbishop's residence the next day. They went and under pain of excommunication were enjoined to publish anything more about this affair, no matter from what source it came. In vain both editors pleaded the civil law compelling them to publish replies. The Archbishop would not listen to anything. They withdrew without making any promise.

Again Msgr. Sibour forced Rome and the bishops of France to study the question: Does a paper published in Paris but going everywhere, like the *Univers*, appertain to the Archbishop of Paris or to the entire episcopate? No doubt, replied, substantially, the Bishop of Chartres, the Archbishop of Rheims, the bishops of Poitiers and Moulins, and many others, it is against the rule that a man, by means of a journal, should be allowed to publish in any diocese, things that are not acceptable to, or even directed against, the ordinary. But the right which the Archbishop denies to all others, he exercises himself by means of the press which publishes everywhere his pastorals even before they are read from the pulpit. His teachings penetrate everywhere, no bishop can stop them. The only way to counteract it is to use the *Univers*, which likewise goes everywhere. If the Archbishop of Paris is allowed to silence this organ of Catholic publicity, soon no one else will be heard in France but Monseigneur of Paris.

"At present," said Msgr. Parisi, "the question, put in a nutshell, is this: If we want to have a Catholic press worthy of the name and apt to serve the Church, that press must be granted liberty and security. The Holy See has to decide."

The Holy See was not eager to decide. However, Louis Veillot

soon learned he had nothing to fear. A commission was appointed, consisting entirely of personal friends of his : Cardinal Fornari, the Archbishop of Rheims, and the bishops of Dijon and Beauvais. The conduct of both the Archbishop of Paris and the Bishop of Chartres was found irregular. The two exchanged some letters and settled matters. Veuillot was left unmolested by the commission.

The Archbishop of Paris, however, wanted either to dictate to, or silence the *Univers*, whilst the *Univers* wished to be independent and free to speak. Hence the truce was but of short duration.

The Archbishop's first monitum was aimed principally at the polemics of Veuillot against the *Ordre* and its editor Chambole ; in 1851 his fight against *La Presse* and its editor Girardin provoked a second admonition. The aim of *La Presse* was: "War on clericalism, which is the enemy." Louis Veuillot demolished the articles of *La Presse*. Girardin, who had frequently quoted and praised the Archbishop, now took up his defense against Veuillot.

By special invitation Louis Veuillot went to see the Archbishop at the Seminary of St. Sulpice. Msgr. Sibour was dressed in surplice and stole and accompanied by two clergymen. After some praise of the *Univers* and the ability of its editor-in-chief, he declared emphatically, that he wanted to have the polemics with Girardin stopped. This Veuillot promised. Then the Archbishop demanded some kind of an apology from him to Girardin. This Veuillot refused point-blank. The audience came abruptly to an end by the entrance of the Cardinal of Besançon. But great was Veuillot's surprise, when, that same evening, he read a synopsis of his conversation with the Archbishop in *L'Avènement*, a side edition of *La Presse*. That confirmed him in the view that the Archbishop had promised Girardin to silence the *Univers*, and he forthwith informed the Archbishop that, as he had nothing to do with the article in *L'Avènement*, he did not feel bound by his promise to stop the polemics with Girardin ; on the contrary, it was his duty to answer that article. And he did.

Whilst after the *coup d'état* Montalembert and Louis Veuillot worked harmoniously together for some time, that harmony turned again into war when Montalembert became a decided opponent of Napoleon. It was, even in the eyes of the public, the death of the Catholic party and the birth of the Liberal Catholic school.

Montalembert's brochure 'Catholic Interests in the XIX. Century' served as a rallying point for all who had hitherto indulged in Liberal tendencies without finding a bond to band them together. *Le Correspondant*, which had led a miserable existence so far, became their organ. But a much greater cause of division

among Catholics was the lively debate on the classics in intermediate education. Msgr. Gaume had started the ball a-rolling by an essay, in which he pleaded for the use of Christian, instead of pagan, classics. He was backed by Cardinal Gousset and Msgr. Parisis as well as by Montalembert. Louis Veuillot sided with them, whereby the *Univers* lost a number of old friends and gained a great many new ones. But Msgr. Dupanloup issued a circular and then a violent pastoral letter to the professors in his seminaries. To ruin the *Univers*, he followed his pastoral up with a circular to all the bishops in France, soliciting their signature. The first point in that circular read: "Episcopal acts are in no way debatable ground for newspapers," and the fourth: "It is the exclusive right of the bishop, in his diocese, to determine to what extent pagan and Christian classics are to be used in the seminaries and secondary schools; and no writer or journalist has the least authority in this regard."

But only a few bishops signed. Most of them refused, knowing well that the aim of all this was to kill the *Univers*. Msgr. Parisis even published a protest in the *Univers*.

Cardinal Gousset addressed a circular to the episcopate in which he condemned the proceeding of Msgr. Dupanloup, adding that the question raised by the Abbé Gaume was free for discussion, and the *Univers* had the right to discuss it; he continued:

"The mind of a bishop, though manifested in an official act, can not serve as a law for those outside of his diocese; all that can be asked is that a rule he lays down for the guidance of his diocesans be respected in as far as it is not disapproved by higher authority. The *Univers*, in discussing the views of Msgr. Dupanloup, has not blamed an official act proceeding from his episcopal authority." The Cardinal admitted that the *Univers* might be blamed for being "too fiery" at times, yet to other papers, he added, the objection might be made that they were not fiery enough. And he concluded: "Now, does it behoove a bishop to lend his hand to the enemies of religion by directing his blows against those who, animated by a living faith and defending it courageously, happen at times to go too far and in the heat of the battle do not always preserve the *moderamen inculpatae tutelae*?"

Msgr. Douey and Msgr. Dreux Brézé addressed each a memorial to the whole episcopate. The former was particularly severe against Msgr. Dupanloup, telling him that he did not know the rules of Canon Law, that he failed in ordinary politeness and erred as to facts.

Msgr. Dupanloup announced in the *Gazette de France* and the *Siècle* that the greater number of bishops had condemned the

Univers. He also sent the Abbé Placc to the office of the *Univers* with a declaration which he was to read but not to hand to M. Veuillot.

Meanwhile Msgr. Dupanloup received a copy of Cardinal Antonelli's decision which contained a formal condemnation of his proceedings, but left the question of the classics undecided.

Louis Veuillot intended to keep silent about this, but, as his opponents continued the discussion, the *Univers* had to defend itself against their attacks. Yet when their Eminences Cardinals Gousset and de Bonald expressed themselves publicly against the views held by Veuillot, the *Univers* shut up, although it had promised to print several more articles.

[To be concluded.]

CONTEMPORARY CHRONICLE.

EDUCATION.

The School Question. From a Catholic Point of View. Paper, 16 pages. Catholic Book Exchange, New York.

A solid plea for the righting of the wrong inflicted upon the Catholic citizen by taxing him for schools which, from motives of conscience, he can not patronize. It is to be hoped that the little pamphlet will find a wide circulation, especially in the East, where public opinion seems to be more inclined to do justice to the Catholics than with us. Should the Eastern States adopt the English policy towards private and denominational schools, the West would soon follow, the same as it did when the public school idea spread from Massachusetts.

Public School Teachers.—J. McBurney writes in the *Ohio Teacher*: "The average life of the country teacher is not over three years. Why is this? Why does he not continue in the business as long as he lives and is able to work? The reason is evident. The remuneration is not sufficient. This state of things should not exist in our schools. Well qualified teachers should receive, at least, as much as first-class mechanics. Until this is done, teaching will never take its proper place and the best results will never be secured. Teaching has to be learned like any other kind of business and it is a reckless waste all round to have teachers leave the work just when they have learned to do it with some facility."

The late Henry Raab, twice School Superintendent of the State of Illinois, in a conversation on school matters, once asked the question: "What do you think is the average life of a school-marm?" I answered, "A year." "No, sir," was the reply, "three months."

Now, the State of Illinois pays its teachers well. It can not be low wages that drives lady teachers so soon out of the profession. A far more serious reason we should find in the fact that it takes political "pull," even in small country districts, to obtain employ-

ment. And as long as teachers are so shortlived and politicians rule supreme, private schools have little to fear from the "superiority" of the public school system.

SCIENCE AND INDUSTRY

The Rise of the Nile.—The study of the Nile, with a view to regulating and augmenting the water supply of Egypt, which has been the principal scientific work of the English since the occupation, is now directed to the investigation of the still unknown factors which combine to produce the annual rise of the river. The observing stations which have been for several years established on opposite shores of the Victoria Nyanza, to register the daily rainfall and level of the lake, are to be supplemented by similar stations on the Blue and White Niles and on the Albert Nyanza, the most important of the sources of the main river. In the expectation that a still greater increase of water will be needed than can be supplied by the reservoirs now being built, an accurate survey of the cataract region south of Wady Halfa has been ordered to determine upon the site of a second reservoir. At the same time investigations are to be made to see whether this increase could not be better secured by regulating the outlets of the Equatorial and Abyssinian lakes, or by opening up the Bahr-el-Gebel, the great western branch of the river. In order to do this, two enormous blocks of sudd, one three miles, the other twenty-five miles, in length, must be removed. During the past year fourteen of these blocks, some a mile long and from 15 to 20 feet thick, have been hauled out by means of chains and wire hawsers attached to the gunboats. It has been found that the sudd is not, as has generally been supposed, a tangle of weed floating on the water and descending a few feet below the surface, but "a mass of decayed vegetation, payrus roots, and earth, much resembling peat in its consistency, and compressed into such solidity by the force of the current that men could walk over it everywhere, and even elephants could, in places, cross it without danger." When all these blocks shall have been removed, not only will the water supply of Egypt be increased, but the vast swamps of the eastern Sudan will be drained and become cultivable land.

POLITICS AND SOCIOLOGY.

Sociology and the Baby.—This is the timely comment of an able confrère on a sociological horror lately reported from Keokuk, Iowa:

This is a case in "Sociology," a "science" of strange name; in this case, of strange results. We once asked an old-fashioned and cynical professor for an exact definition of "sociology." He made this horrible reply: "Pansciolistics." It seems to be a fascinating branch of knowledge or ignorance, and is easy to follow. You are studying it when you go "slumming." Any "nighthawk" cabman or all-night restaurant is "sociological material," and we have even heard such a seemingly simple matter as "taking a drink" called a "study in sociology." The number of professional sociologists is large. They all mean well; and the chief complaint against them is that they are inquisitive and seldom reluctant to poke their noses into other folks' business. Here ends the progomenon. In a minute you will see how Sociology carried off the Baby.

Iowa has some exceptionally wise sociologists. Iowa legislators have wide-open minds. The sages asked the legislature for a law whereby the children of "incompetent, immoral or dissolute" parents could be taken from them by the Associated Charities. The legislature passed such a law, by request. Note here the simple beauty and accommodating character of the word "incompetent." Well, Mrs. Kellar, of Keokuk, had a baby eleven months old. The mother was accused of being "incompetent," and the child was taken away from her and put under the protecting care of two presumably "competent" "club women." The mother proved her competence to the satisfaction of a court, which directed that the Baby should be given back to her.

Meanwhile, Baby had been sent to a hospital. The competent club women couldn't supply it with the aliment proper for its age. Yearning for milk and getting sociology, the poor thing became very ill. The doctors told the mother that it was dying. She tried to get it. The competent Secretary of the Associated Charities said no. Evidently it was better for a child to die than to be contaminated by the caresses of an incompetent mother, full of love, but empty of the indispensable science. To be sure, a court had ordered the child to be surrendered; but there are other courts, and not lightly is Sociology to be swerved from its beneficent course. The Secretary said that by means of appeals from court to court, the Associated Charities meant to keep the child from its incompetent mother for two years. Of course, if it died, the matter would be settled forever. The secretary was committed to jail for contempt, but got out on bond. How was Baby to be go out?

Some of the Keokukers, lawless persons, with no veneration for Sociology, proposed to break into the hospital. A more peaceful and very curious proceeding was taken by advice of a lawyer. A friend of the mother went before a judge and charged Baby with being a vagrant. The Sheriff—and we are afraid that he was glad to obey the writ—brought Baby into court from its cot in the hospital. At once the incompetent mother was made a special constable and lugged off Baby; and the sociologists are still looking for that vagrant. And they are proceeding against the judge, the incompetent mother and her counsel for conspiracy. If they can find the child they can take it and keep it for at least two years by a course of appeals. As Judge Hughes says, they can take any child from its mother; and even if her competency is shown, they can keep the child from her for two years. Probably the judges begin to tremble for their own children. Sociology is a dread and powerful science. Iowa has so armed it with law that you may have to steal your own children.

Judge Hughes and many other Iowans are boiling against the thinkers who got this child-snatching law passed. But these people are wise and honorable, and not carried away by their affections. The love of a mother for a child is an ordinary thing, whereas Sociology is an extraordinary science. What may not the world become when all babies are brought up by sociologically competent mothers? Will parents be so injudicious as to prefer Baby to Sociology?

MISCELLANY.

Gov. Taft's Version of His Conference with the Vatican Officials.—

The full text of Governor-General Taft's speech on his return to the Philippines, which has been received at the War Department, gives his version of the Friar negotiations, which were the subject of considerable newspaper speculation at the time of his visit to Rome. Gov. Taft says that after an audience with the Pope, and reference of the business he had in hand to a committee of cardinals, an answer was given him, proposing that further negotiations be conducted between him and an apostolic delegate in Manila. He replied, by authority of Secretary Root, suggesting that a contract be signed at Rome to submit certain questions at issue to a tribunal of arbitration, the fifth member of which should be appointed by the Viceroy of India. The questions related to compensation for the friar lands, for the occupation of parish churches and convents by American troops, and the disposition of certain educational and charitable trusts, including the San Jose College case. This contract included a covenant that the members of the four religious orders who were all Spaniards should leave the islands in two years after the first payment was made for the lands, and that only secular priests or non-Spanish members of the regular clergy, should act as parish priests. The Vatican declined to sign this covenant, assigning three reasons: First, it related to the administration of religious matters, not the proper subject of a commercial contract. Second, it would give just offence to Spain, whose subjects were entitled to remain in the islands under the Treaty of Paris. Third, the Vatican could not countenance what were regarded as exaggerated charges against the friars.

So, instead of signing the contract containing this covenant, the Pope, through Cardinal Rampolla, announced that he intended to reorganize the Church in the Philippine Islands. He would recall the Friars from political meddling to the institutes of their order, would provide ecclesiastical education to natives, so that the priesthood would ultimately be entirely native, and would now introduce priests of other nationalities than Spanish, chiefly from the United States. He said that the money received for the Friar lands would go to the Church for the benefit of religion in the Philippines, and not to the orders, and finally he reiterated that no priest would be sent to any parish in the islands whom a majority of the Catholics of that parish did not wish to receive. (?)

In view of the unwillingness of the Vatican to enter into a contract for the definite removal of the Spanish Friars, Secretary Root was unwilling to enter into a contract obliging the Philippine government to pay such indefinite sums without further investigation, and he preferred to recur to the original method of negotiation proposed by the Vatican, through an apostolic delegate, who is to visit the islands with authority to sell the lands, to settle the rentals due, and to agree upon the religious and charitable trusts. This basis was agreed to, and negotiations are to go on in the Philippines as soon as the data on both sides has been submitted.

If this account is inaccurate, we hope to hear the Vatican's side of the story.

An Episcopal Reporter.—Msgr. Matz of Denver is probably the only bishop on the American Continent—he certainly is the only one in this country—who publishes occasional personal accounts of his episcopal visitations in the public press. His chosen organ is the *Denver Catholic*, in whose edition of Sept. 13th we find the latest episcopal contribution. We quote the introductory paragraphs as a specimen of the Bishop's reportorial ability :

"Gunnison is the fisherman's paradise. The tourist traveling over the Denver and Rio Grande narrow gauge, as he flies along the Gunnison River at the rate of 25 miles an hour, between the town of Gunnison and Cebolla station, the entrance to the Black Cañon, may count by the dozens the white canvassed tents that line the river. Into these the sportsmen gather after the day's toil, to tell their fish stories, exhibit their spoils and feast on the fruit of their labor, or some one else's. The river itself is lined with fishermen, wading waist deep into the middle of the stream, casting their lines. Every now and then a shout is heard from the river banks, re-echoed by the passengers in the train, rushing to the windows to see a sportsman holding up triumphantly in his hands his slippery prize—a fish 12 or more inches in length which he has just caught.

Thither we directed our steps on the night of August 8th, bent upon a sport of a different kind; fishermen also, but of another kind of fish. August 10th was the day set for visiting Gunnison parish, with its annex of Crested Butte. It was but a few days after the Florence cloud-burst which demoralized the Rio Grande roadbed below Florence. Our train which ought to have left Denver at 9:30, did not start till after 11 p. m. In consequence, we were three hours late arriving in Salida, where you transfer from the broad gauge to the narrow gauge. Here another delay of three hours awaited us; so that instead of arriving at Gunnison at 10:20 a. m. we did not reach our first destination till after 4 p. m. Here we transferred to the Crested Butte train, for to gain time and enable us to take in Gunnison and Crested Butte in one day we were bound to begin our work in the last mentioned place.

At Crested Butte a great surprise was in store for us. As we approached the depot, the city band struck up one of its best pieces and its sweet tunes mingled strangely with the sharp whistle of the engine and the unharmonious puffing and snorting of the iron horse.

Crested Butte is a coal mining camp, whose population is composed chiefly of Austrians (Krainers and Slovacks) all Catholics. These good people, to do honor to their Bishop, hired the only musical band in the town, and the various Catholic societies of the parish turned out in full force. They marched in a body to the depot to receive his lordship, headed by the band, and escort him triumphantly to the church. Needless to say that the whole town turned out and the streets were lined with people to witness the reception. We took the place by storm. On arrival at the church the Bishop made a short address, thanking the societies for the royal reception they had given him and bestowing upon them his blessing.

The following day, August 10th, was appointed for the First Communion and Confirmation of the children, who had been most

carefully prepared by Father Dilly, the zealous pastor of Gunnison County. We were greatly edified by the devotedness of these good people to their pastor, who, though not an Austrian, commanded the love and respect of all classes of people, Catholics and Protestants, Jews and Gentiles. The respect and veneration which he enjoys in their midst, is richly deserved.

For 14 months since he has been with them, through heat and cold, wind and snow, in all kinds of weather, at all hours of either night or day, he has been at their beck and never missed a call. Such devotedness deserves recognition; the good Father possesses the good will of all nationalities and all respond to his call whenever it goes forth in behalf of the church."

NOTE-BOOK.

The Editor of THE REVIEW would esteem it as a personal favor if any reader whose subscription is behind hand, would make an effort to remit all or part of what he owes *at once*. An honest man does not wish to be dunned for his debts, but some honest men are thoughtless. THE REVIEW has the names of many such on its books; but it needs something more than their names to support a weekly journal that, eschewing advertisements, entirely depends for its income on its subscription list.

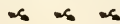


The *Catholic World* Magazine has taken the pains to enquire into the relations of Archbishop Keane to Appleton's Cyclopaedia and announces the result "authoritatively" as follows (No. 451, Oct.):

"At times various batches of proofs were sent to the Archbishop on professedly Catholic subjects, like Indulgences, and these were revised and returned. The choice of articles sent to him was made by the editors, and it was within their competency send or not send. Archbishop Keane is responsible for the articles that he has revised, and none other."

We are inclined to agree with the *Catholic World* in its opinion that Father Wynne has capitulated too quickly in his battle against the Appeltons. Most of the things he justly criticized in the Cyclopaedia were contained in the non-Catholic articles, and concerning these the Appeltons in their letter of apology profess no regrets and have made no promises.

By the way, the *Catholic World* is advertising Dodd, Mead & Co.'s 'New International Encyclopaedia.' Is our Paulist contemporary quite sure that this reference work is entirely reliable and unobjectionable from a Catholic viewpoint?



The announcement of the suicide of Lieutenant Morris, U. S. N., on board the *Olympia* at Boston, comes coupled with a strange story of that officer's alleged protracted disquietude of conscience

over the destruction of the Maine. It is alleged that Morris, who was in the engineers' corps of the Maine, when the battleship was blown up in Havana harbor, and had a narrow escape from death, possessed secret knowledge of the real cause of that disaster. The nature of his information was such that he could not divulge it without implicating a brother officer. If the statements of his Kansas City friends have any value, defective electric wiring was responsible for the explosion which sent the Maine to the bottom, caused the death of hundreds of her crew, and brought the Spanish-American controversy to a violent issue. Mr. Morris is said to have been aware of the fact from the first, but could not disclose his knowledge without getting the officer who did the wiring, into trouble. Brooding over this secret is now assigned by his friends as the cause of the Lieutenant's suicide.



The *Intermountain Catholic* (Sept. 13th), commenting on the project of founding an English Catholic daily, intimates that the reason why a number of our Catholic weekly newspapers are endeavoring to throw cold water on the undertaking, is the fear that the publication of a weekly and semi-weekly issue of the proposed daily would cut into their circulation. It stands to reason that, in the words of our Salt Lake contemporary, "a weekly or semi-weekly edition of a daily (through a transfer of matter which appeared in the daily a day or two before), could be turned out at a cost not greatly exceeding the cost of the white paper upon which the edition is printed," and that "a plan like this put in operation by a Catholic daily would give it a great advantage over its neighboring Catholic weeklies, and probably compel them to cut their subscription price one-half to meet the competition."

But what a sordid motive for opposing a movement that promises such great benefits for the Catholic cause!



The *Catholic Columbian* (No. 38) takes much the same view as we do of the election of Father D. J. O'Sullivan to the Vermont legislature. Our contemporary says:

"This election is to be deplored. There is no crisis such as would justify a priest in leaving his ordinary pastoral work for the field of politics. An occasion might come when he could do such great good in the legislature as to warrant him in seeking the position. Until then every priest should stay where his bishop has put him and accept no political duties that will call him from his parish cares. Since Father O'Sullivan has been elected, however, the *Columbian* hopes that he will be such a force for the public good that his term in the legislature will be a period for that body to remember with pride."



The most ridiculous assertion we have heard for a long time is that of the *Catholic Citizen*, quoted by the *Catholic Universe* (No. 1471) and several other newspapers, that France has no Catholic press. There are published in the city of Paris alone at least six Catholic dailies and a number of weeklies, bi-weeklies, monthlies, and quarterlies, nearly every one of which carries more true Cath-

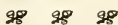
olicism in any single column than the *Citizen* has in its weekly eight pages. It is not for the lack of a Catholic press that "the eldest daughter of the Church" is causing her mother such deep sorrow.



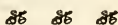
The *signatura* of the late Archbishop Corrigan's character was meekness and gentle piety. We often suspected that he had taken St. Francis de Sales for his particular model. We are confirmed in this impression by a memento we have lately received from his reverend brother—a well-thumbed copy of the "Maxims and Counsels of St. Francis de Sales. For Every Day of the Year," which, we are assured was one of his Grace's favorite sources of meditation.

"Since the Heart of our Lord has no more loving law than meekness, humility, and charity, we must firmly maintain these dear virtues in us." "He who lives but for God seeks only God, and since God is with him in adversity as well as in prosperity, he dwells in peace in the midst of tribulation." "Live joyfully; our Lord looks down upon you, and looks upon you with love and with a tenderness proportioned to your foolishness." "Be a little lamb, a little dove, quite simple, sweet and amiable, unquestioning and frank." "We must fortify our courage, and never give up because of obstacles, but fight valiantly, astonished neither at the number of our enemies nor the duration of the struggle." "We must die between the two pillows of humility and confidence."

How well the dear departed Archbishop followed these counsels of the gentle Bishop of Geneva, who, in the opinion of St. Jane Chantal and St. Vincent de Paul, was the most perfect imitation of our Saviour living among men!



The *Catholic Columbian* (No. 38) has gathered some interesting information about the Leonine edition of the works of St. Thomas from Father Gabriel Horn, O. P., one of the associate editors, who is at present traveling in this country. As most of our readers are probably aware, this monumental undertaking was begun, at the instigation of the present gloriously reigning Pontiff, over twenty years ago, by the late Cardinal Zigliara. At the present time there are in the college of editors a German, an Englishman, an Irishman, a Dutchman, and Father Horn, the young American, the first one to be chosen from this country for the work. The editors have a suite of apartments set aside for their use in the residence of the Master General of the Dominican Order in Rome. The work is divided among them, each having a certain part of it to perform. After the second volume had been completed, the Holy Father requested that the editors skip the intervening volumes and begin at once with the *Summa Theologica*, which is most used by theologians. At the present time about two-thirds of the *Summa* have been published.



A negro preacher, needing money, said: "Brethren, we will now staht de box, an' fo' de glory ob heaven which ebber ob you stole Mr. Jones' turkey will please not put anything in it."

And every man in the congregation contributed.

The Franciscans in the Philippines.

WE have before us a letter from the Provincial of the Franciscan Order in the Philippines, Very Rev. P. Juan de Dios Villajos, in which he protests that the Franciscan Friars in those Islands are not and never were in possession of lands or real estate of any kind, but during the three hundred and twenty-five years of their missionary activity in that distant and laborious field, have supported themselves by the wages of their work and by alms, just as they do here in the United States.

The land question, therefore, refers only to the Augustinians, the Dominicans, and the Recollects; the Franciscans have no pecuniary interests to defend.

The Provincial's letter is written in English, and goes to confirm his statement that, since the passing of the Archipelago into the hands of the Americans, the Fathers of this Order have devoted hard study to the English language.

Father Villajos assures us that wherever the natives are uncorrupted, they love and respect the Spanish religious and fervently desire their return to the parishes from whence they have been driven. Some of the Fathers never left their posts, but continue the *cura animarum* to the satisfaction of their charges; to which fact many Americans who have been on the spot can testify.

Naturally, the Franciscans, like the other Spanish religious now in the Islands, are anxious to know whether they will be permitted to continue in their self-sacrificing and successful work of administering to the spiritual needs of the natives and spreading the kingdom of God throughout the Archipelago—an anxiety from which, we regret, we can not, because of our too meagre knowledge of the ulterior designs of the authorities, both secular and ecclesiastical, positively relieve them.*) It is edifying to be told by their superior, that they "neither covet nor desire anything;" that they "are resigned and ready to comply with whatever dispositions it may please the Holy See to make in this matter," convinced as they are, as true sons of the Seraphic Father, that

*) A prominent Republican congressman assured us the other day in a personal interview that the administration was satisfied with the way the Holy See proposes to settle the Friars' question, and that the Fathers might safely allay all apprehension of being in any way wronged. We give the assurance for what it may be worth.

"whatever the Supreme Pontiff may ordain, will be the will of our Lord Jesus Christ, to whose service we have consecrated our lives in making our religious profession."

From P. Villajos' letter we also gather the reason why the Franciscan Friars, and probably their brethren of the other three orders also, have failed to supply the American Catholic press with information on the actual status of their affairs. Unacquainted with American opinion and sentiment, alarmed by the character and conduct of so many of our fellow-countrymen at present in the Islands, they feared that, by "blowing their own horn" they might injure rather than help their cause and that of our common mother. This apprehension, well grounded though it may have been subjectively, is, we beg leave to assure them, one of which they ought to rid themselves. In America, if you do not "blow your own horn," no one will blow it for you; you will simply be brushed aside. And our soldiers in the Philippines, largely recruited from the slums of our big cities, are by no means representative of the body of this great nation in whose councils we Catholics are not without considerable influence.

For the rest, the truth is gradually filtering through; †) and we doubt whether the administration, which has probably not taken this whole thing very seriously from the start, will continue to bother itself much with the question of the Philippine Friars. We consider it likely that, ultimately, this question will, in accordance with the unanimous demand of all liberty loving Americans, be left to the decision of the ecclesiastical authorities,—especially since, as Father Villajos correctly surmises, our government, in the long run, can not help seeing what a potent aid it will have, in the performance of its self-appointed task in the Philippines, from the four Spanish religious corporations, who, despite the inevitable faults of a few individual members, and possible abuses which can be easily remedied, have accomplished so much real good and have for their principal aim the advancement of the spiritual and temporal welfare of the natives whom they have, by dint of heroic sacrifices, rescued from barbarism. ‡)

†) See, e. g., Stephen Bonsal's article in the October *Northwestern Review*.

‡) The letter from the Provincial of the Franciscans in Manila, from which we have quoted, was addressed to Rev. P. Wilfred Rompe, O. F. M., at Wien, Chariton Co., Mo., who begs us to state that he will gladly give further information.



Unexpected Results of the Godless Public School System in Australia.

BISHOP McFAUL of Trenton was attacked by the *Independent* some weeks ago, for having said in a public speech that the result of our public school education was the de-Christianization of the land. The *Western Watchman*, in his inimitable role of peace-maker, made a *distinguo*: "de-Christianized, no; de-Protestantized, yes. A close observer would say they have done both, perhaps the latter more evidently than the former. This the Protestant preachers, to their immense surprise, have found out in Australia, where for quite similar reasons as here, some thirty years ago, they acclaimed the introduction of a purely secular education in the public schools. Now, finding that their churches are getting more and more empty, they have resolved to introduce their "Protestant religion," whatever that may be, into the curriculum of the public schools. Evidently it could be done. Catholics form but 23 per cent. of the total population of Australia; the other 77 per cent. are Protestants. So they formed a league against the Catholics and were cocksure to carry their point at the ensuing general elections. But they were mistaken. They had overlooked certain things which the Catholic press tells them very tersely thus:

While this looks so simple as to be beyond misconception, there are a few things which the leaguers have quite forgotten. The first is as to the number of Protestant and Catholic sympathizers. When the South Australian clergy got the question put to a vote of the whole people in that colony, they were certain of the result. But they were mistaken. The people in South Australia are more non-Catholic than in other provinces. Catholics are only about 14 per cent. of the people, and yet the referendum signally defeated the Protestant claim for having its religion taught at the public expense.

You see there could not have been any "Catholic vote" to terrorize politicians in that case, because it was the people voting themselves, and not their candidates. This little fact might have caused the Protestant League to reverse their ideas about the "Catholic vote." The same causes are at work elsewhere. And they vitiate all the calculations of the leaguers. It is true to say that the Catholics are only 23 per cent. of the population. But it is not true to say that the other 77 per cent. are in the least degree a cohesive body, thinking together and desiring Protestant ascendancy.

In fact it is just the other way. It is scarcely true to say that

there is any large body of Protestant opinion anywhere in the colony. This may seem a strong thing to say. But the facts justify it. The one powerful motive with our Protestant clerical friends for getting back religious instruction, which they so freely gave up years ago, is that they find indifference permeating their churches through and through. They can not get worshippers. Their churches are half empty—or more than half. They now recognize the cause of it. When they so readily gave up religious instruction and supported the secular Act, they did not foresee the consequences to themselves. It was really an act of Protestant suicide. They see it now, and they want to bark back. But their own secularism has barred the road of return. They invited secular education. It came, and it has created a nation of secularists, who refuse to dance any longer to Protestant piping. The non-Catholics are no longer Protestants. Their own clergy taught them that religion in the day schools was a thing of no consequence, and they are now acting on the teaching of their teachers. The Protestant churches for three decades have been sowing the dragons' teeth of secular instruction. It has sprung up into a community of armed secularists.

The process has always been quite apparent to the Catholics. They refused from the first to touch the secular doctrine. In Victoria they have spent out of their hard earnings and out of their pittances £2,500,000 for the support of their own schools. They have kept their own schools. They have kept their faith, as Protestants have lost theirs. All these things have to be taken into account when our deluded Protestant friends begin to reckon up their political strength.

They have no strength, and they will find it out in time, and their present attack on Catholicism will fall as flatly as every other attack has fallen. Wilberforce Stephen told them, thirty years ago, that the Secular Education Act would rend the Catholics in twain. They believed him, and that was the motive that made them take so readily to secular education. The Catholics, it was plain to them, would have no means of teaching their religion as soon as the denominational schools were closed. How blind then was their wisdom! They couldn't foresee the splendid enthusiasm with which a people, whose religion is more than a daily ornament, would leap to the defence of what is dearest to them. And so it came about that while the Secular Education Act split up Protestantism, and virtually dissipated it into the thin air of indifference, it welded the Catholic body with the cement of mutual sacrifice.

These are matters which the clerical organizers of the new League quite overlook. They gave up their religion when they

gave up teaching it to their young, and now they vainly call for a Protestant vote which will not come,

Of course there are people of Protestant faith still. But they are of surprisingly fewer numbers, and they are not at all united. Some of the broadest of the Church of England clergy have refused to join in this new raid upon Catholicism. Then there are Nonconformists like Dr. Rentoul, who are equally scandalized at what they declare to be the injustice of this Protestant outbreak against Rome. Dr. Rentoul and the Church of England press organ both declare that instead of Protestants making an attack on the Catholics, they ought to imitate them in establishing religious teachings of their own.

They can not help confessing that the Catholic body was the only one in the State which never wavered in its condemnation of purely secular teaching. They proclaim their belief that the Catholics, in so far as they give sound secular education to their children, are as much entitled to be paid for that work as the children in the State schools are entitled to be paid for. If that claim of the Catholics for a separate grant were conceded, Protestants might receive the same assistance and establish their own schools. But the common honesty and equity of the case stands out conspicuously—that if Catholics have to pay out of their own pockets for the education of their young, the Protestants have no right to demand that the State shall pay for theirs.

It therefore comes about that while the Catholics are in a minority of numbers, they have a case so good and fair that its probity is recognized by many Protestants themselves, and by a very much larger number of indifferent secularists who hold the scales of equity between the belligerent clergymen of the Protestant League and the unoffending Catholics, whose only fault is that they are paying for their religion, while the Protestants don't consider it worth purchasing at such a price.

The Catholic press further points out that the so-called "Catholic vote" is a fiction. It does not exist, because it is not needed. Catholics generally are so satisfied with the present system, so conscious that it is daily weakening Protestantism and strengthening Catholicism—that they do not feel over anxious to end it. "Of course it is costly to us," they say, "but we feel the money is well spent, as is all money invested in God's service." (Cfr. the *Sidney Catholic Press*, July 19th).



A Specious Objection Splendidly Refuted.



MR. W. H. MALLOCK, in his recent work, 'Doctrine and Doctrinal Disruption'—which the Paulist Father Wyman, in the August *Catholic World*, deems the most remarkable book on religious controversy since Newman's 'Essay on the Development of Christian Doctrine, makes many splendid pleas in favor of Catholicism. Meanwhile Catholics wonder why he has remained, for a quarter of a century, a luminous sign-post pointing the way to the Church and entering not. In this last work of his he seems to proffer an excuse for his illogical immobility. Since the objection is one that has probably suggested itself to many an intelligent outsider, we will quote it here, together with a masterly refutation of it by the *Northwest Review* (No. 49).

"Doubtless," Mallock writes, "as knowledge widens it reveals to us aspects of things which make such a response difficult. The apparent insignificance of this earth as compared with the rest of the universe, the enormous antiquity of mankind as compared with the Christian centuries, the evanescent character of mankind as measured by cosmic time, all tend to paralyze the action of faith, and to interfere with the idea that the Creator of all the world died for the sake of a swarm of ephemeral animals crawling for a moment on the surface of this paltry pillule."

Now for the refutation :

Mr. Mallock here states, in his customary vivid way, a difficulty that underlies much of the unbelief of our age, and is peculiarly adapted to the shallow mental attitude of an age in which imagination passes for intellect. For this objection strikes the imagination far more than it impresses the reason. Mr. Mallock himself admits that the insignificance of this earth is only "apparent." True, the size of this earth, as compared with the rest of the universe is insignificant, but reason is not wont to measure the significance of things by their size ; else a whale should be deemed more important than the brain of a Shakespeare, a ton of coal more valuable than the Koh-i-noor diamond. Now the only part of the universe which we know at all in detail, is our solar system, and of this system the only body which we know to be suitable to varied forms of life is our planet, and surely animate matter is far superior to inanimate creation, an atom of the former is worth worlds of the latter. Doubtless conjecture has run rife as to the possible existence of other inhabited worlds, but Father Searle, the Paulist astronomer, proved some years ago in the *Catholic World* that no other [known planet, not even Mars,

offered conditions of tempered heat and cold such as to warrant any likelihood of its being the abode of life.

Mr. Mallock speaks of "the enormous antiquity of mankind as compared with the Christian centuries." That "enormous antiquity" is mainly imaginary. The late Sir William Dawson, who knew all about 'Fossil Men'—and nothing new has come to light on this subject since he wrote that book—saw no reason to place the origin of man farther back than Archbishop Ussher's four thousand years before Christ; and though Catholic apologists, with a better knowledge of the uncertainties of Scripture chronology, may be willing to concede double that length of time, a concession which recent discoveries in Egypt may make advisable, yet the dates which contemporary archaeologists complacently affix to their finds, are extremely uncertain and mainly imaginary. There remain, therefore, only two props to the "enormous antiquity of mankind," the fanciful chronology of archaeologists dealing with remote periods in which points of comparison are conspicuously absent, and the still more unreliable guesses of prehistoric anthropology.

Moreover, Mr. Mallock seems to forget that the "Christian centuries" were foreshadowed at the very dawn of the human race. He should take the Christian view of its entirety, as he finds it, and, considered thus, the "Christian centuries" were foretold to Adam when the Redeemer was promised; so that, in a very real sense, the Catholic Church dates back to our first parents, from whose day till the birth of Christ there always were human beings for whom the hope of His coming was the solace of their lives.

"The evanescent character of mankind as measured by cosmic time" is by no means clear. Can the character of man be called "evanescent" when the soul, to which he owes his character, is immortal? If cosmic time is to measure the character of mankind, it will have to be applied over and over again for all eternity. Cosmic time will one day be no more, and after that the soul's eternity will still be entire. Plainly, the shoe is on the other foot. The single soul of one new-born baby can "knock spots out of" cosmic time. What do we know of cosmic time except that it had a beginning and will have an end? The human soul has had a beginning, but it will have no end.

No; the Creator of all the world did not die "for the sake of a swarm of ephemeral animals crawling for a moment on the surface of this paltry pillule." The phrase is a sensational one, hardly worthy of Mr. Mallock, and, what is more, it represents a manifest error. We are not "ephemeral animals"; even the animal part of us will rise again and endure for ever.

Imaginary, then is this difficulty of Mr. Mallock's in the double sense of being, first of all, largely fictitious, and, secondly, of impressing the imagination at the expense of the intellect. The imagination is easily startled by mere size, bigness, vast numbers. The intellect views with awe nothing but greatness, great truths, great ideas. In comparison with the infinitely beautiful idea of the Word made Flesh it sets as little store by a million double stars as it does by a wilderness of apes; both are nothing compared to that divine idea.

A Fighting Editor.

VI.—(Conclusion.)

THE enemies of the *Univers* were little pleased with the cessation of the polemics on the classics. Their hope to ruin the paper had miscarried. But there came a new hope. Donoso Cortes had published his essay on Catholicism, Socialism, Liberalism. It was one of the volumes belonging to "The New Library," planned by Louis Veuillot, sound in doctrine and therefore hated by all Liberals and Gallicans. Msgr. Dupanloup's Vicar-General, the Abbé Gaduel, attacked it in a series of articles in the *Ami de la Religion*, for the purpose of drawing Veuillot into the debate. The *Univers*, while duly respecting the ecclesiastical dignity of this new opponent, went unmercifully for his arguments. Soon Louis Veuillot had the laughs on his side and the Abbé Gaduel in a rage. Unable to refute the arguments of his opponents, Gaduel demanded protection for his person from the Archbishop of Paris. He accused Veuillot of satire, violence, injury, anger, contempt, calumny, and wanted his articles condemned as injurious, diffamatory, and scandalous.

After a few days, the Archbishop issued a circular in which he forbade the *Univers* to all his priests and prelates and religious institutions, forbade all Catholic papers to copy from the *Univers* or to employ the words "Gallican" and "Ultramontane." He threatened excommunication, should the editor of the *Univers* comment in any way on this circular.

Louis Veuillot had left for Rome a few weeks before, and it was there the news of the new thunderbolt reached him. The *Univers* had simply printed the circular in full, adding that the chief editor, who was in Rome, would know what to do, and continued as before. On the 25th of February Veuillot had an audience with

the Holy Father, who exhorted him to continue his work on the *Univers*. While still overjoyed by the paternal words of Pius IX., Veillot learned to his surprise that Msgr. Guibert, Bishop of Viviers, had forbidden the *Univers*; he was shocked when he heard of the second condemnation by the Archbishop of Paris. But no less shocked were the cardinals at Rome and the Pope himself. Veillot's appeal found willing ears; nay more, before the appeal could pass through the different stages of law, he was promised a laudatory letter from the Pope's private secretary, for publication.

At Paris, meanwhile, desperate efforts were making to influence the bishops and even the government to side with the Archbishop. In vain. There was joy in the camp of the Gallicans only; even the moderate Liberals found that blow too much, although they had no love for the *Univers*.

Numerous were the letters of sympathy and encouragement from cardinals, archbishops, bishops, clergy, and laymen to the *Univers*. The Nuncio rebuked the Archbishop and asked for a withdrawal of his invidious circular. The promised letter from the private secretary of His Holiness, which soon came, strengthened the *Univers* immensely. The adversaries keenly felt the blow. When the pressure became stronger and stronger, the Archbishop backed down and, in order to be enabled to withdraw gracefully his ordinance, he asked the Pope to request Louis Veillot to write him a letter. Veillot consented reluctantly. Meanwhile the Holy Father had resolved on writing an encyclical, in which, without naming any one, the cause of the *Univers* was to be commended.

Msgr. Dupanloup, who had been the instigator and leader of this new attack upon the *Univers*, after a while prepared another pastoral in which the *Univers* was strongly condemned. The manuscript had already gone to the printer when the encyclical "Inter multiplices" appeared. One should have thought he would have burned his manuscript now, but he did not. He laid it aside to make use of it three years later.

The encyclical exhorted the bishops to combat with zeal and perseverance "the poisoned journals" which the enemies of God were spreading, and to encourage and support the good press, winding up with these words:

"And while trying to keep from the faithful committed to your care the deadly poison of bad books and bad journals, we ask you earnestly, favor with all your benevolence and love those men who, animated by a Catholic spirit and versed in science and letters, consecrate their time to writing and publishing books and journals for the propagation and defense of Catholic doctrine,

in order that the opinions and sentiments hostile to this Holy See and its authority may disappear, that the darkness of errors be dispelled, and the minds be flooded with the sweet light of truth. Your charity and your episcopal care should, therefore, excite the ardor of these writers, animated with the good spirit, that they may continue to defend the cause of Catholic truth with attentive care and knowledge; and if, in their writings, they should now and then fall short, you should prudently admonish them with paternal words."

Archbishop Sibour felt these words were meant for him and withdrew his circular against the *Univers*. The *Univers* published his letter. Du Lac and Eugène Veuillot went to thank him the same day, but left with the impression that he had not given up his old claim of ruling and dictating to the paper.

There was great rejoicing in Catholic circles, also in Rome, when the news of the Archbishop's withdrawal became known.

Louis Veuillot had won a signal victory, but the fundamental question of the rights of the Archbishop over the Catholic press of Paris remained unsolved.*)

*) We may continue this interesting series when M. Eugène Veuillot will publish the third volume of his *Life of Louis Veuillot*.



MISCELLANY.

Against Treating.—A St. Patrick's League devoted to the anti-treating movement has been established in Ireland. The members promise that they will not treat others, or accept a treat themselves, in any place where liquor is sold. We hope the movement will prove effective in the cause of true temperance. After all, as the *Ave Maria* pointed out the other day (No. 5), total abstinence is merely an excellent counsel, not an obligatory precept of God or His Church; and it will be forever impracticable to induce all men to adopt it. They will insist on their right to use a stimulant when they think they need it,—to use liquor without abusing it. Clearly, such men may far more readily be brought to see that treating is an indefensible nuisance than to admit that they should quit drinking entirely. Treating is, of course, merely a traditional custom, arising from individual habits; and it can be abolished by opposite habits on the part of the individual. Logically speaking, there is no more reason for a man's saying to a friend or acquaintance, "Come and have a drink," than for his saying, "Come and have a beefsteak"; and most drinkers will acknowledge that the tyranny of the custom has often forced them to exceed the measure that they wished or that was physically agreeable them.

Why Religious Orders Should Have Property.—Of the things to be praised in connection with St. Benedict's foundation this is not the least—though some are reluctant to recognize it—that with all the poverty and heroic abnegation which he required of his monks, he nevertheless built up the monastic community on the stable and safe ground of property, largely acquired by the hardest kind of labor. Thus he was enabled to take an independent stand against the world, which, after the chaos of the migration of nations, required to be newly ordered. True, the immoderately large possessions of some abbies at a later period caused the order in some of its members to become internally poor; but for the present and the near future the danger of too great wealth is no longer to be feared; and it is equally true, on the other hand, that monasteries which have not means of their own to fall back upon, easily become dependent in many regards upon those from whom they derive their support. Already Bonaventure had been compelled to hear the reproach that his order honored the rich more than the poor. The danger of degeneracy is therefore no less in this case than in the other; *there* it is the allurement of voluptuous wealth, *here* the temptation of a degrading human respect and human considerations. It is the spirit of a rule that vivifies, not the letter.—Hettinger, 'Aus Welt und Kirche,' I, 478.

The Goat in Freemasonry.—A reader of THE REVIEW on St. Andrew's Island, Colombia, South America, sends us the following notes:

It is a well-known fact that the Freemasons and other secret societies expressly condemned by the Catholic Church, have given to the goat a place of no little importance in their rituals. Some

claim that such is also the case with a number of secret societies not expressly condemned; such as the "Red Men." Can THE REVIEW give its readers an explanation of this fact and why the goat has been selected by said societies for such an honorable (!) rôle?

I have been trying to find an answer to my question by "searching the Scriptures" and also by consulting such books as I could obtain, and shall here state what I found in "The Adversary—A Study in Satanology," by W. A. Watson, D. D. In his chapter on "Devils and Devil-Worship" (p. 67) the author writes:

"In II. Chron. XI, 15, it is said of Jeroboam that he 'ordained him priests for the high places and for the devils and for the calves which he had made.' This is supposed to refer to the goat-worship or worship of Pan, which Jeroboam had brought from Egypt. The same word *scirim* occurring in Is. XIII, 21, is translated in the authorized version by 'satyrs.' Speaking of the desolation of Babylon, the prophet says: 'Their houses shall be full of doleful creatures and owls shall dwell there and satyrs shall dance there.'

In giving the word '*scirim*' the rendering 'satyrs,' the translators doubtless had in mind the other interpretation of the word, viz., goat-footed demons. Bochartus derives the word 'satyr' from the Hebrew '*sair*,' which, he says, signifies a devil under the form of a goat.

All the ancient interpreters, Syriac, Arabic, Chaldee, and Jewish, understood the word as referring to demons who appeared in the shape of goats.

These demons were accustomed to frequent the fields, and especially the deserts, representing themselves to ignorant persons as if they were gods and enticing their devotion to themselves, 'which demons or evil spirits,' he says, 'appeared, it is likely, in the form of goats; and therefore are here called '*scirim*,' which properly signifies goats.'

According to Maimonides, the ancient Sabii worshipped these, and the extensive prevalence of this worship in Moses' time was the cause of the enactment against it."

On page 62 of the above-named work the author writes: "There is a marked, though somewhat obscure allusion to the source of evil in one of the most interesting of the rites and ceremonies ordained of God and written in the law of Moses,—I refer to the scapegoat.

Two male goats, in all respects equal, were to be brought before the Lord at the door of the Tabernacle. On these lots were to be cast. The one indicated by the lot was to be sacrificed to the Lord. Upon the head of the other Aaron was to lay his hands and 'confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.' (Levit. XVI, 21.)

Two goats are mentioned here; one for the Lord and one for the scapegoat, the word '*azazel*' being rendered by scapegoat. But the true meaning of that word does not seem to be satisfactorily determined. It is, however, agreed that it means something in opposition to the Lord—the evil one. The Jews under-

stand that the goat ceremonially bore the sins of the people away to the source whence they came—to the Devil.”

Now I ask once more, what has the goat to do with Freemasonry and kindred societies?

Death of Rev. Thomas Scully.—THE REVIEW has lost a staunch friend in Rev. Thomas Scully, who died the other day at Cambridgeport, Mass. For thirty-five years he had been pastor of St. Mary's of the Annunciation Church, Cambridge, and for nearly the same period a prominent figure in the life of his own city, of Boston, and of the State; for in all that pertained to religion, education, patriotism, and philanthropy, Father Scully took a lively interest. He was born in Ireland, March 25th, 1832, and received his early education in England, pursuing his ecclesiastical studies in Italy. The desire to labor for the spiritual welfare of those of his countrymen who had left their native land, led him to turn his eyes toward America as the field of his future life-work. While yet a student he came to Boston, and on the 18th of September, 1860, he was ordained to the priesthood in old St. James' Church by the late Bishop Fitzpatrick. On the breaking out of the Civil War he was commissioned chaplain of the 9th Massachusetts regiment, and participated in many exciting battles and skirmishes.

The *Pilot* says of him :

“The magnificent faith, courage, sincerity, and single-hearted devotion to the public good of this great soldier of the Cross won him a popularity which he had never sought. He parted from the Protestant leaders on the school question; he gave them his hearty and necessary support in their campaign against the liquor traffic. The outcome of his school work and his temperance work approved themselves equally at last to thoughtful men as proofs of the highest citizen purpose. His schools, the joy and crown of his life, have sent forth during their more than thirty years of existence, thousands of capable, earnest, athletic men, public-spirited citizens, soldiers for the flag, priests for the altar, noble and intelligent mothers, leaders in charitable work, nuns for the teaching orders. To-day they are educating 1,800 boys and girls, numerous the children of former pupils. The great Hospital of the Holy Ghost for Incurables, of which Father Scully was the founder, expressed but one phase of his charity. His private beneficence was unfailing, judicious, delicate.”

To the latter statement, though we never knew Father Scully personally, we can testify from our own experience; for when, about a year and a half ago, we announced our intention of purchasing a new dress of type for THE REVIEW and coupled it with a request to our delinquent subscribers to settle their accounts, that we might be enabled to pay for the necessary material, the next mail from Cambridgeport brought, unsoicited, a check from Father Thomas Scully to the amount of one hundred dollars, with the remark that, although the old type was good enough for him, he considered it a duty and a privilege to aid us to the best of his ability in our noble and necessary work. We have had personal friends of long standing brusquely discontinue THE REVIEW because of a single article that did not meet their unqualified appro-

bation; the example of this gentle Irish priest who, though disagreeing with us *toto caelo* on the temperance and several other questions, yet gave us his constant sympathy and active support, because "THE REVIEW is thoroughly Roman Catholic and we have so few Roman Catholic periodicals in this country,"—may be quoted here to shame them and for more general emulation.

We sincerely recommend Father Scully's soul to the prayers of our patrons.

"Poisoning the Wells."—A Catholic college professor writes us: The readers of THE REVIEW are all acquainted with the vigorous campaign which the editor of the *Messenger* undertook and carried on so gallantly against Appleton's Encyclopædia. He now records a complete success, as the publishers resolved to have all objectionable parts of the work thoroughly revised. But the good effect of this crusade of American Catholicity reaches much farther than appeared at first.

Some time ago the writer of these lines, a professor in a Catholic college, was promised a sample copy of a text-book on ancient history. Weeks passed and the book did not arrive. At last he reminded the firm respectfully of their promise, and the following courteous letter was the reply:

"It was not owing to an oversight on our part, that we failed to send you the sample copy. But the book contains several statements that were pointed out to us as objectionable to Catholics. Until these will have been revised, we are making no effort to sell the book in Catholic schools."

As I do not know whether the firm would like to have its name published, I withhold it, although the letter is rather to its credit. But the little incident shows that the Catholic schools in this country are a power with which publishers have to reckon. Would to God that we were only more conscious of our strength. Publishers must know that statements contrary to truth and pictures contrary to morals will infallibly bar a book from hundreds of institutions. But, let me ask, how is it that these hundreds of institutions have not the men to write solid books from the Catholic standpoint for their thousands of students of both sexes? Would they not find a market?

NOTE-BOOK.

Rev. Father M. Arnoldi, of Fort Jennings, Ohio, who has lately been agitating the question of a Catholic daily newspaper, begs us to state that he has just published a pamphlet on the subject, entitled 'The Pen and the Press,' etc., giving, "besides complete information as to the company now organizing for the purpose of publishing Catholic dailies in the English language, and advance prospectus, also names of directors, photo of the author, and many other very interesting and important items which very much concern all classes of American Catholics." He will send this brochure to any address for ten cents. We reserve to our-

selves the right to subject this publication to an impartial criticism and take this opportunity to state, in reply to several enquiries, that the Editor of *THE REVIEW* is in no way identified with this movement, that he does not expect, in case it succeeds, to be connected with the projected Catholic daily—if for no other reason than that he already has his hands full—and that whatever he has written or allowed others to write in *THE REVIEW* on the subject, was inspired by the pure and only motive to further a good work to which every loyal American Catholic must needs give his sympathy and support, provided it is undertaken by men who are animated by no desire for financial gain or personal aggrandizement, but solely by the sacred and self-sacrificing spirit which has dictated all the utterances of our Holy Father Leo XIII. on the subject of the Catholic press, and which has made the Catholic daily newspapers such a strong power for good in Germany and other European countries.



It seems that our prediction, made many moons ago, that Msgr. Falconio would succeed Cardinal Martinelli as Apostolic Delegate for the United States, is at length about to come true. We are glad of it, for Msgr. Falconio, besides being a very able prelate, is a monk after the heart of St. Francis himself. May his administration prove a real blessing to the Church in this paradise of trimmers and turncoat Catholics!



Probably the greatest obstacle in the way of the laudable project of providing the Catholics of this country with a daily press of their own, is indifference born of ignorance. This indifference, we are sorry to say, is found even in some of those actually engaged in Catholic journalism. Witness this cutting from last week's *Republic* of Boston, which pretends to be a Catholic paper: "We notice that some of our good friends yearn for a Catholic daily newspaper. Why not Catholic railways and Catholic waterworks?"

If even a presumably intelligent Catholic editor fails to see the distinction between a daily newspaper and a railway or waterworks, what can we expect of the less cultured masses? If the analogy were valid, by the way, instead of positively crazy, we do not see why it should apply only to the *daily* newspaper and not to the weekly as well. If a Catholic railway and Catholic waterworks are un-called for and ridiculous, why not also Catholic weeklies such as the *Republic*?

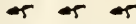


The Excelsior Publishing Company of Milwaukee, which gets out one of our best German Catholic weeklies, has undertaken to issue a weekly agricultural paper in the German language, edited by a Catholic farmer for Catholic farmers. It is called: *Der Landmann*, and the first number is full of promise. The *Landmann* is an entirely new departure, designed to counteract the pernicious influence of the existing German rural journals, which convey intellectual and moral poison into many Catholic homes by

their materialistic editorial tendency and noxious advertisements. We sincerely hope it will succeed.



Bishop Matz of Denver—the episcopal reporter—has a happy way of “getting back” at his critics. In his account of a recent episcopal visitation in Monte Vista, Colo., he writes in the *Denver Catholic* (No. 5): “On the morning of the 15th we confirmed 35 children at the late Mass, which was said by Father Montenarelli. The Bishop preached in Spanish, English, and German, the sermon lasting 39 minutes, watch in hand. Here is a stunning rejoinder for those who calumniate his Lordship by saying that he never knows when to stop.”



We see from the *Denver Catholic* (No. 5) that “the Knights of Columbus of Denver Council are preparing to send a delegation to Chicago to take the Fourth degree next Thanksgiving day.”

It is a far cry from Denver to Chicago, and to us “old fogies” it would seem that these model Catholics—for we have repeatedly been assured that all Knights of Columbus are “model Catholics”—might employ the considerable sum such a trip will cost, to better spiritual advantage than a long-distance excursion to an exhibition of unworthy semi-Masonic mummery.



From a friend :

“Why do you constantly attack such sheets as the *Catholic Citizen* and the *Western Watchman*? There is no glory to be gained in fighting them.”

To which we would reply, we do not attack them from the love of glory, but from the love of utility, as a burgomaster hunts a rat in a Dutch dyke, for fear it should flood a province.



To another friend who chides us for remaining silent on certain subjects :

“Le silence est le grand moyen que Dieu nous a donné, quand nous ne pouvons pas dire le beau sans pecher contre la justice ni le vrai sans pecher contre la charité.”—Lacordaire.



The hollowness of the “Religious Garb” decisions in several Eastern States has been shown up frequently in the Catholic papers ; but nowhere have we seen a more effective presentation of the subject than in an article by Rev. Simon Fitzsimons in the *Catholic World Magazine* for August. After reading it, one is at a loss to know why no test case has yet been made.



The *Catholic Penny Booklet* of Chicago (No. 5) opportunely reminds the enemies of the Spanish religious that “the Prior of La Rabida, who from his poverty supported Columbus and gained for him the means to discover the New World, was a poor Spanish Franciscan Friar.”

Ten Years of Socialistic Rule.

THE voters of Marseille (France) have ousted their Socialistic city council. Already at the May election, M. Flaissières fell behind, but this time he was thoroughly and irretrievably beaten. For ten years the Socialist party has ruled supreme at Marseille and, faithful to its program, endeavored to carry out the Collectivistic idea.

The *Courrier de Bruxelles* (Aug. 19th) gives a résumé of an article of the *Eclair* on that Socialistic administration and completes it by another, published two years ago in the *Débats* by Eugène Ripault. As the subject is of particular interest just now in this country, where Socialism is seducing thousands, we will devote a few lines to the Marseille experiment.

Not satisfied with the city's owning the waterworks, that already gave little satisfaction, the Socialistic council of Marseille, as soon as it came into power, proposed to municipalize the electric light plant and the street cars, and even to supervise the cleaning of the municipal theatre.

The first result was that the streets were no longer satisfactorily cleaned, though this department cost 300,000 francs more than formerly, when the work was sublet to the lowest bidder.

Nepotism soon invaded all branches of the administration, corrupted the personnel and produced waste. The police force was demoralized, crushed between the infringement of the law which it was to stop, and lack of energetic support from the authorities. To secure a crowd of followers, the municipal authorities exempted a great many citizens from certain taxes and let contracts in preference to those who distinguished themselves by their Socialistic ardor.

All this could not be done without great financial loss; but to make it less palpable they discarded all sound rules of accounting and dropped the debtor side from their annual report. Eugène Ripault gives a table of municipal receipts and expenditures from 1893 to 1900 :

1893. Receipts, 20,980,066.77; expenses, 20,586,527.13; surplus, 393,539.64.

1894. Receipts, 26,217,495.88; expenses, 26,087,695.88; surplus, 129,800.00.

1895. Receipts, 20,599,518.83; expenses, 20,599,517.83; surplus, 1.00.

1896. Receipts, 20,875,632.72; expenses, 20,849,631.72; surplus, 26,001.00.

1897. Receipts, 21,514,862.75; expenses, 21,514,861.75; surplus, 1.00.

1898. Receipts, 27,165,523.55; expenses, 27,165,523.55; surplus, 0.

In 1899, with a budget of 25,719,351.42 and in 1900, with a budget of 33,108,713.85 francs, there was likewise no trace of a surplus. These figures need no commentary.

Evidently the accounts were falsified by concealing the deficit, which actually is said to amount to at least 15,000,000 francs. The expert accountants, which the government has sent there, find it very difficult to get at the real figure.

In the budget the mayor had at his disposal a relief fund of 15,000. The city fathers were to serve without pay, but they managed to extract considerable sums from the treasury by voting themselves special appropriations under various pretexts.

The city administration, which was to treat all alike, became the stronghold of the Socialistic party. The mayor's office served as headquarters of the secret or open strikers. A strike was no longer a peaceful means to obtain justice for the laboring men; it became, in the hands of the violently partisan mayor, a ready weapon against any class for whose sympathy he did not care.

What immense losses the commercial, industrial or maritime interests might undergo was immaterial to the administration, so long as the Socialistic or Collectivistic interests were duly protected. Hence strikes became periodical scourges, and their present or threatened outbreak stifled many enterprises, ruined private fortunes, and jeopardized the public welfare.

Such, in brief were the workings of this Socialistic city administration. We can readily understand why the people became tired of it in the end.

Let us hope that our commonwealths, large and small, may be spared the same sad experience. As long as only the "walking delegates" and a few thousand misguided malcontents advocate Socialism, the case is not serious; but when Catholic priests are allowed to go on the stump and proclaim it the panacea for all the social evils modern society is heir to, matters assume a really threatening aspect.



The Work of the Friars.

[STEPHEN BONSAI IN THE OCTOBER *North American Review*.]*



IN most descriptions of the Spanish régime in the Philippines, the administration is spoken of as deriving its strength or its weakness from the union of Church and State. This view is not quite correct. It would be nearer the truth to say that the islands were held as a fief by the four great monastic orders of the Roman Church, and that over them was hoisted in recognition of their many benefactions the standard of the Most Catholic Kings.

Typical of the history of the generations that followed is the story of the first expedition, which, sailing from Mexico, effected a permanent settlement on the islands in the spring of 1565, and shortly afterwards founded Manila. This expedition was due to the personal labors and popularity of Fray Andrés Urdaneta, an Austin friar who had proved himself in many sea ventures a most daring navigator. He was also a cosmographer, a distinguished mathematician, a soldier and a courtier. The nominal head of the expedition was Lopez de Legaspi, who figured in the ship's company as sailing-master. This was a personal selection of Urdaneta's, and it proved to be a happy one; though, when we learn that Legaspi had never followed the sea, but had been a notary all his life in the City of Mexico, we comprehend the motive underlying Fray Andrés' choice. The Austin friar proposed that he himself should lay the course of the frail caravel across the vacant seas to the islands of the painted people which Magellan had discovered.

In October, 1896, more than three hundred years later, when the first rebellion under Aguinaldo was making great headway and the bearing of Governor-General Blanco did not inspire confidence, the following cable, signed by the Archbishop of Manila and the Provincials of the monastic orders in the islands, was sent to the Procureur of the Dominicans in Madrid: "Situation grave, rebellion spreading, apathy of Blanco inexplicable. To save the situation, urgently necessary appointment new Governor General;" and within forty-eight hours General Polavieja was designated as Blanco's successor. As in the days of Urdaneta, whoever the figurehead might be, whether soldier or civilian, it was the friar who laid the ship's course; and when, as frequently happened of recent years, the sailing-master sought to usurp the

*) In our last, this interesting and valuable article by a Protestant newspaper correspondent was erroneously credited to the *Northwest Review*.

functions of the ghostly pilot, he was gently but firmly put on shore.

This patriarchal system of government by monastic missions, so much out of harmony with the spirit of the times, received but survived many severe blows in the house of its friends. Certainly the acts of 1863 and 1893 promulgated by the Spanish Cortes would have destroyed the mission system, but for the fact that the decrees of the Cortes did not then carry as far as they formerly did. When we arrived in the Philippines, we found the monastic orders still supreme, in all the essentials of government, and the Spanish admiral taking his instructions from the Archbishop, rather than from the Minister of Marine.

The moment the American flag went up over the islands, the Church was divorced from the State; and the question of the hour became, what to do with the friars now shorn of all their political functions. With this question in process of adjustment, upon the honorable basis of fair compensation to the friars for all property to which they can prove clear title, and with the assurance to the parishes that they can have, as their spiritual advisers, any priest or minister their choice may fall on, provided always he be not unfriendly to the American régime, the time seems opportune for turning a deaf ear to controversy for a moment, and for examining the testimony of facts as to the way in which the friars have performed the mission confided to them of civilizing the Philippine Indians.

This is, indeed, a difficult task. Some of our most responsible officials in the islands have denounced the rule of the friars as a dark page in history, as something too horrible to speak about in detail. Indeed, the absence of detail and particulars in their accusations is very noticeable; but, from their point of view, perhaps it was better, as they said, to throw the mantle of charity over the closed chapter. The Civil Commission presided over by Judge Taft, on the other hand, has paid the friars, in the person of their recent wards, the very highest of compliments. In its report, the Commission recognizes that, during the three hundred years which have elapsed since Pigafetta and others described the islanders as painted savages, addicted to cannibalism and other low practices, they have been so raised in the social scale that now they are ripe for self-government and representative institutions. One can be just to the work of the friars without going to the length of this eulogy. The truth lies somewhere between the extremes.

As you travel in the Philippines and come to a village or a hamlet that is better built than most, if you ask by whom it was founded, the natives will answer that it was built by the Francis-

cans or by the Austin fathers. In your walks in the interior or along the coast, if you ask who built the great church that crowns the hill, the bridge of massive masonry that spans the river, who ballasted the road that is never washed out during the rains, or who designed the irrigation works that make the plantations possible, the invariable answer is, not Colonel A. or General B. or Don Fulano the layman, but Father A. or Father B., "Amay' sa culog." "the father of the souls." Perhaps, in your travels, you may come to a village or a district where nearly every man, woman, and child can speak Spanish with fluency and not a few read and write it. If you have seen the Dutch in Java and Cochin China under the French, you will be much astonished at this fact, unparalleled in the history of those Asiatic countries, which, according to the expression of M. Leroy Beaulieu, are in process of renovation by the colonizing Powers of Europe. Much that is contradictory and confusing has been said on the question of language in the islands. I shall here merely register my personal experience. I never entered a village in any of the islands, including savage Samar, where I did not find several of the head men speaking Spanish, and in many instances good Spanish. I also found that the fluency and the popularity of Spanish were always in direct proportion to the influence and the numbers of the friars in the district. It was poor policy to teach the Tagals Spanish; but the fact that they did so to a very remarkable extent proves that the influence of the clerical teachers was an uplifting one.

Of course, the highest testimony to the work of the friars is to be found in a comparison between the condition of the islands when they landed and the state of the country in 1898, when they were superseded. The first great obstacle to their mission of civilization was the absolute lack of roads or even paths of communication. The islands were covered with impenetrable forests and jungles. Almost without means, the friars yet devised a system of road and bridge construction which accomplished wonders. Every inhabitant had to work a certain number of days each year upon the highways, or furnish a substitute. Since this system was abolished, the means of communication throughout the islands have steadily deteriorated. I chanced to be present last year at a convention of all the presidentes in the island of Leyte which had been summoned to discuss the question of roads and bridges. I am not quite correct in stating that all the presidentes were present, because, owing to the disgraceful condition of the roads, less than one-half succeeded in arriving at Tacloban, the place of meeting, and these came for the most part in boats. The American treasurer of the province told the presidentes that

he recognized the frightful condition of affairs in an island which had once been, in proportion to its size and population, the most prosperous and progressive of the group; but the fact was, he had no money to replace the bridges that had been swept away. He hoped he would be able to do something for them another year. In a word the Leyte congress adjourned, loud in praise of the system of personal service on the roads that had been a characteristic of the friars' régime.

At the time of the conquest, agriculture, in so far as it was practised at all by the fugitive inhabitants of the islands, was in the most rudimentary stage. They cultivated in a primitive way rice and camotes, a kind of potato, putting the seed in the ground and leaving the rest to generous nature until harvest time came. They were not versed in tillage of any kind, and they knew nothing of irrigation, in consequence of which they frequently failed to make their rice crops, and famines ensued which decimated the population. Once the friars had succeeded in inducing the islanders to give up their nomad life and take up settled abodes, it became necessary to provide them with a more certain crop, a more assured sustenance, than rice under Philippine conditions. To this end, maize was introduced with wonderful success, the friars bringing the seed-corn from Mexico. For three centuries, this crop has proved the mainstay of life in the islands. While the friars were not scientific cultivators, it can be said without fear of contradiction that, with the exception of tobacco, which was introduced by the Spanish government, every staple crop that is now grown in the Philippines and adds to the wealth of their inhabitants was either introduced by the friars, or that its valuable qualities were made known by them to the natives. Practically cut off for so many generations from communication with the outside world, and often involved in the famines which were in a great measure due to the improvidence of the islanders, the friars found it was not sufficient to preach tropical agriculture from their pulpits; it was necessary to work in a more practical way. With this purpose, lands were taken up by them and model farms or plantations established in many districts; and in these schools the natives learned what they know to-day of tilling the soil. This was the genesis of the monastic estates. They have since been increased somewhat by purchase, and largely by bequests; yet, far from comprising the greater portion of the best land in the islands, as has been asserted, the monastic estates amount to less than one-hundredth part of the land under cultivation, and less than one five-thousandth part of the land that might be cultivated. On these farms the friars introduced onions, tomatoes, and peppers with varying success; and in

Leyte the Jesuits introduced cacao, which is fast becoming one of the most valuable crops. Coffee bushes were growing wild, but it was the Austin friars who first revealed the virtues of this plant. It was they, also, who taught the cultivation of indigo, also indigenous. Indigo soon became a source of great wealth, especially to the inhabitants of northern Luzon. It was the most valuable asset of the island, until, owing to adulteration by Chinese merchants, Luzon indigo became discredited in the markets of the world. Furthermore, it may be said that the natives did not profit by the five or six varieties of sugar-cane growing in the islands until they were taught, and that the wonderful jusi and piña fabrics which are now so much sought after in the world of fashion, come from the looms which the friars first established in Panay and Cebu.

Within a very few months of the founding of Manila, the friars opened schools, and until 1863 there were none in the islands other than those over which they presided. As the natives were weaned from their migratory habits, and induced to cultivate the land, higher schools and colleges were founded, the most notable of which is the college of Santo Tomas, which exists to-day as the Manila University. This institution, founded by the Dominican friars, opened its doors in 1620, the year of the landing of the Pilgrim Fathers. The college flourished, found favor with Philip the Fourth, and in the year 1644, by a papal bull, it was raised to university rank and styled Royal and Pontifical. Down to the present day, all the professors in this university have been Dominican friars, with the exception of the faculty of medicine and pharmacy. As far back as 1640, to fill the gap between the ordinary parish schools and the University, the preparatory school of San Juan de Letran was instituted. Here, at a later day, Aguinaldo and Lucban and Malvar studied. With the increase of population, the educational movement spread, largely through the inspiration of the friars and entirely under their supervision. By the beginning of the eighteenth century, the Dominicans presided over a flourishing high-school in Dagupan, the Franciscans had a famous college in the Camarines, and the Austin friars had founded colleges in Negros and Iloilo. The refinement and intelligence of the Philippine women of the better class to-day would seem to be due to the educational advantages which were offered them by the Orders, a thing hitherto unknown under Asiatic conditions, and certainly far in advance of anything similar in Spain. The college of Santa Rosa, better known as the school of Mother Paula, in memory of its first Mother Superior, was founded in 1759. Shortly after this, at the suggestion of the Dominican fathers, the Sisters of Charity came out

from Spain and founded ten high-schools for women, of which the Luban and the Concordia school in Manila are the best known. Soon there were thousands of scholars, internes and externes, studying in these schools. The young men of the country flocked to the city and matriculated at the University in hundreds. I did not look the matter up when the opportunity presented, but I have heard it stated and I believe it to be true, that more men have matriculated at Santo Tomas, the University of Manila, than at Harvard.

Those who up to the present have deigned to glance at the work of the friars in the islands generally state that, in the first place, there were no schools and it was impossible to secure an education, and, in the second place, that the schools were very bad and the mental training provided most faulty. But the facts are against both these statements. The Dominicans who presided over the destinies of the University were and are men of the very highest intellectual attainments. They have gone from Manila to Rome, where they have become Princes of the Church, members of the Sacred College, and several of them have controlled the Propaganda. Before going to Manila they were successful, and after leaving Manila they carried out what they undertook, but, nevertheless, it must be admitted that in three hundred years not a single pure-blooded Filipino of the thousands that they have graduated has distinguished himself or left a considerable name in any walk of life. Why is this? Some of the friars told me once that their educational efforts had failed because of the invincible "passivity" of the Indian. "Luna, the artist," said one of these really distinguished teachers, "had more Spanish and more Chinese blood in his veins than Indian. Rizal was probably half Japanese, he certainly was very little Tagal, and Lucban, who has given you so much trouble in Samar, is a mixture of all races. Out of the thousands and tens of thousands of pure-blooded Tagals and Visayans we have nursed through the University, we have only succeeded in producing a number of fairly good apothecaries and a notary or two."

[*To be concluded.*]



CONTEMPORARY CHRONICLE.

POLITICS AND SOCIOLOGY.

How Woman Suffrage Works in a Catholic Country.—It is well known that several members of our clergy and at least one American bishop have pronounced in favor of woman suffrage. They are probably moved by the experience of Catholic Ireland, which we find briefly rehearsed in the *Catholic Penny Booklet* (No. 5):

In 1898 the women of Ireland were given every form of suffrage except the right to vote for members of Parliament, and were made eligible for the county and borough councils and for poor law guardians, a responsible office.

The first year eighty-seven women were elected guardians, and a number to the councils, several being made chairmen. They have voted in large numbers, and the testimony as to the excellent effect of their vote in local politics is unimpeachable.

About 100,000 women are qualified to vote under the present law. The daily *Independent and Nation*, a leading paper of Dublin, speaking of the presence of women in that special field of politics, said recently:

“No person who feels the least interest in the working of the local government can have failed to perceive that since the admission of the right of woman to fill representative positions, an improvement has been effected in every branch of administration. This statement is true especially with regard to the administration of the poor laws, for which women have a natural aptitude, and in which the sphere of congenial work is very large. We do not exaggerate when we say that the duties of the poor law guardians have never as a whole been more efficiently discharged than they have been during recent years—a state of things due entirely to the fact that a considerable proportion of the guardians are ladies, who are animated by a desire at once to assuage the hard lot of the poor and to perform a meritorious public service.”

Employers' Insurance Against Strikes.—Whilst in diverse parts of Europe fruitless efforts have been made to insure workingmen against involuntary idleness, all of them excluding strikes as a reason for paying the insurance, a company is now forming at Leipsic, Germany, and Vienna, Austria, to carry on a regular insurance business against strikes, for employers only. According to the *Economiste Français*, quoted by the *N. Y. Evening Post* of Aug. 28th, the project of the German company yields in importance to the more comprehensive scheme under which the Vienna Manufacturers' Strike Insurance Company (*Verein zur Entschädigung von Industriellen in Streikfällen*) is being organized.

The Austrian company will begin its active existence when it attains a membership of 250 separate establishments, representing an annual pay list of not less than 25,000,000 crowns (roughly \$5,000,000), as certified by the Government Bureau of Compulsory Accident Insurance.

At a time when we are adding to actuarial estimates of marine, fire, and death risks reliable percentages for accident and sick-

ness insurance, it will not seem strange that the strike risk should also be very closely computed. Official statistics from 1891 to 1897 give for Austria an annual average of 30,000 laborers on strike, and of 400,000 days of idleness on this account. On this basis the annual premiums of the members are fixed at 4-10 of one per cent. of the declared payroll for the year. So far, no minute discrimination of risks is provided for, and a rebate of 25 per cent. of the premium for long contracts or for enterprises in which the strike risk is notoriously slight, is the single concession from the established rate. Only experience will prove or disprove the solidity of these financial provisions.

Meanwhile the plan has many conservative features which inspire confidence in its framers. Neither the Vienna nor the Leipsic company will attempt to indemnify their respective members for the total loss caused by a strike. They propose instead partially to repay the actual disbursements of members during the shut-downs incident to a strike. The Austrian company, for example, pays half the registered wages of the striking workmen to the employer. But it continues the payment for not more than three months for a single strike, or six months in any one year. This, it will be seen, is a recognition of the principle that, whatever the circumstances, nothing should be done to prolong a deadlock between employer and employed—a principle which might find a most salutary application in the case of our present coal strike.

That the Austrian plan may have far-reaching social effects will be felt when it is explained that the indemnity is paid only when the company judges the strike to be unjustifiable. Its statement of what it considers to be wrong grounds for a strike is of decided interest. First of all, a demand on the part of the laborers for the dismissal or engagement of any workman or employé is regarded as unjust. This is a concrete and unequivocal test, and it is based upon the impregnable argument of the right of labor to seek work freely and of capital to manage its own affairs. But in many cases the moral aspect of a strike is far more difficult to determine. Who shall decide whether the workmen have made "demands which the state of the business does not justify"? or whether their complaint has been made "in a form which threatens the authority of the management"? It is just these questions which arise in nearly every case, and it is the failure to meet these questions squarely and answer them promptly that brings about practically all of the trouble. The originality of the Austrian scheme lies largely in the fact that it provides for an authoritative tribunal before which these questions are brought for settlement.

An executive committee of from nine to fifteen members has the duty of reporting promptly upon every strike and declaring that the insured member is, or is not, entitled to receive the indemnity. At the earliest opportunity a member in whose mill a strike is impending is bound to give this committee full information on the situation in general, on the demands of the strikers, on the offers of the employers, and, in short, upon all negotiations between the opposed parties. The central committee will ordinarily send a sub-committee to study the situation on the ground,

with the intention not only of passing upon the strike, but also of bringing about an agreement between managers and men. When they have finally ordered the strike indemnity to be paid to a member, it means, first, that after careful examination they have found the men to be in the wrong; second, that they have exhausted all measures for conciliation. The moral value of such a verdict, we need not say, will be tremendous in any case; nor need we indicate how it would have straightened out the tangle into which the coal-strike negotiations immediately fell.

For it should be noted that this committee, though composed of employers, has every motive for impartiality. It can no more afford to deplete the company chest to support a stupid or stubborn member, than it can safely desert a member in his need. If the sympathies of the committee are sure to be with a fellow-manufacturer, its interests are very largely with the strikers, and its tendency will be to push employers to the limits of possible concession. Indeed, a member who has the reputation of a stirrer-up of strife is as undesirable a policy-holder in a strike insurance company as the amateur of arson is in a fire-insurance company. It would seem that organized labor in Austria could have no just grievance against an organization through which it will gain a permanent arbitration board maintained at the employers' expense, and it is easy to see that a prompt and competent report on all strikes will constitute a palpable check upon the malign activities of demagogues and those grave injuries which it lies in the sullen power of offended capital to inflict. It is seldom that an economic innovation promises such immediate social benefits. This simple business project seems to promise nearly every advantage claimed for the vaunted conciliation and arbitration boards of the Australasian republics.

LITERATURE.

Appleton's Cyclopaedia Once More.—We have a letter from Rev. Fr. J. J. Wynne, S. J., editor of the *Messenger*, in which he assures us that "the Appletons are so much in earnest about revising everything in their Cyclopaedia which has given reasonable offence to Catholics that it will not be their fault if this is not done speedily and satisfactorily."

This assurance is undoubtedly made in reply to the sceptical note published in our No. 38, to-wit: "We are inclined to agree with the *Catholic World* in its opinion that Father Wynne has capitulated too quickly in his battle against the Appletons. Most of the things he justly criticized in the Cyclopaedia were contained in the non-Catholic articles, and concerning these the Appletons in their letter of apology profess no regrets and have made no promises."

We have perused that letter of apology anew, but must say that, while denoting a commendable disposition to submit the *Catholic* articles to some competent authority, it contains no definite promise to warrant Fr. Wynne's very positive assurance. However, the reverend editor of the *Messenger*, whose good will and disinterested zeal in this matter none can doubt, may have received in his interviews with D. Appleton & Co., personal assurances of a nature to justify his apparent optimism, which we, having nothing further to go by than the firm's published letter,

found ourselves unable to share, but which we sincerely hope will suffer no disappointment; since, like Fr. Wynne, we of THE REVIEW have no other aim or object than that justice be done and that the truth be made to shine forth.

THE CATHOLIC PRESS.

The Need of Catholic Dailies in English-Speaking Countries.—The Bishop of Newport, England, at a Catholic conference, recently held in that town, in his inaugural address made some interesting remarks upon the question of a Catholic daily :

"Let us consider, for one moment, that fascinating topic, the possibility of a first-class daily paper, carried on under Catholic auspices. I will suppose that it is equal in literary power, in news, and in general contents to the average of other daily papers. We should then have such advantages as the following: the true statement, morning by morning, of all public information affecting the Church and the Catholic religion; the Catholic version of the constantly recurring "scandals," as they are called, and of histories tending to injure Catholicism; the prompt contradiction and refutation of lies and slanders; comment of the right sort on the doings of politicians and on current history and crime; sound and religious views on matters social, industrial, and municipal; and the constant prominence of distinctively Catholic topics. Besides this we should have general literature and art treated with wisdom and with due regard to the morality of the Gospel; and more serious matters, such as Holy Scripture and the relations between faith and science, would be handled with reverence and knowledge. Now it is quite certain that we have Catholic writers in abundance at this moment, if they could be formed into a staff, to make this ideal an actuality; and therefore to make such a paper widely read; and therefore, again, to do something which would go far to neutralize the secular press. I do not know anything to revolutionize the conditions of modern reading. A hundred examples of what might have been could be found in the Catholic subjects handled by the press of this country during the last ten years. But I will take one from the United States. In the United States there is no Catholic daily, any more than among ourselves. Ever since the Philippine annexation the affairs of Catholicism in the Philippines have been a burning public question in the States. During all this time, story after story, we may say lie after lie, abuse, scandalous tales, misstatements of Church law, garbled versions of fact, religious bigotry, and racial hatred have poured from the secular press in the States. The Catholic press has tried to reply, but in no place had it more than one chance to their six, and generally, before the Catholic weekly could get out its refutation or its rectification, people had forgotten all but the general bad impression, and were in process of being impressed with something fresh. It certainly seems strange that there is no daily paper in the strong and numerous communities of Catholics in the States. We are accustomed to look to American Catholicism for a lead in everything that demands pluck and skill. Even in Canada they are hardly better off. On the other hand, in the little country of

Holland, with its 1,700,000 Catholics, there are several Catholic dailies. And I need not refer to Ireland—where, indeed, Catholic papers must needs flourish, and are just as vitally required as in this country.”

NOTE-BOOK.

According to the *Los Angeles Herald* (Sept. 25th) Rev. William Doty, the newly appointed United States consul to the Island of Tahiti, was ordained to the Presbyterian ministry by the Los Angeles Presbytery, on Sept. 23rd. Mr. Doty was appointed United States consul to Tahiti under extraordinary conditions. The unwritten law of the State Department demands that a United States consul shall follow no other vocation while serving his government. Intercessions were made in behalf of Mr. Doty by both United States senators from New Jersey and by the faculty of Princeton University, of which institution Mr. Doty is a graduate. H. R. Doty, a brother of William Doty, was the former United States consul at Tahiti. William Doty spent three years on the island with his brother, and is thoroughly conversant with the conditions existing there. The Washington Presbytery asked that he might be ordained, so that he could organize a church among the English speaking residents of the island. President Roosevelt was prevailed upon to give his consent, and Rev. Mr. Doty “sailed from San Francisco to Tahiti on the double mission of consul of the United States and minister of God.”

No one has protested against this mixing up of State and Church. But we can imagine what a rumpus the preachers would have made, had Mr. Doty been a Catholic seminarian and ordained to the priesthood before his departure, so as to be able to organize a “Romish” church among the English-speaking residents of Tahiti.

* * *

A timely joke :

Mrs. Crawford—“In what way is your little boy too delicate to attend the public schools?”

Mrs. Crabshaw—“He isn’t strong enough to carry home all the books the children have to study.”

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Rev. Dr. Jos. Selinger writes us from St. Francis Seminary at St. Francis, Wis.:

“In your last issue was a notice of the use the late Archbishop of New York, the Most Rev. Michael A. Corrigan, made of the ‘Maxims and Councils of St. Francis of Sales.’ It recalled to my mind an incident in the chapel of the American College, Rome, during the school-year 1883-1884. It was prior to the last Council of Baltimore. Some bishops and theologians from the United States were preparing the questions to be treated in the Council.

Several of them were lodged in the American College, Via dell'Umiltà. One was Bishop Corrigan, then coadjutor to Cardinal McCloskey, another was Msgr. J. A. Corcoran, the noted professor of Overbrook Seminary and editor of the *Catholic Quarterly*.

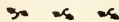
One morning, while it was my turn in company with other students to serve mass, Dr. Corcoran, who was growing feeble, delayed his mass so that we should have been too late for the first lecture at the Propaganda, where we attended. Bishop Corrigan, according to his custom, was saying his prayers of thanksgiving in the chapel and, judging by the length of them, he must have meditated. He had been a student in the first years of the College and knew therefore that ten minutes of eight 'the cameratas marched to the Prop.,' as the phrase ran. Noticing our quandary, he came to the altar at which Msgr. Corcoran was saying mass; it was just opposite the life-size marble statue of St. Francis of Sales, representing the Saint in the act of writing. The Bishop gently touched the server on the shoulder and said: 'Allow me to serve the Monsignore's mass. It must be time to go to the Propaganda,' then he knelt down to serve and assist Dr. Corcoran, who needed to be helped when genuflecting. The student observed a while to see how childlike Bishop Corrigan did the office of a mass-server. It was a lesson unintentionally, yet strongly impressed: Greatness is foreshadowed and accompanied by simplicity; and that, it seems, the future Archbishop of New York learnt from the Maxims of the holy Bishop of Geneva."



A writer in the *Northwest Review* (No. 51) is quite right in saying that "the phrase 'our common Christianity' is too often in the mouths of Catholics, and a great deal of time is wasted in controversy over isolated doctrines, because the discussion assumes a common ground which does not exist."—"It is hardly an exaggeration"—he declares—"to advise beginning at the beginning—"You believe in God?"—and working upward, but with care, till you reach the lowest common ground. You will often be surprised how soon you will reach it."

As Dr. Starbuck puts it in his 200th article on "The Truth About the Catholic Church":

"Catholicism and Protestantism are not simply variations of Christianity, but absolute doctrinal antipodes. They could not be farther apart and both remain within the Christian bounds."



We learn by way of Buffalo (*Catholic Union and Times*, Sept. 18th) that Mr. William Dillon's successor as editor of the *Chicago New World* is not Father Eneas B. Goodwin, as we had been led to think, in common with nearly all our Catholic contemporaries, but Rev. J. E. McGavick of Holy Angels' Church. If the *Union and Times* adds that "he is keeping the paper up to its usual high standard," we fear it is rather overestimating Father McGavick's newspaper work, which, while commendable, all too clearly betrays the crude amateur. But, then, how can an editor who is himself an amateur be expected to judge correctly of journalistic standards? Journalism is a distinct profession requiring

as long and careful a preparation as the priesthood and an undivided allegiance; and the sooner our clerical would-be editors realize this and use their influence to raise up and make way for a generation of capable lay editors, instead of themselves dabbling in a strange profession for which they have generally neither training nor vocation, the sooner will our Catholic press rise to the dignity and high standard and all-around efficiency which will constitute it, in the words of Pius IX., "a perpetual mission."



A few months ago sensitive Christian ears were somewhat shocked at the novelty introduced into the services of a Protestant church not far from New York City in the shape of a whistling solo. A young lady accomplished in this respect was listened to by a large audience, as she whistled some favorite tune. This now has been superseded by a clergyman in Delaware, who a few Sundays ago whistled his text from the pulpit. As he arose to give his sermon, he whistled four notes in imitation of the song of the common meadow lark. After hearing one of these birds during a part of his vacation he felt justified in reproducing its notes, making them the basis of his discourse, as they reminded him of a certain passage of Scripture. It is not every clergyman who is so versatile as this one, and he certainly made an impression in his novel presentation of his subject. No one of the patriarchs or prophets ever whistled; it is peculiarly a modern accomplishment.



The secular press is pouring much blame on an Indiana German named Keyser, because he prefers to stay in jail under the truant law to sending his children to the public school. In his opinion, the public schools are evil; consequently, together with his wife, he taught his children at home. He proved in court that they were more advanced than pupils of their age in the public schools; nevertheless he had to go to jail. It strikes the *Pittsburg Observer* (No. 17) that the case is one of persecution. The man has been doing his duty and ought to be let alone. A law that justifies such persecution ought to be abolished.



Soon after the St. Pierre catastrophe, a number of stories were circulated which were evidently intended to convey the impression that the inhabitants of the stricken town were abnormal portents of irreligion and lasciviousness, and that the terrible events of May ought of right to be considered as so many marks of the divine vengeance. The Superior-General of the Congregation of the Holy Ghost, Bishop Le Roy, has nipped this edifying stuff in the bud. Instancing the results of his own personal investigations, and corroborating his discoveries by the testimony of Msgr. de Cormont, Bishop of Martinique, he arrives at the conclusion that the origin of these strange reports must be traced back to the superstitious imagination of the Creoles of the neighboring islands. He has traversed the entire district in the company of Father Malleret, Rector of the former college of the Order in St. Pierre, and he denies every separate detail that had seemed to

lend color to the stories in question. Of the legend that a gross insult had been offered to the Corpus Christi procession of the year before, and that the Bishop had been induced, in consequence, to announce that a public celebration would never again be held in his Diocese, Msgr. Le Roy avers that there is not a particle of truth in it. He denies the story about the need of introducing special preachers to bring the people back to their senses, and says roundly that the account of the alleged miraculous escape of a group of sisters from the chapel in which they had been shut up for two days, is wholly apocryphal.

The extreme reservation with which we printed an account of "The Alleged Miracle of Morne Rouge," which we had received from an enthusiastic subscriber, (Cfr. THE REVIEW, vol. IX, No. 26, p. 408) was, therefore, well founded.



In justice to Mr. Léon Harmel we publish the following note from a friend :

"May I make a remark anent your article on Léon Harmel (No. 11)? I have never been in Val-des-Bois, but I have a friend in the Praemonstratensian Order, who has visited the place in order to study social economy. He is one of the most eminent sociologists in Holland. Among the three Holland members of the International Committee for the Middle Class, he is the only Catholic. More than once I heard him speak of Léon Harmel, but always with praise. According to him 'le bon père' deserves his name well. The Pope has said that Léon Harmel is 'un de ceux qui nous donnent le plus de consolation.' I have more faith in Leo XIII. than in ten French bishops of the character of Msgr. Turinaz, whose famous brochure 'Les Perils' has been severely criticized by Holland papers, and as I learned from the *Katholick Sociaal Weekblad* it has been completely refuted by M. Harmel. The wages paid at Val-des-Bois are as high, or higher, than at Fourmiés and at Roubais-Tourcaing."



An amusing story is told in the *Tablet* of an Anglican bishop, who recently had occasion to convey by telegraph his sympathy with a meeting that had been called together to agitate for an increase in the stipends of the clergy. "We pay journeyman's wages," was the way the receiving operator got down his Lordship's message, "to men from whom we expect the wisdom of a tailor and the energy of a bull." By the omission of the capital letters and a slight change in the spelling of a word, two Anglican divines of note in their day (Taylor and Bull) were thus transformed, the one into a maker of men's outer garments, and the other into a beast! Needless to add that the meeting thought the Bishop's illustrations singularly unhappy—and unepiscopal.



Horace Greeley once answered an application for his autograph in his most characteristic and illegible hand to the effect that he never under any circumstances wrote an autograph for anybody, and then—signed the letter.

Our Archbishops and the Project of a Catholic Daily.



FEELING the need, after thirty years of missionary labor in the Archdiocese of Oregon, of taking a vacation, I started out last year on a trip to Europe. But to have some other object in view besides that of recreation and health, I took upon myself the task of agitating the necessity of an English Catholic daily newspaper in the United States. My Ordinary, Most Reverend Archbishop Christie, was fully in sympathy with my plan, as extracts from his letter, which I take the liberty of here quoting, will testify:—"We have granted Father Verhaag permission to absent himself from Oregon for one year, hoping that he may succeed in his endeavor to establish a Catholic daily newspaper. We believe that the bishops and priests of the United States are convinced of the present necessity of a Catholic daily for our country; and we trust that Father Verhaag may receive from them the support he deserves."

Equipped with this authoritative document, a little too lengthy and flattering to be quoted in its entirety, I started on my long journey last year about the middle of January, putting my plan before all the archbishops and bishops I could conveniently approach. All seemed to favor the establishment of a Catholic daily, some more, some less. Amongst those who were more inclined to approve of my plan, I may be pardoned to mention His Eminence Cardinal Gibbons, His Excellency the then Apostolic Delegate, Archbishops Riordan and Ryan, Bishops Montgomery, Allen, McFaul, and Tierney.

On my arrival in Europe, in March, 1901, I laid my plan before several eminent journalists and ecclesiastics. All were surprised that in the United States of America, which is so boastful of Catholic progress, not a single Catholic daily was as yet published, and when I told these truly Catholic gentlemen that to the best of my knowledge no Catholic daily was published in the English language anywhere in the whole world, they could scarcely believe my statement. "How is it possible," said the editor of *De Tyd* in Amsterdam, that in the whole English-speaking world you have not one Catholic daily, whilst here in our little Protestant Holland we have more than a dozen Catholic dailies. That does not speak well for Catholic progress, chiefly in our

days when the press is almost omnipotent. By all means, continue and persevere in your undertaking and do not rest until both the English-speaking clergy and laity are fully aroused to the necessity of not only one single English Catholic daily, but at least as many as we have in our own little Holland. The Americans are said to be rich, and it is a shame for the Catholics if they will not support one decent Catholic daily."

Feeling the sting and truth of these remarks, I started with new zeal to advocate the necessity of a Catholic daily; and on my return to America I again took up my plan. Landing in New York in the month of August, I called upon the late and good Archbishop Corrigan, but found him absent. As I wanted an expression of opinion from New York's Metropolitan, I took the liberty of writing to His Grace on my return to Oregon and, towards the end of October, received the following answer:

"St. Mary's Rectory, 269 Church Street, Poughkeepsie, New York, Oct. 22nd, 1901.

Reverend Dear Sir:

I have read with great interest your news regarding a Catholic daily and would be glad to see the question discussed by the bishops of the country. We can do nothing in the meeting at Washington, except the question be first submitted to our suffragans, that their advice may be duly represented. Therefore, I would respectfully suggest that your own Most Reverend Ordinary present the matter for general consideration and for future action next year.

Meanwhile with best wishes and kind regards, I am, Reverend,
Dear Sir,

Very faithfully yours,

MICHAEL AUGUSTINE,

Abp. of New York."

Acting upon the advice of Archbishop Corrigan I exposed my plan in a letter addressed to the archbishops assembled in Washington, D. C., which letter Archbishop Christie had the kindness to endorse and advocate at the meeting. For brevity's sake I must curtail this quotation. After having spoken of the importance and necessity of a Catholic daily, etc., I proposed the following plan: "In view of the importance of the undertaking it would be advisable, if not urgent, that a strong pastoral letter be issued, regarding the matter of a Catholic daily, by all the archbishops of the United States. This letter should be read on a given Sunday, which might be called the Sunday of the Press, in all the churches of the country, with the request that every priest reading it should add to the bishops' appeal his power of eloquence and conviction, thus arousing a proper interest among the faithful. The people being fully aroused to the importance of the affair, should

be asked then and there to give their bona fida subscriptions to the daily. And as the paper should be controlled and owned by a corporation, the better to insure its success, a blank should also be circulated for bona fida stockholders, thus to ascertain if and upon what footing a Catholic daily could be installed. Of course, the Catholic daily should be started in one of the most prominent and central cities of the United States, let it be New York, Chicago, St. Louis, or any other place which would be most suitable. I am aware that some objections could reasonably be urged against this plan. Some would say that one Catholic daily for this vast country would not be patronized by those living at a distance. I admit that many Catholics would not be satisfied with news that reached them two or three days late. But would you deny that our Catholic people, at least some of them, would be willing, for the sake of the cause, to spend a few dollars, even at a great inconvenience? To deny this would be to deny the public spirit, nay almost the Catholicity of our people. Moreover, the difficulty could be easily obviated by publishing a good weekly, containing the substance of all the news, for those remote places. But it may be urged that this would antagonize existing weeklies. In my humble opinion the daily and weekly Catholic paper could be so managed that instead of making our existing Catholic weeklies an antagonizing force, we could make them, as they ought to be, our friends, particularly with your high approbation, sanction, and co-operation of a Catholic daily. There is room for all the Catholic weeklies published, and our aim must be to unite Catholic sentiment and to cement the separated forces of Catholicism. In this lies our strength. No longer should we be divided about matters merely accidental, but above all we should bear aloft our banner, showing that we are Catholics, Catholics in principle, Catholics in deed, and Catholics united, keeping in mind the motto of our country, 'United we stand, divided we fall.' "

Such was the plan laid before the archbishops assembled in Washington last November. Some favored it very highly, others thought the time for starting the paper was inopportune, a few seemed to be undecided and were afraid that the enterprise might not succeed. Hence no direct action was taken in the matter, and as the annual meeting of the archbishops is again approaching, I was advised by my Ordinary and others to make my plan public through the press, which I herewith do.

VERBOORT, ORE.

(Rev.) L. VERHAAG.



The Work of the Friars.

[STEPHEN BONSAI IN THE OCTOBER *North American Review*.]

(Conclusion.)

FROM the Conquest down to 1863, the primary as well as the higher education of the islanders was left entirely in the hands of the Monastic Orders. The territory of the Dominicans was in Pangasinan and Cagayan. The Franciscans looked after the Camarines, Tayabas, Leyte, and Samar; and the Austin friars, Cebu and other portions of the Visayas, and Ilocos and Lepanto. At this time, the Austins had in their charge two million souls, and the Franciscans about the same number. The missionary work in Mindanao was in the hands of the Jesuits. By the legislation of 1863, the parish schools, which the friars had controlled since the conquest, were in a sense removed from their charge. In the earlier days, the parish priest had taught school when he could, when not engaged in burying the dead and baptizing the new born, when not otherwise occupied with his various duties such as collector of the industrial and urban tax, chairman of the Road and Bridge Vigilance Committee, chief sanitary officer and fighter of the locust plagues. In view of these demands upon his time, his activity in school-work was generally seconded by his most promising scholar, who often became *de facto* school-master. To each parish there were attached, as the population grew, many *barrios* or hamlets where the friar was represented by a native priest, as a rule. These *barrios* often became as large as the mother parish, and here again primary education was primitive. The priest was represented by another pupil, and the school-house was no better than his parish funds could provide.

The legislation of 1863, whatever its underlying motive may have been, was not frankly hostile to the supremacy of the Church. The teachers installed by the friars kept their places, but the Jesuits were authorized to found a normal school in Manila, from which in the future teachers for the district or municipal schools were to be drawn. The parish priest was recognized as inspector of all schools within his parish until 1893, when, by the municipal or township act, the control of the schools passed entirely into the hands of the municipal officers. Men as hostile to Spanish dominion as Aguinaldo were installed as teachers, and the schools became the hotbeds of the Separatist movement. There is much evidence to show that from this time the attendance at the schools diminished, and the character of the education received by the children deteriorated. It could hardly be otherwise when not seldom there was not a single mem-

ber of the school board, composed of the municipal officers, who could read or write.

The friars were no less distinguished as soldiers. They were well to the front in all the wars of the conquest, with the sword in the right hand and the cross in the left, after the doughty fashion of San Vicente de Ferrer. They were prominent in all the expeditions to the Moluccas and to Cochin China. They inspired the resistance to the invasion of the islands by the English in 1762, and the return of our cousins to Bombay with very little loot was due to the friars, their wisdom in council, their bravery in the field. The coral watch-towers and the stout fortresses which dot the coast of Luzon and all the Visayan islands, still tell of the vigilance with which the friars protected their flocks from the attacks of the Jolo Mohammedans, and the marauding expeditions of the Borneo and Mindanao pirates. This assistance in war which the apostles of peace gave was very gratefully received. Even in this day, I have heard the Tagals and the Visayans assembled under the shadow of their ruined *cottas* sing the daring deeds of El Padre Capitan, Fray Ruiz Bermejo of Cebu, who, with his valiant flock, not content with beating the Moros on the high seas, followed them with fire and sword and destroyed their up-river fastnesses.

Unfortunately, however, for their popularity among the islanders, the friars were as vigorous in their treatment of what they deemed sedition, as they were in combating invasion. They were the most relentless and vigilant enemies to those who conspired against monastic rule and the suzerainty of Spain. Even during the eighteenth century, there were not a few insurrections, forerunners of that rebellion against white supremacy with which we have been so recently confronted. In each and every instance, it was the friar who, through his deep knowledge of this by no means superficial people, discovered the conspiracy before great headway had been made, and suppressed it with relentless vigor. The same fate befell the revolts of the nineteenth century; that of Novales in 1822, of Cuesta in 1854, the Cavite uprising in 1872, and, last, the great uprising of 1896 (discovered by Fray Mariano Gil, a parish priest of Tondo), were all brought to light by the friars, and the revolutionists were compelled to take the field long before their preparations had been completed. After this simple enumeration of their acts of repressive activity, is it necessary to enquire farther as to the cause of the unpopularity of the friars among certain classes of Philippine society? By their unceasing vigilance, time and again, the friars thwarted the aspiration of an ever increasing number of Filipinos. They were undoubtedly very blameworthy in thus fighting for Spain. (?) By their vows they

had been released from their earthly allegiance, but the history of all missions goes to show how difficult it is for the missionary to forget the country of his birth in her hour of danger.

A very long chapter of Philippine history is filled with the squabbles between Spanish military and civil administrators, and the leaders of the Monastic Orders. Undoubtedly, no governor-general could rule who antagonized the friars, simply because these latter, until within the present generation, were the only agents of the State as well as of the Church to be found in the islands. Owing to the tremendous influence which the friars exercised, their undoubted power to baulk or to make an administration successful, I do not attach a high value to the statements publicly made by various Spanish administrators during their incumbency, as to the efficiency of the Monastic Orders in their prescribed work of civilization and progress. However, it was the custom of the retiring governor-general to leave a memorial descriptive of the existing conditions for the guidance of his successor in office. From these memorials, which have been recently printed in Madrid, I make the following excerpts, which surely have an added importance from the fact that they were never intended to see the light of day. In his memorial, General Don José de la Gandara says :

"The members of the religious Orders are the most efficient and powerful instruments of government at the disposal of the Governor-General in ordinary times and at all times. In the day of danger and emergency they are absolutely indispensable. Often, in the government of a province inhabited by half a million people, the supreme ruler of the islands has placed under his orders but two or three officials who are ignorant of the language spoken, whose residence is anything but permanent, and who are overwhelmed with an infinite amount of routine work. Government would be impossible were it not for the twenty or thirty friars living in their respective parishes, who educate the natives, guide, discipline and control them. Their influence is great because of the reverence which their sacred office inspires, because their residence is permanent, and because they are thoroughly acquainted with the languages, the customs, and the history of the people they seek to uplift. To-day it may be said without exaggeration that the government of the Philippines without the friars would be an impossibility."

General de la Torre, who was Governor-General during the time of the Spanish republic in 1873, and who passed for the most radical of the red republicans, whose whole administration was one long fight with the Church, yet had this to say when he came to write his secret memorial :

"To deny the services which the religious Orders have rendered

to the Church and the fatherland in these islands would be the height of injustice and the most base ingratitude. To-day as in the past the Dominicans, the Austins, and the Recoletos, are rendering indispensable services. Any denial of this would be to ignore the history of our dominion in the Philippines, would be to deny what is apparent to the least observant. Any attempt at the present time to limit their sphere of influence would result in immense evils, would be, in my opinion, the height of impolicy, the most thoughtless imprudence. For a long period still, as long as there does not exist an agency to replace them and to do the civilizing work which is being performed by the religious Orders in such a worthy manner, their presence here is indispensable. We must protect them and encourage them in exchange for the inestimable services which they render the State. It should never be forgotten that the degree of civilization and the prosperous and improving condition of the people of these islands are due almost entirely to the constant loyal and patriotic endeavor of the religious Orders."

Don Domingo Moriones, who was Governor-General in the seventies and who left behind him an enviable reputation for honesty and integrity, writes :

"Innumerable facts, which history can not fail to register, tell of the labors and the sacrifices made by the religious Orders in carrying out their double mission in behalf of religion and civilization. After three centuries of a holy war, the struggle is resulting in the civic, social and religious redemption of seven millions of people. This result is undeniable proof of what the work of the friars has been in the past, what it is in the present, what it will be, I doubt not, in the future."

And, finally, I find, strangely enough, General Primo de Rivera, to whom many views very hostile to the friars have been credited in the American Congress, making the following statement in the Spanish Cortes :

"It is undeniable that in these islands the religious Orders have rendered great services. They have spread the Christian faith, and it is certain that civilization owes them much, perhaps everything. I do not believe the friars can be replaced. It is true that among them there are vicious men who commit abuses ; but these individuals are exceptional, and I believe the evils of the system can be remedied without going to extreme measures. It is certain that the immense majority of the friars are good men, worthy of every consideration, deserving of much praise."

There are two standing accusations against the friars—of exploiting the natives and of leading dissolute lives. The latter is based upon scandalous stories such as are, unhappily, in circu-

lation in every community, and upon the fact that half caste children were sometimes born in the inland parishes. This phenomenon was often ascribed to the presence of the friars, but it is difficult to say with what justice. It is certain, however, that, though for more than four years the friars have been withdrawn, these miserable Eurasian children continue to come into the world in ever increasing numbers.

As to the charge of plunder, made so frequently and in such frantic terms, it is possible to be more explicit. The management of the Monastic Orders was careful and in some respects thrifty. They had to be self-supporting or their missions would collapse. Rarely a penny reached them from Spain, and their tithes seem to have been paid largely in chickens and eggs. Their property all remained in the Philippines, only an incredibly small sum being sent annually to Spain to bear a part of the expense of the young friars who were being educated for the Philippine missions, and to support the invalided and superannuated brethren who had gone back to Spain. For three hundred years, these great corporations have been exploiting a country of large resources, the extent of which is alone known to them, and the valuation placed upon their estates, their monasteries and all their possessions, by Judge Taft is considerably under \$10,000,000, which estimate is considered a just, if not a generous one. There are half a dozen foreign firms in Manila without the knowledge of the people and the islands which the friars possess, who have made as much money as this out of the Philippines within the decade.

Confessedly, in the foregoing paragraphs, I have dwelt in preference upon what is praiseworthy in the work of the friars. Theirs was a noble mission and an exacting one, the friars were human and their history is not without stain. They seem, at times, in personal as well as in political affairs, to have been swayed by passion like other men. But, when time has calmed the controversy to which the termination of their mission in its mediæval shape has given rise, it will be seen that under their guidance a large proportion of the Filipinos have reached a much higher stage of civilization than has been attained by other branches of the Malay family under other circumstances and in another environment. I believe the work of the friars is recorded in the golden book of those who have labored for their fellow-men, and I am confident the credit of it, though dimmed to-day by partisanship and want of charity, will not escape history.



Pensions and Higher Wages for Public School Teachers.

THE Chicago Teachers' Federation has a standing committee to agitate the pension question and publishes in a special column of its *Bulletin* all that has reference to pensions. In its No. 34 it gives the views on this question of certain superintendents, which we shall condense for our readers.

Mr. John E. Bradley, formerly Superintendent of Minneapolis, says :

"The effect of pensioning teachers who have served honorably for a long term of years will be, first, to relieve those now in the calling from anxiety concerning the declining years of life, and second, to lead men and women of superior talent to make teaching their permanent employment, and third, to increase the popular confidence in the schools by improving the character of their work."

He then develops points one and two, of which he is quite sure; but as to the third he uses an "if," saying :

"If there is any lack of popular confidence in the schools, the remedy lies in their improvement. Their efficiency can only be increased by securing better teachers. Improve the work of the schools in all possible ways. If the expectation of a pension will contribute to this end, by all means offer it."

Superintendent Thomas M. Balliet, of Springfield, Mass., thinks that while pensions would not materially improve the schoolwork, they would take away a certain amount of worry about the future from the teachers' minds. If the pension were to "depend entirely upon the quality of the work done," it might "prove wholly beneficial."

Not necessarily. There are more ways of killing a dog than stuffing him with sausage. The railroads which have introduced the merit pension system, get around their own stipulations very slickly. The writer was told of an engineer who had one more year to serve to complete his forty in the service of the company. Reasons were found to dismiss him. After a few months he was reinstated, but his pension was forfeited. Would not the village and district trustees similarly find plenty of reasons for dismissing an aged teacher in order to cancel his right to a pension?

Mr. Balliet believes that no first-rate talent is now drawn to the public teaching force, because the teachers receive no fair pay. "Good salaries, better social recognition, permanency of tenure, and a certainty of being above want after the years of efficient service are over, are the only means by which," in his opinion,

"such talent can be secured for this work." A pension, he thinks, would provide better "social recognition," since a pension is "virtually a confession made by a community, in terms of dollars and cents," that the teacher was underpaid.

"Social recognition" according to dollars and cents is characteristically American. As an argument it is perfectly unanswerable.

Mr. Balliet attributes the success of the European schools, with which ours can not compete, in part at least to the pensioning of the teachers. "It is perfectly legitimate to say on the fourth of July that the public schools of America are the best in the world, but not on any other day of the year."

For this confession, we can afford to condone his comparison of the American teachers with Grant, Sherman, Sheridan, who, after being on the pension list, lost nothing of the esteem of their fellow-citizens. But we must protest against abusing the Sacred Text by saying, "the laborer is worthy of his higher" wages.

Next comes Mr. B. F. Tweed, of Cambridge, Mass., who has no doubt that the probable effect of the pension upon the quality of teaching would be to improve it. He states that some older teachers stick to old methods and no longer have the strength of their best days. School authorities are loathe to drop them, although it would be better for the schools. Were pensions provided, they could be gotten rid of. Also better talent, in his opinion, would be drawn to the teaching force. Better schools would make people more willing to pay. Hence, all in all, he is in favor of pensioning teachers, adding, however, that in his view the arguments are equally good for pensioning judges and policemen.

Is the American public ready to pension its judges and policemen?

The last in line to plead for teachers' pensions is Superintendent John Swett, of San Francisco, Cal. He says:

"Until quite recently I was not in favor of pensioning teachers, because I feared it would lead to a reduction of salaries. The chief reason that has led me to change my views on this matter, is that I have seen many women over sixty or sixty-five years of age allowed to remain in school after they are broken in health and long after they ought to be retired. Few school trustees or boards of education are coldblooded enough to dismiss such teachers, when a dismissal means starvation or the almshouse. If such teachers could be retired on a small pension, the gain to the schools in efficient work would be far greater than the slight expense of a small pension."

Thus teachers East and West unite to plead for pensions on

account of "faithful service." But they are not satisfied with that. They also ask higher wages.

Assuming the teacher's day to consist of 5 hours of actual work, and the school year of 210 school days, we obtain 1050 hours of work in a year. To show the inadequacy of the present pay, the *American School Board Journal* for August gives the following minimum and maximum salaries in some of the larger cities of the country :

Detroit.....	\$350.00	\$ 800.00
Cleveland.....	400.00	850.00
Buffalo.....	400.00	700.00
Cincinnati.....	400.00	800.00
Pittsburg.....	350.00	700.00
Milwaukee.....	400.00	900.00
Newark.....	450.00	650.00
Jersey City.....	400.00	1,176.00
Minneapolis.....	450.00	800.00
Louisville.....	350.00	625.00

The following figures show in a definite way the amounts paid to teachers in each of the cities named. The total amount paid teachers for the fiscal year ending December 31st, 1901 was :

Detroit.....	\$654,840.72
Cleveland	956,094.25
Buffalo.....	829,448.09
Cincinnati.....	800,167.62
Pittsburg.....	660,228.01
Milwaukee.....	602,479.34
Newark.....	666,417.61
Minneapolis.....	590,048.00
Louisville.....	371,572.33

Taking the average salary paid in any of these cities, we find the lowest to be \$550 a year. \$550 a year is more than 50 cents an hour for the average teacher. Confessedly (*vide supra*) no first rate talent is drawn to the public schools ; is not 50 cts. an hour good pay for second and third-rate teachers ?



MISCELLANY.

A Compulsory School Law Which is Expected to Help the Parochial Schools.—A new school law is about to be tried in Pennsylvania. It is compulsory and severe enough to satisfy the most exacting. It can not, perhaps, be called an experiment, since the State tried a mild compulsory law in 1892. In 1897 a more drastic compulsory act was passed, but experience showed it ineffective in several respects. With regard to the parochial schools it was found singularly inoperative. Its purpose was to get all children of school age to attend some school. In many instances it failed of accomplishing this purpose. The number of truants from Catholic schools increased. A new law was approved July 10th, of last year. It requires every parent or guardian to send all the children between six and sixteen years, under his care, to a school where common English branches are taught, during the entire term. Exceptions are made by the school board on good grounds. The new law provides fines, not only for the neglecting person in parental relation, but also for teachers, school directors, and others who fail to comply with its provisions.

A peculiar feature of this law is that under its provisions it is the duty of the truant officer to seek out children who ought to attend the parochial schools and compel them to attend, as well as to seek truants of the public schools. A Catholic parent can be fined for not sending his children to a parochial school, as readily as can a non-Catholic for not sending his to a public school. The purpose of the law is to make every child attend some school, public or parochial. The truant officer will visit the parochial school seeking information as to truants, just as he will the public schools.

If the *Catholic Telegraph* (No. 37) is correctly informed, this new compulsory school law of Pennsylvania was not only not opposed by Catholics, but is expected by a portion of the clergy to help the parochial schools. Experience will have to show whether this expectation is well founded. We do not favor compulsory school laws; but if it comes to pass in any State that such a measure can not be warded off, Catholics should remember Pennsylvania and see to it that their parochial schools are duly recognized.

The Goat in the Lodgeroom.—In reply to a query in No. 38 of *THE REVIEW*, Rev. P. Rosen sends us this extract from his recent publication 'The Catholic Church and Secret Societies,' of which a second edition will be ready in a few days:

In most secret societies the riding of the goat is one of the features of initiation. Its meaning is this: In Egyptian and Grecian mysteries Harpocrates was considered the son of Osiris and Isis. He was believed to have been born with his finger in his mouth, as indicative of secrecy and mystery. The Greeks and Romans worshipped him as the god of quiet life, repose, and secrecy. He is described by Plutarch as lame in the lower limbs when born. He is represented mounted on a ram, which carries a ball upon its head, his left hand is armed with a club, while he presses the two fore-fingers of the right hand upon his lips, as

the symbol of silence, and intimates that the mysteries of religion and philosophy should not be revealed to the profane or uninitiated.

Ram—the goat—was worshipped at Mendes as sacred to Osiris. His worship was similar to that of Apis, the bull, but still of a grosser and more sensual form. The goat was to the Egyptians the symbol of the productive power in nature.

Father Rosen also calls our attention to a passage in Pike's 'Moral and Dogma' (p. 444):

"With the Vernal Equinox, or about the 25th of March of our Calender, they (the Egyptians) found that there unerringly came soft winds, the return of warmth, caused by the sun turning back to the Northward from the middle ground of his course, the vegetation of the new year, and the impulse to amatory action on the part of the animal creation. Then the bull and the ram, animals most valuable to the agriculturist, and symbols themselves of vigorous generative power, recovered their vigor—etc."

And on page 407 in the "Instruction for the Prince of the Tabernacle," we read: "In Crete Jupiter Ammon, or the Sun in Aries, painted with the attributes of that equinoctial sign, the Ram or Lamb; that Ammon who, Martianus Copella says, is the same as Osiris, Adoni, Atys, and the other Sun-Gods, had also a tomb, and a religious initiation; one of the principal ceremonies of which consisted in clothing the initiate with the skin of a white lamb. And in this we see the origin of the apron of white sheepskin, used in Masonry."

"Goat or Lamb and Apron, like all signs and symbols in the lodgeroom," adds our reverend correspondent, "refer to naturalism and nature-worship."

The Uganda Railway.—A great African enterprise, the Uganda Railway, is about completed. The rails now reach the terminus on the Victoria Nyanza, 583 miles from the ocean. The difficulties of construction have been exceptionally great. The first half is through an unhealthy wilderness, without resources and sparsely populated. Supplies of every kind had to be brought from England and India for the army of 20,000 workmen, and even water had to be carried through dry tracts from twenty to sixty miles in extent. The remainder of the road runs through a mountainous region, the highest altitude reached being 8,300 feet. Among minor difficulties were the tsetse fly, which prevented the use of transport animals, and in some parts "the laborers were constantly being frightened off the work by man-eating lions." It is estimated that the total cost will be about twenty-six million dollars, and that in from five to ten years the road will be doing a good paying business, and "twenty years hence will not be able to meet the demands upon it." The main end sought by the railway is to establish rapid communication with Uganda and the country about the headwaters of the Nile, in order to develop their great natural resources by providing a market for their products. A vast tract has also been opened up, with excellent soil and sufficient rainfall to produce all kinds of crops, at an elevation above the sea-level fit for European habitation, but practically uninhabited. Considering the facts that Indians built the road, and that the present

passenger traffic upon the completed parts, besides the officials and troops, consists principally of Indian merchants and coolies, it seems probable that this region will eventually be colonized by them, making it an African Punjab.

The Soda-Water Fountain as a Source of Disease.—An investigation of the Illinois Pure-Food Commission shows that chemicals injurious to health are freely used, at least in Chicago, in producing the drugstore drink. Not only are acids such as salicylic and benzoic and the preparation known as formalin, utilized as preservatives of syrups and fruit juices, but aniline dyes are not uncommonly employed for mere purposes of coloring. In one of the places visited the interior of the tank was covered with verdigris. A bottle of flavoring extract was appropriated by the inspectors. It was labelled "extract of banana." When analyzed, the bottle's contents were found to be composed of amyacetate, a chemical substitute for the banana flavor, and salicylic acid, used as a preservative, while there were indications that aniline dye had been used to strengthen the color. A half-dozen other drug-store fountains in the same district were inspected, and some "pure-fruit" flavors were taken for analysis. It has generally been supposed that flavors of which the fruit itself was a part, could not be impure. The Pure-Food Commission's chemists have demonstrated that this is not true. Some of the analyses show an even greater degree of acid and dye in the fruit flavors than in the extracts. "Pure fruit" strawberry and cherry samples were found to contain reddish aniline dye to maintain the color of the fruit and benzoic acid to keep it from decaying.

Sermon Inspectors.—Reforms are native to the soil of Indiana, and it is no wonder that an Indianapolis preacher should be the first to propose that the church appoint sermon inspectors, to examine sermons before they are delivered with a view to eliminating obsolete, trite, or heretical matter. The clergyman who proposes this is the Rev. Robert Zaring, pastor of a Methodist church in Indianapolis, and he is willing to run the risk of losing some of the contents of his own sermon barrel, if only the general public may be benefited. The suggestion of Mr. Zaring seems to be finding favor in several quarters. "The extremely orthodox," says one paper, "hail it as a means of preventing laxity in pulpit teaching on the subjects of Jonah and the whale, Adam and Eve, etc. The more liberal-minded, on the other hand, point out that the pulpit suffers from a lack of criticism. It is not customary or permitted for men or women to speak out in meeting, no matter how far they may perceive the preacher to be from real and fundamental facts. Sermon inspectors, however, would be in duty bound to examine all scientific, literary, and historical allusions with care and patience, and to blue-pencil those found not to correspond with the lines laid down in the dictionary, encyclopædia, or book of familiar quotations. Sermon inspectors would soon learn what length of sermons may be delivered in less than half an hour, and they could hack out the thirdlies or the fourthlies in a praiseworthy manner. Truly, it is a divine conceit.

NOTE-BOOK.

We are sorry to see such an ambitious and pretentious Catholic weekly as the *Pittsburg Observer* resorting to patent plate matter to fill its sixteen pages.



Another new Catholic paper has been started in Iowa, the *Western World* of Des Moines. The Iowa field is well covered, and we fear the *Western World* will share the fate of the *Northwestern Catholic* of Sioux City.



The *Casket* (No. 36) characterizes the *Catholic Standard and Times* of Philadelphia as an "able but unreliable journal." Unfortunately this characterization fits the majority of those of our Catholic weeklies—a limited percentage of the total number—which can be truly said to be worth the cheap paper they are printed on.



It is refreshing to find such a sound and timely sentiment as this voiced in the *Ave Maria* (No. 10):

"In these days of widespread indifferentism, when the pernicious principle that one religion is as good as another is being so generally adopted by the sects, it behooves Catholics to avoid any line of conduct that might imply the least degree of acquiescence in that false principle. It will be well to remember that true courtesy does not oblige us either to compromise our beliefs or to minimize ecclesiastical authority."



The *Dublin Freeman*, as we learn from the *Tablet* (No. 3252), now prints one of the eighty columns with which it presents its readers daily, in Irish. This might easily be mistaken for a sign of popular interest in the study of Celtic. It is considerably discounted, however, by the fact that the *Freeman* judiciously prints an English translation in an adjoining column.



It is proposed by some Protestants to admit the Bible to the public schools, "not as a religious, but as a literary volume." The version to be used is of course the King James.' Rev. Dr. Lambert neatly points out why this would clash with the non-sectarian character of the schools:

"The canon, or list of books that compose the King James' Bible, lacks several books which are found in the Catholic Bible, and which are recognized as inspired by all Christians except the Protestants,—that is, by a vast majority of the Christian world. Therefore, to introduce the King James' Bible into the schools as the authorized Bible is to condemn the other Bible, used by the majority of Christians, as containing unauthorized, uninspired or spurious books. No school authority or secular government has the right to determine this question. By reason of the difference in the canons of the two Bibles, King James' Bible is as distinctly

a Protestant Bible as is the Baptist Bible or Luther's Bible; and it is, therefore, a sectarian book, teaching sectarian doctrine as to the canon; and to introduce it into the schools would be to introduce sectarianism into them."

☞ ☞ ☞

"Religion is good enough for the women," is a current objection; "men must work; let the women do the praying." Women too must work. Sloth is the beginning of all vices. Work performed for the love of God, on the other hand, is one part of religion; prayer and divine service, the other. Men as well as women must have the whole religion, not only a fraction thereof. *Ora et labora!*

The assertion that religion is good for women only, is very uncomplimentary either for the ladies or for the gentlemen. For the ladies, if you hold religion to be false and thereby imply that falsehood is good enough for women; for the gentlemen, if you consider religion to be true; for then your declaration means, Let the men go to hell!

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Even his staunchest admirers have been led to pronounce some very severe criticisms of Archbishop Ireland on account of his late political exploits. The Hartford *Catholic Transcript* concluded an article in its No. 8 with this stinging paragraph:

"We would not think of saying, or even reproducing in our columns, the worst things that have been written by Catholic churchmen in criticism of His Grace's recent utterance. But we feel that he must have anticipated reprobation of this kind, and silently bid them do their utmost. This is fortitude. No one must complain if the Archbishop of St. Paul is submitted to the rough handling usually accorded to the aggressive and loquacious political partisan. It may be that His Grace is great enough to pass through such an ordeal without falling notably in the estimation of his co-religionists. But we doubt it."

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What is believed to be the longest word in the English language occurs in a publication just put out by the Census Bureau, containing a digest of the most important patents granted on chemical compounds. Hydrotriamidodimethylphenylacridine, under certain treatment, produces a greenish-yellow color when applied to cotton. The number of the patent covering it is 395,080, granted December 25th, 1888. This is the way it comes about: It is an amidobenzoflavine produced by transforming the nitrotetraamidoditolylphenylmethan of amidoditolylphenylmethan into pentaamidoditolylphenylmethan. For further particulars, the reader is respectfully referred to the specifications.

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A story is told of a celibate Protestant clergyman whose jokes are not many. His first curacy had proved rather trying, owing to the presence of so many ladies, all eager to help him. He soon quitted the neighborhood, and some time after, meeting his successor, he asked: "How do you get on with the ladies?" "Oh, all right," was the answer, "there's safety in Numbers." "I found it in Exodus," was the reply.

Scientific Studies in Rome.



certain "Praelatus" recently wrote an article in the *Independent* in which he scoffs at the "methods of scientific study" in Rome.

If the learned (?) writer had chosen a "scientific method" to prove his assertions, he would have given some facts. "Quod gratis asseritur, impune negatur," say the Scholastics.

Science has grown up with the ages in the City of the Popes, who have always fostered true learning. In no city, therefore, would it be easier to instil into the minds of the students love of science. And is this not the principal task of a professor?

Moreover, if we judge the Roman universities by their professors, whose scientific productiveness excites admiration, we must come to the conclusion that Rome is "the centre of learning," as a Protestant savant expresses it. There flourished professors like Franzelin and Satolli in dogmatic theology, Gury and Ballerini in moral theology, Cavagnis and Santi in Canon Law, Gennoch in Sacred Scripture, and Palmieri and Zigliara in philosophy. There have been professors of archæology like the immortal De Rossi, and there are church historians like H. Denifle (sub-archivist of the Holy See) and Dr. L. Pastor (Director of the Austrian Institute for Historical Research.)

Several other names could be given, but the few mentioned no doubt represent brilliant stars in the firmament of Catholic science.

The famous Freiherr von Stein was once asked if the methods of study in Rome were truly "scientific." The witty, pithy answer was: "Ach was, der ganze Mensch wird dort gehoben." The learned Dr. F. Hettinger was of the same opinion (Aus Welt und Kirche, I. p. 30). And Msgr. Gerbet writes: "L'étude de Rome dans Rome fait pénétrer jusqu'aux sources vives du Christianisme. Elle rafraichit tous les bons sentiments du coeur et, dans ce siècle des tempêtes, elle répand une merveilleuse sérénité dans l'âme." And Cardinal Wiseman calls Rome "the city of the soul" (Recollections of the Last Four Popes.)

Every Catholic and especially every priest who has been so fortunate as to follow the course of studies in a Roman university, will proudly repeat the words of Horace: "Romae nutriri mihi contingit atque doceri."

Besides the five Catholic universities there are in Rome at the present time twenty-four national institutions of learning, in-

cluding the American College. Belgium and Holland will soon round the number. Professors of both countries, as Dr. Cauchie of Louvain, Dr. Blak of Leyden, and others are using their influence to found a Holland-Belgian college in Rome, "la capitale des études historiques" (Dr. Cauchie, *Mission aux Archives Vaticanes*, p. 95).

Notwithstanding the *Independent's* prejudiced "Praelatus," whoever he may be, America and Europe join in the mediæval song :

"O Roma nobilis, orbis et domina,
Cunctarum urbium excellentissima,
Roseo martyrum sanguine rubea
Albis et virginum liliis candida,
Salutem dicimus Tibi per omnia,
Te benedicimus. Salve per saecula." *)

*) This hymn was composed in the tenth century (*Historisches Jahrbuch*, 1898, p. 251.)

Msgr. O'Gorman's Version of the Taft Negotiations.

THE REVIEW has recorded various views of the Taft Commission to the Vatican and what it accomplished, among others that of Governor Taft himself. Now we find in the September issue of *La Cruz*, of Madrid, a characteristic interview of *M. Cortès*, editor of *La Papauté et les peuples*, with Msgr. O'Gorman. *M. Cortès* assures us that it was carefully dictated by the Bishop of Sioux Falls and revised and approved by him.

"All know," said Bishop O'Gorman, "that the day following the Treaty of Paris, which ended the war between the United States and Spain, and by virtue of which the islands of Cuba (?), Porto Rico, and the Philippines passed from Spanish to North-American rule, the United States were face to face with the Filipino revolution, which had been undertaken to throw off the Spanish yoke and was continued to obtain their independence against the United States, in whose hands the fate of war had placed the islands.

The Sovereign Pontiff, Leo XIII., always solicitous for the welfare of nations, had sent Msgr. Chapelle, Archbishop of New Orleans, to the Philippines. No one learned the result of his

mission, but I believe I am not far off when I assert that probably Msgr. Chapelle was sent there *ad referendum*, to report on the religious situation in the islands.

Somewhat later, in June of the following year, His Eminence Cardinal Rampolla, in the name of the Holy Father, addressed a letter to Msgr. Ireland, asking him to see if some means could be found to come to an understanding with the United States government for the pacification of the Philippines. That letter of His Eminence crossed one which the Archbishop of St. Paul had addressed in the name of the American government to the Holy See, asking that the question be taken up by the Vatican.

In the month of August, Monsignor Ireland and O'Gorman, both personally acquainted with the President of the Republic, Mr. McKinley, and the Secretary of War, Mr. Root, went to Washington for the purpose of moving the government to send some one to Rome to begin the negotiations. For that purpose we had various interviews with the persons mentioned, but as Mr. Taft, Governor of the islands, for reasons of health, was soon to return to the United States, it was agreed to await his return before making a decision. Shortly afterwards came the assassination of President McKinley, which obliged us to begin the negotiations anew with his successor, President Roosevelt.

Last March, by virtue of an agreement between the President of the Republic, the Secretary of War, the Governor of the Philippines, and Monsignor Ireland and O'Gorman, it was resolved to send a diplomatic commission to Rome, consisting of said Governor; a lay adviser, Mr. Smith, member of the Supreme Court at Manila, a Catholic; an ecclesiastical adviser, Msgr. O'Gorman; and a secretary, selected from the army staff, Major Porter. This commission arrived at Rome towards the end of May, and on June 18th, succeeded in making an agreement with the Vatican on the diverse questions involved in the Philippines.

First question.—The United States will purchase the landed estates of the Augustinians, the Dominicans, and the Recolets or Discalced Augustinians. To understand well the end which the United States had in view by proposing to buy this property, you must know that said orders, either by purchase, legacies, donations, or other titles, had become masters of an extraordinary power. Their estate may be estimated at 350,000 hectares of land, leased to a great extent to laboring people, since no less than 60,000 people live from the proceeds of these lands. From the beginning of the insurrection many lessees claimed the property-title of these lands and refused to pay rent. Hence, undoubtedly, at present, when peace is nearly assured, should the friars, as by right they are entitled to, have recourse to the courts to demand

rent or to again obtain possession of their property, the government would have to lend them its assistance, because the right of the friars to said lands, as Governor Taft says, is, from a legal standpoint, indisputable to such a degree that there is perhaps no better title than theirs in the whole Archipelago. Hence, to avoid new conflicts and to put an end to this state of affairs, the government is willing to buy said land at a reasonable price from the religious orders, to recover the rent or sell it in small tracts. The Holy See has thought it proper to accede to the demand and has promised to lend its aid in inducing the religious orders to sell their lands.

Second question.—Under the Spanish régime, the relations of Church and State were so intimate that the ecclesiastical authority asked no permission from the State to occupy land for the erection of churches and convents, so that many churches and religious houses were built on ground now ceded by the Treaty of Paris to the United States government. In all such cases, if the legal title belong to the government, the real title is vested in the Catholic parishes, and according to Canon Law the government ought to cede them to the bishops for the benefit of the parishes. Therefore, the United States wish to cede them to the Church, who is the real proprietress. The Holy See has accepted this offer.

Third question.—Since Spain became the mistress of the Philippines, i. e., since the reign of Philip II., for whom the islands were named, the three above-mentioned religious orders, to whom must be added that of the Franciscans, [have made themselves worthy, as Governor Taft says, 'of much praise by their labors for the Christianization of the islands and the introduction of all the civilization that exists there.' Thanks to the efforts of these religious, 7,000,000 of the 9,000,000 people now living in the Archipelago, belong to the Catholic religion. Hence the cordial relations existing between the Church and the State, so that under the past administration many charitable and benevolent institutions of civil origin were generally administered by religious persons, while others, of ecclesiastical origin, were administered by the Crown. Hence also the difficulty to decide to whom the said establishments really belong. The United States ask that each case be examined on its merits and that each institution after mature deliberation be returned to its proper owner. The Holy See has likewise accepted this suggestion.

To come to a proper decision on these diverse questions, the commission had to cope with two propositions, one from the Holy See, the other from the United States government. The Holy See proposed to leave their solution to an Apostolic Delegate and

the Governor of the Philippines, who, being both on the spot, could easily perceive the merits of each case. The United States proposed a court of arbitration, consisting of two members to be selected by the United States, two others by the Holy See, and a fifth by both parties, to decide those questions on which the four others could not agree. After an amicable discussion of the two proposals, that of the Vatican was accepted.

The reasons that moved the commission to accept the proposal of the Vatican, deserve to be known. The commission was led to that decision because, in its opinion, it offered a better guarantee for the liberty of the Holy See, which might be restricted by a court of arbitration, all the more as in many cases both ecclesiastical and economic questions have to be decided. This fact constitutes a magnificent lesson in delicacy, given by the United States to other governments, as to the respect due to the rights of the Holy See. Hence it is not strange that in the farewell audience of the diplomatic commission, the Sovereign Pontiff manifested his deep satisfaction over the happy result of their labors. That satisfaction became still more decided when the Governor of the Philippines, before the Sovereign Pontiff, indignantly uttered his protest against the campaign of lies and false despatches with which a certain press had tried to obstruct the course of negotiations, attributing to him words and purposes which he had never uttered or entertained. The Sovereign Pontiff hastened to reply to the Governor's protestation with visible bitterness: 'It is not disagreeable to us that you, too, should have had a chance to feel the hard lot to which we have been reduced. Thus you can tell your government that we are not even respected in religious matters—the sphere in which our negotiations have been carried on.'

Such, substantially, is the interview of Msgr. O'Gorman with *M. Cortès*, as given by *La Cruz*. We reprint it for what it is worth, having corrected or eliminated naught but a few phrases which we knew to be inaccurate, such as "Secretary of State and War, Root," "General Taft," etc. In these little things of journalistic detail the French and Spanish newspapers are just as slovenly as our American secular and, with but very few exceptions, eke our Catholic weekly press.



Can the Pope Designate His Own Successor?

By W. F. G.



few years ago the European press devoted no little space to the report that Leo XIII. had just delivered into the hands of the Sacred College his official last will and testament. It was confidently reported that the Pontiff had not only reiterated and recommended the maxims of public policy which he had followed in his administration, but that he had also made some new provisions for his succession. Just what these "new provisions" were, was never stated; but we were assured that they were altogether novel and exceptional. Some of "the knowing ones" broadly hinted that the Pope had even designated his successor. This report has been revived in some quarters of the Catholic world during the present year, and several Italian papers have endeavored to send it on its rounds again. Skeptical as the theological world might well be as to the truth of the report, it could not but turn its attention again to the old controversy, so long left untouched: "whether the Pope can validly designate his own successor." This question, although a very interesting and a very practical one, appears to be one of the many upon which the last word will not be spoken in our day. A brief sketch of the controversy may not, however, prove altogether uninteresting or useless.

This question was at first treated only by the canonists. The Scholastic dogmaticians of the Middle Ages were wont to pass over the subject altogether, or to dismiss it quite summarily. And justly, too, we think, for whatever the claims of the dogmatic theologian to treat of the Pope's rights and powers, it certainly belongs to the canonist to treat of the mode of his assumption into office.

In more modern times the question was long left untouched. Some of the best canonists of the last two centuries do not treat of it at all. Others admit a certain kind of designation, which is rather equivalent to recommendation. But the majority simply deny that the Pope has the right to designate his own successor.

But since the year 1883 the preponderance of authority, both intrinsic and extrinsic, appears to be largely on the side of the affirmative opinion. So widely indeed has this opinion begun to prevail that it is not difficult to forecast what, a century hence, will be the consensus of opinion on the subject.

Before entering upon a discussion of the question itself, it may prove helpful to a better understanding of this branch of Church

discipline to cast a cursory glance at the varying history of papal elections in the past.

I.

That St. Peter was constituted the Vicar of Christ upon earth by our Lord Himself, is an unquestioned fact. Some, indeed, have maintained that this appointment by Christ was a mere nomination, and that St. Peter was after our Lord's ascension accepted as Primate of the Universal Church by the Apostolic College.

There may be a difference in name here, but no one will deny that St. Peter held his office in sole virtue of appointment by Christ. There could have been no question whatsoever among the Apostles about an election properly so called. Likewise it is admitted by all the early Fathers that St. Peter chose his own successor, who is commonly believed to have been Clement. Here again some have maintained that Clement was merely proposed, recommended, by St. Peter, but that he was really elected by the clergy of the City of Rome.

But it is more likely that St. Peter, having been appointed himself immediately by Christ, meant also to designate or appoint his own successor, if he proposed one at all.

After the designation of Clement by Peter there is no doubt that the successors of Peter were elected by the Senate, composed of 24 priests and deacons of Rome, and established by St. Peter himself to be the advisors and consultors of the universal bishop.

But from the time of St. Sylvester, when the Church began to possess temporal goods and power and when also dissensions began to prevail in the Senate of Rome, the remainder of the clergy of the City as well as the laity "ad praesentiam" were admitted to the election, though only to enlist their support of the choice which should be made by the Senate.

In the course of time the dissensions in the Senate assumed such proportions that serious danger of tumults and riots impeded the free election of a pope. Then it was that the emperors began to take a part, in the interest of public peace and safety. There is not the slightest trace, however, of their having presumed to exercise the right of suffrage or even of confirmation after the election.

They did employ their authority to procure a free election and to sustain the choice which had been made by the Senate. Long afterward it was pretended, indeed, that Adrian I. had conceded to the emperors in the person of Charlemagne the right of an active voice in papal elections, but this claim has been shown, beyond question, to be fictitious and false. The confirmation of the

emperors was indeed most desirable, for it certainly added much external strength to the Senate's choice of a pope.

Dissensions in the Senate and tumults among the people on the occasion of elections continued to occur. The Senate would not always elect the person whom the remainder of the clergy and the laity wanted; and the emperors themselves sometimes insisted unduly on the election of one of their own favorites. To prevent these disorders, Alexander III. decreed in a general council, that none but the cardinals should take any part whatsoever in the papal election, and that their two-thirds vote should determine their choice. These provisions were confirmed and amplified by Gregory I., who prescribed the form of election practically as we have it to-day.

II.

From all this it appears that the ordinary, regular mode of placing a successor in the chair of St. Peter, has been by way of election.

This mode, coming down to us as it does from the first centuries, is, no doubt, Apostolic in its origin, and it is not unlikely that it was recommended by Christ Himself as the ordinary, regular mode of filling the see of Rome. But granting all this, may not this ordinary mode be set aside, in extraordinary circumstances, and another adopted, which might insure, in a particular case, possibly greater good to the Church? In other words, may not the chair of Peter be filled in another way, say, by designation, whenever the regular mode should not be deemed desirable? As was stated in the beginning, the answer to be given to this question has been warmly debated for centuries, and it is only in the last twenty years that anything like a consensus of opinion could be claimed by either side. But since 1883, the affirmative opinion seems to prevail, both in its weight of intrinsic evidence, and in its number of adherents.

Designation, in the sense here taken, signifies virtually appointment. A competent authority names with a binding force in law a certain person for an office which is to become vacant later.

This designation gives to such a person at once a "*jus ad rem*," which, the moment the office is vacant, becomes *jus in re*. Applying this definition of designation to the question under consideration, it means that the pope has the power to suspend, for a particular case, the cardinals' right of electing his successor: himself appointing one who must be acknowledged in law.

The person thus designated receives *eo ipso*, a "*jus ad sedem apostolicam*" and at the moment of the designating pope's death

becomes his successor in office. The supporters of the right of designation do not advocate it as the regular and ordinary mode of filling the Apostolic See, but restrict its employment to extraordinary circumstances when a palpably greater good would follow from the use of this mode rather than of election. They grant also that a pope can neither validly prescribe designation as a regular mode, nor follow it as such. But they do maintain that in a particular case, under extraordinary circumstances, for a just reason, any pope may suspend the cardinals' right of electing his successor and may designate one himself. Suarez would limit this right to the case of extreme necessity. But it would seem that, if allowed at all, it must be allowed whenever there is question of securing to the Church a palpably greater good, since the pope has been constituted not only "*in conservationem*," but also "*in aedificationem ecclesiae*."

[To be continued.]

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Koslowski Schism and the Question of a Polish Bishop.—A reader in far-off Maine writes to THE REVIEW:

"I have just been startled by the news read in some papers that 80,000 Poles are seeking to join the Episcopal Church, in Chicago, under the leadership of their dissident Bishop Koslowski! Is that news correct? What is the meaning of it? What is the explanation? If it is true, is it not an awful calamity in the American Catholic Church? Will you [not, please, give the readers of THE REVIEW some information and comment about that portentous event?"

It is true that Koslowski, the excommunicated "Bishop" of the schismatic Poles at Chicago, has applied for admission into the Episcopalian sect. How many of his misguided adherents will follow him, in case he should be admitted, is a matter of conjecture, as, indeed, is the real number of his followers. We are quite sure it does not amount to 80,000. From our knowledge of the case we believe that 20,000 would be too high an estimate, though one of our clerical friends in Chicago thinks there are at least 30,000. At any rate, the number is large enough to constitute this schism an "awful calamity." The true history of the "Independent" movement has never been written. There are those who believe that many of the dissidents never were practical Catholics. Others are satisfied the schism could have been averted if the ecclesiastical authorities had combined firmness

with mildness and generosity. These are individual opinions, impossible of either verification or disapproval so long as the beginnings of the trouble remain obscure.

The Chicago schism has served as a strong argument for those who advocate the appointment of Polish bishops for this country. We notice Father Kruszkas has again opened the discussion of this ever burning topic in No. 3616 of the *Freeman's Journal*. He says among other things :

"Although the Most Rev. Archbishop Katzer of Milwaukee did not succeed in Rome at present in getting a Polish bishop, nevertheless the Polish bishop's cause looks very promising. The movement finds every day more friends, even among the American prelates. Not only Archbishop Katzer, but also Bishops Muldoon of Chicago, Spalding of Peoria, and many others, are sympathizing with our movement. It is not from merely national motives that we Poles want a Polish-speaking bishop, but it is chiefly from truly Catholic principles. Both reason and faith demand a Polish-speaking bishop for Polish-speaking people. If we do not know nor understand one another's language, we are certainly strangers of 'barbarians' one to another. Hence it happened that American prelates called the Polish people a barbarian people (foreigners); and vice versa, the Polish people called the American prelates barbarians or strangers. And this happened quite naturally—and quite in accordance with what St. Paul says: 'If, then, I know not the power of the voice, I shall be to him, to whom I speak, a barbarian, and he that speaketh a barbarian to me' (I. Cor. 14, 11). Accordingly a bishop not knowing the Polish language is to the Polish-speaking congregation not their own bishop, but a stranger, a foreigner, a barbarian, and vice versa. That such 'strange' relations between the bishop and the people can not bring good results for the faith, that they are not edifying but ruining the Church, is self-evident. This is proved also abundantly by the so-called Independent movement and other misunderstandings between the American prelates and the Polish-speaking Catholics."

We have never been able to make out clearly whether the promoters of this movement for a Polish-speaking bishop want one Polish bishop with jurisdiction over all the Poles throughout the country, or whether they simply desire representation in the hierarchy by having a Polish priest appointed to some vacant see. The former plan, which was a decade or so ago, falsely attributed to the Germans with respect to their nationality, is chimerical and infeasible. The latter has our hearty approval, if the Poles have influence enough in any diocese where they are numerous, to push the claims of their candidate. But we fear they expect too much from it. If a Polish bishop were appointed to the see of Green Bay or Detroit or Cleveland or some other diocese where the Poles form a very large percentage, perhaps the majority, of the Catholic population, the fact of their having a representative in the hierarchy would indeed benefit Polish Catholics all over the country by inspiring them with more confidence; if the Polish bishop would be an able and a prudent man, he would doubtless also be in a position to advance the true interests of his countrymen even outside the limits of his own jurisdiction. But he could

not possibly, even if his fellow-bishops permitted it, visit all the Polish congregations in the country and speak to the people in their own tongue, whenever they had a cornerstone to lay or a class ready for confirmation.

It will be well for all concerned to realize fully the situation and to beware of exaggerated demands or expectations. The Poles are growing to be a numerous element in the American Catholic Church. It would be well for them and for religious interests in general if they had one or several representatives in the American hierarchy. The only way this can be brought about under present conditions, is to get some existing see filled with a worthy Polish priest. This the Poles may succeed in doing by concentrating their numbers and power in some diocese where they are already strong, so that when occasion offers, they can present a terna of Polish candidates to the Propaganda, and meanwhile using their influence at Rome to convince the Propaganda and the Holy Father of the justice and wisdom of their demands. Then we may have in the near future a Polish bishop ruling over some Eastern or Western see; but whether he will be able to prevent apostasy or to nip a schism in the bud in some far-away diocese, outside of his jurisdiction, with an ordinary whom his fellow-countrymen consider a "barbarian" and who perhaps persists in lending a deaf ear even to legitimate petitions, is a question we would not undertake to answer in the affirmative.

For the rest, we believe that this phase, too, of the many-sided and vexatious nationality question will gradually settle itself. Polish immigration will not continue forever, and the young Poles now growing up in America are learning to speak English like a second mother-tongue; in fact among the Poles as well as among the various other non-English-speaking nationalities, especially in our large cities, English is gradually taking the place of the parental idiom. The next generation of Poles, like the next generation of Germans, French-Canadians, Italians, etc., will practically be an English-speaking one, while the following generation will probably preserve but few vestiges of the ancestral speech.

EDUCATION.

President Eliot on the Public Schools.—The more people of intelligence familiarize themselves with the workings of the American public school system, the less they seem to like it. Witness the remarks of President Eliot of Harvard before the Connecticut State Teachers' Association at their last annual meeting, as reported by the daily press. He said among other things: "The attempt to teach abstinence through the medium of the public schools has been an injury to the teachings of science, inasmuch as ideas concerning the effects of alcohol were taught, which could not be proven true." In other words, in this "model" school system the scholars were deliberately "instructed" to believe things "which were not true." Valuable instruction, indeed.

Then again, "it is a reproach to popular education that the gravest crimes of violence are committed in great number all over the United States by individuals and mobs with a large measure

of impunity." A very true but fearful indictment of the whole nation.

"Americans are curiously subject to medical delusions." And not medical alone, but spiritual as well, as shown by the many believers in Spiritism, faithcure, Christian Science, and other fads, too numerous to mention.

President Eliot winds up with the statement, "that the results of American education have hitherto fallen far short of the hopes and expectations of its founders and advocates." To all of which the Catholic public will most heartily agree and hope that in course of time Americans will learn to distinguish between "Bildung" and "Erziehung," as the Germans have it. The American school may furnish a certain grade of "Bildung," or education, but without the proper forming of character at the same time, expressed in German by "Erziehung," the results will always be disappointing. A proper moral training is out of the question in our public schools, as at present conducted; this is only possible by the Christian school, and the sooner the American public understand that principle, as illustrated by the Catholic schools in this country, the better.

LITERATURE.

An Index to the Works of Cardinal Newman.—We are pleased to learn, by way of the *Sacred Heart Review* (No. 16) from the *Athenæum*, that the Rev. Herbert Lucas, S. J., is preparing an exhaustive index to the works of Cardinal Newman. "Such an index," declares our esteemed Boston confrère, "will be of great value to students and writers, whether Catholic or Protestant."

And it will no doubt help to increase the sale of Cardinal Newman's books, which are all too little read by Catholics. We personally know at least two Catholics who will add to their now very incomplete collection of the great Cardinal's writings all the missing volumes as soon as an exhaustive general index will enable them to use the whole collection as they now use the tomes of Aquinas or the works of Alban Stolz.

The Lives of the Popes in the Early Middle Ages. By the Rev. Horace K. Mann, Headmaster of St. Cuthbert's Grammar-School, New-castle-on-Tyne. Vol. I. (in Two Parts) The Popes under the Lombard Rule: St. Gregory I. (the Great) to Leo III. 590—795. Part I. 590—657. London: Kegan Paul, Trench, Trübner & Co. St. Louis: B. Herder, 1902. (Price, net, \$3.)

This is, we believe, the first attempt at a complete history, in English dress, of the lives of the Popes in the early Middle Ages. Dr. Mann brings together, in interesting form, the results of the labors of the best writers on the subject in every language. He will stop where Pastor has begun. His work loses somewhat in comparison with Pastor's, for it is neither as full, nor based on such extended and original research. But it is reliable and interesting as far as it goes and no doubt will fill, when completed, a long-felt want in English Catholic literature. We heartily recommend this first volume to our readers.

MISCELLANY.

A Statement From the Philippine Centro Catolico.—The Centro Catolico (Catholic Centre party) of the Philippine Islands has issued a pathetic circular letter, in quaint English, to the hierarchy and clergy and to the Catholic press of the United States, for the text of which we are indebted to Rt. Rev. Bishop Richter of Grand Rapids. We quote a few noteworthy passages :

"The Spanish religious who have been the objects of so much persecution, evangelized our country, taught us the arts of agriculture, industry and commerce; they inspired in us the love of the liberal arts; they gave us an exquisite social and moral education, and sent us forward in the path of true progress and civilization in a quiet gentle manner. The whole world is witness to the fact that in three centuries we have passed from a state of savagery to one of a civilization which is the cause of envy in the breasts of all our Malay neighbors."

Of the enemies of the Friars the circular says: "Who are those who defame the religious, those who shout for the expulsion of these orders? They are Protestant sectarians, Freemasons, or members of societies condemned by the Church, they are impious persons, the sworn enemies of the Church. They are those who first rebelled against Spain and afterward against the United States, and those who without public sincerity or private conscience make echo of ideals they do not profess, and who spread abroad stories of disorders which never existed, and never will exist in the religious orders. They are traitors to three flags and adulators to three sovereignties against which they plotted whilst they kissed the feet of their governors. They are the insurgents against Spain and America who formerly lived by political and armed pillage and who to-day, thanks to the iniquitous favoritism on the part of the one and the villainous servility on the part of the other, enjoy the benefits of municipal and provincial salaries. They compose, in a word, a hungry crowd of political factionists, engendered, suckled and favored contrary to all justice by a few politicians unworthy of the name of Americans."

"The direct aim of those who demand the expulsion of the friars is double; first they would throw off all bridle of religion, remove all presential testimony to certain inhumanities and scandalous proceedings and facts. And thus they could commit all kinds of iniquities upon this poor people which; numbering some eight millions to-day, would in their hands be reduced in ten years to a single million or less of miserable unfortunate creatures. In the second place they aim to despoil the Church and its institutions of their property and estate, that they may fatten themselves like birds of prey, to rob the sacred images and despoil the altars of their sacred vessels, polluting the house of God and turning it into a meeting house for discordant mobs of political schemers and agitators."

"And let it be well understood that these much talked of estates possess better titles of property, and comply with all the requirements of the law, both canonical and civil, better than any other landed property possessed by Filipinos or foreigners in the Archipelago."

"Nor are these estates in their extension and value, what is claimed by the enemies of their religious owners who justly possess them. Taken altogether they are less in their extent than Rhode Island as compared to the vast superficies of your immense country. They were purchased for small amounts because land formerly was, and is even now, so abundant that the Spanish government and private owners almost gave it away.

"These famous and coveted estates were in the hands of their religious owners a grand practical school of agricultural economy, in which natives and foreigners might learn all that might be accomplished by a just and prudent administration, in carrying out large enterprises. If all had imitated the religious in the moderation of the rents asked, and in the paternal treatment of their tenants, in charity in years of scarcity and justice in those of abundance, in prudent expenses and rewards of the masters, today the fertile forests and desert valleys of the Philippines would be converted into model farms and into lively settlements. It is obvious that the pueblos in which these estates existed were among the largest, richest and happiest in the country.

"With these estates, from which they received about 3½ per cent. of their value, the religious were enabled to attend to the expenses of their seminaries, to the work of the missions conducted by them in China and Tung-kin, to the needs of public worship, to the erection of schools and charitable institutions, and to an endless number of public and private alms, and, at times, to the alleviation of the strained condition of the public treasuries of the provinces and the municipalities. These estates are to-day in the possession of foreign companies, Belgian, French, and English, who comply with all the requirements of the laws that be, and are in as just and pacific a possession of their lands as are other companies, Filipino, Spanish, or American of theirs."

Catholic Winter Schools.—A zealous pastor writes to THE REVIEW: "Some years ago you used to go for sisters and others who sold school supplies to their pupils. The enclosed clipping from our home paper gives the methods followed here for a number of years." [The clipping says that in the school in question books, etc., may be had from the teachers, the net profits being applied to enlarging the already excellent museum and for school supplies generally. "By this means," adds the report, "it has been possible to make St. X's school of Y the best equipped in Z, not excepting State schools of the same grade."]

Our correspondent adds:

"For a number of years I have had on the brain winter schools for our young men who for some reason or other can not attend college for a whole year at the time, and a year ago, at our last State Katholikentag, pushed through a resolution favoring such winter schools at our colleges. St. John's University of Minnesota was induced to open one at once—and with good success. Lately St. Francis Solanus College, at Quincy, Ill., has decided to open a winter school in a few weeks. The Pio Nono of St. Francis promises to follow suit next year."

We are glad to hear of the opening of some more winter schools

by our Catholic colleges. There are many Catholic young men in nearly every American city, and the country as well, who are anxious to increase their knowledge and to train themselves for a useful career in life, but who can not make use of the opportunities offered by our Catholic colleges in their regular courses for lack of time and means, and hence either go to swell the mass of the uneducated and incompetent, or expose themselves to great intellectual and moral dangers in our business colleges, which an eminent Catholic educator of many years' experience recently told us he considered as more dangerous to many of our boys than even the "nonsectarian" public schools.

We trust that the Catholic colleges which have generously undertaken to combat this evil by offering Catholic young men a good winter course at a very moderate price, will receive the encouragement and support which their zeal and spirit of self-sacrifice deserve.

NOTE-BOOK.

Our friend Charles J. O'Malley has resigned the associate editorship of the *Catholic Telegraph* of Cincinnati to become editor of the Chicago *New World*. While we wish him from all our heart the full measure of success his extraordinary literary ability and untiring industry deserve, we fear he will find the editorial management of an official organ (such the *New World* claims to be for the Archdiocese and the Province of Chicago) the toughest and most ungrateful of all the jobs he has yet undertaken in his journalistic career, which has been one long period of storm and stress since its inception.

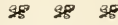
In his salutatory (*New World*, No. 8) Mr. O'Malley promises "to tell the truth as he sees it, without fear," and intimates that he does not lack courage. While the knowing ones hold the bag ready for his sinciput, we bid him godspeed and trust he will fight to the last ditch. The Catholic press needs nothing so sorely in America as editors who fearlessly tell the truth and stand by their honest convictions no matter what the consequences may be.



Our excellent contemporary the *Northwest Review* of Winnipeg, quotes Archbishop Langevin as saying that the Manitoba school question is not yet settled. "The new order of things"—these are his words—"is perhaps somewhat of an improvement, particularly as affecting the rural parishes; but when I say that in Winnipeg, in addition to supporting their own schools, the Catholics have to pay some \$10,000 annually in taxes for the support of public schools, the injustice will be apparent. Our people are doing their best to bear the burden, and schools are being maintained by the French, Irish, and Galician Catholics."

The Archbishop added that so long as they are denied their

rights, there will be unrest among the Catholics of Manitoba. It would appear that they are in the same plight as we are here in the States. But there is very little "unrest" apparent here. Instead of incessantly, *opportune, importune*, insisting on their rights, our people have acquiesced in the unjust state of affairs and gradually gone to sleep. Worse than that, a great many of them are sending their children to the godless public schools. It is a condition of affairs that augurs ill for the Catholic Church in this country.



The St. Louis *Republic* last Monday contained an account of how a young American priest—we will not name him—managed to get a private audience with the Pope while on a visit in Rome. He was permitted to join a Spanish pilgrimage and obtruded himself upon the venerable Pontiff by elbowing his way through the guards and shouting that he was an American. The *Republic*, in one of the four sensational headlines it affixes to this highly important and sensational news item, says that this young priest "used his American tact." It's a fearful and wonderful thing, this "American tact," which leads even a clergyman to forget all ecclesiastical and social amenities and to make a boor of himself at the papal court.



M. Probs has wisely refused to accept the challenge of the Superior of the Fathers at Lourdes, to demonstrate publicly his charge that the fountain of the grotto derives its water through pipes from the River Gave. He attempts to justify his cowardice by saying that such a demonstration would be useless, because the Fathers have had five months' time since the publication of his accusation to remove the fraud. If the Fathers have metamorphosed an artificial fountain into a real one, it would be as great a miracle as those which M. Probs derided.



The Wittwen und Waisen Fond of the Centralverein, at its last annual convention, has again postponed the acceptance of a scientifically correct "scala" as proposed by the expert engaged for its preparation, and will continue for another year on the present unsafe basis. If during that year 1000 members will declare their willingness to accept the proposed new rates, then the secretary will be authorized to start a new company, as it were, and the other members will have the choice to join the new concern, or continue on the present plan. In the latter case it will mean a gradual increase of contributions by the members, or a corresponding decrease in benefits, and the chances are that the oldest members, who have paid the most, will find themselves in the end "frozen out" by their lack of ability to pay the enormous assessments. It is to be hoped that the secretary will succeed in starting the new company and getting all the members to join, since that will be the only way to save the society from a disgraceful ending.

The Catholic University of America and Georgetown University.



THE archbishops, at their forthcoming annual conference, if we may believe the Washington correspondent of the *Freeman's Journal* (No. 3617), will devote their discussions largely to devising ways and means to increase the attendance at the Catholic University. While "the financial outlook for a gradual increase of endowment"—we are told—"is good," the "prospect that a greater number of students should frequent its halls is not so alluring."

"It has been shown," says the *Freeman's* correspondent, "that forty-seven hundred Roman Catholic young men are students in secular universities in this country. It would certainly seem possible that a considerable quota of this army of brilliant young men could be enlisted in the ranks of the Catholic University matriculates. Hundreds of other young Catholics go abroad to secure higher education, and frequently matriculate at Protestant universities. The archbishops will consider plans to gradually overcome the disposition*) of Catholic families to send their boys to Protestant institutions to obtain their final education. In this prejudice against Catholic institutions of learning there is much which is inexplicable, but there is one feature of the situation which may be immediately remedied. The number of divinity students is far below the number expected, both by the Pope and by the executive founders (?) of the Catholic University. The lowest estimate of divinity students was placed at two for each diocese and archdiocese in the country. This would give a nucleus student body of about two hundred, and joined to the scholastics and young priests of various orders and congregations affiliated with the University, would make a very creditable student roll. As a matter of fact, many of the dioceses of the country have never been recognized by the presence of a single student at the University. Some of the bishops obviously refrain from using its advantages. At the time of its foundation there was an implied promise on the part of all to send two students for the higher degrees, but its obligations have been flagrantly disregarded. That the trustees and archbishops should seek to rem-

*) The text has "*indisposition*," but this is clearly a typographical error.—A. P.

edy this condition is natural, but the means to the end are not so obvious or so self-suggestive."

This practically amounts to the charge that a number of our bishops are not only neglecting to do their duty, but have broken a promise and offended the Pope. It is to be hoped that this wanton accusation of an irresponsible scribe is not abetted by the authorities of the University, who may well pray: "*A talibus defensoribus, libera nos, Domine!*"

When the same correspondent adds, in the next paragraph of his letter, that Georgetown University, conducted at the national capital by the Jesuits, finds its lecture halls "crowded to their utmost capacity," and that "the embarrassment here is rather for room than for students," this statement must, it is true, be considered in the light of the fact that "Georgetown has large undergraduate collegiate classes from which to fill its post-graduate courses," while the Catholic University "must look for its students to the graduates of other schools;" but the parallel between the two institutions furnishes material for reflection. The *Freeman's* correspondent is forced to admit:

"At the beginning of this scholastic year, as for two years before, Georgetown has been compelled to refuse to receive all the students presented to it. Many of these were not turned away because of insufficient preparation in the lower grades. Several were refused, because there was absolutely no room for them in the dormitories or halls. The Georgetown post-graduate classes in philosophy, law, and medicine, are proverbially large, and its purely post-graduate work (is) on a plane and of character to attract notice throughout the country. These statements are not made in a comparative sense, but for the purpose of marking the fact that where the highest institution receives loyal support from its alumni and well wishers the student body is large. The reason that so few graduate students resort to the splendid courses of the Catholic University is want of enthusiasm on the part of the laity and clergy throughout the country."

A further spinning-out of the suggested parallel, especially with reference to the probable causes of the popularity of the one and the "want of enthusiasm" shown towards the other, might prove useful and instructive. The files of THE REVIEW could furnish much valuable material therefor.



Shall the Government Operate the Coal Mines?

THE recent crisis in the coal trade, now temporarily averted by the settlement of the great strike, gave rise to a popular demand, which has even been incorporated in the State platform of the Democratic party in New York, that the government shall take possession of the anthracite coal mines under the law of eminent domain and operate them for the benefit of the public.

This has led eminent economists to examine the question: Would it be conducive to public interest that the government should undertake the business of coal mining? Here is what one of them thinks:

People who attempt to decide this question off-hand, assume that there is some mysterious power in a government, enabling it to take hold of a new and vast business of the most technical and complex nature, and make it a success, where private enterprise and skill of the highest type, backed by unlimited capital, have resulted in a deadlock. The least reflection should convince us that if the government owned the mines and machinery to-day it would inevitably break down in an attempt to supply 50,000,000 tons of anthracite coal in twelve months and deliver it to the buyers at the average price heretofore charged for it. The only way it could accomplish any effective work, would be to hire the present owners and employés, at suitable salaries, to carry it on. This would be the first thing to do. The next would be to raise the wages of the miners to the scale demanded by them in the present strike. The miners are not striking for sentimental or political reasons, or to bring about an ideal state of society, but to better their physical condition. Therefore, a rise of wages would necessarily precede any resumption of mining.

But this is not all that they would expect. Government seldom gets any work done as cheaply or as well as private persons do. The spur of self-interest that devises economies which make up the whole difference between success and failure, would be wanting. Miners would expect higher wages from the government than from private operators; and would have considerable influence as voters in deciding what the wages should be. Unless coal mining is to become in part a charge upon the taxpayers, the price of coal would have to be increased largely and permanently.

We have assumed that the government might secure the services of the men who are now the heads of the mining industry, but this is by no means certain. Very few men possessing the

requisite skill and experience could be obtained for the salaries which the government usually pays to its highest public servants, such as cabinet ministers, justices of the Supreme Court, etc. It is quite certain, however, that the politicians would very soon be scheming for these places, both high and low. If "the government," which is to own the coal mines, means the government of Pennsylvania, Senator Quay would soon be the boss of all the mines and carrying companies, and every man who entered the service, either as a certificated miner or as a mule-driver, would eventually be an office-holder whose place would be at the disposal of the party machine. All these things would happen unless the government of Pennsylvania should have means for operating coal mines and railroads superior to those which it has for administering municipal affairs in Philadelphia and Pittsburgh. But it would probably have less, since there would be fewer persons to keep an eye on the office-holders in the mines than on those in the City Hall.

Those who favor the policy of the national government instead of State governments taking charge of the coal mines, because it is a national question, would not restrict the transfer of ownership to anthracite mines, but would have it embrace bituminous mines and lignite beds, and probably oil wells and natural gas. Most of them seem to favor the working of gold and silver mines by the government also. Iron, lead, copper, zinc, and borax mines would naturally come next. All the political meddling that we might expect from separate State action would be repeated on a larger scale. Quay would not lose his influence over Pennsylvania mines by their transfer to the national government. The people would demand all the products of government mines at as low a price as the same were previously supplied for, and if there were a failure of the supply, or a material advance in price, would "arraign" the party in power, and in any extreme case, like the present deficiency of coal, would hurl it from power.

The public interest lies in having coal supplied in sufficient quantity at the lowest possible price. There is no reason to believe that the government could do this work nearly as well as it has been done in the past by private enterprise. No doubt there have been grave abuses in the private mining and transportation of anthracite coal which a wise government might properly take cognizance of and chastise, without assuming ownership of the mines, but those abuses have been fewer and less heinous than would have been committed under government mining, while the supply of coal has been more regular and the price lower to the consumer than it would have been under such a system.

The false economic principles upon which our modern com-

mercial development rests, will inexorably have their way. Not even the government can prevent them. This is a hard saying, perhaps, but we can see no easier one. Government ownership would be stepping from the frying-pan into the fire.

Can the Pope Designate His Own Successor?

BY W. F. G.

III.

Those who deny this right of designation have employed chiefly the following arguments to maintain their position :

1st. Designation is forbidden not only by ecclesiastical law, but also by the natural and divine law. They appeal to the declaration of Anaclete (C. 11, D. 79) that God has reserved to Himself the election of his high-priests, and the cardinals are his instruments in this election.

□ 2. Designation would be an "*immutatio status ecclesiae*," which the sacred canons forbid.

3. It would introduce a species of inheritance of ecclesiastical office which all agree may not obtain in the New Dispensation.

4. It would open a wide way to the practice of nepotism.

5. A favorite argument was formulated by Cajetan, thus: "*Ejus est potentia cujus est actus ; atqui actus electionis papae, absolute et simpliciter non est papae, quia iam non est ; electus autem debet esse coterpaneus cum electore ; ergo.*"

6. They urge the analogy which exists between the pope and the Church and husband and wife. But, they say, no man can designate with binding force his wife's next husband.

7. Designation would make the Church "biceps," two-headed, one pope having a *jus ad rem*, another a *jus in re*.

To these arguments the advocates of the affirmative opinion reply in general that they would be most formidable objections indeed to designation as a regular mode of providing for the succession in the Holy See ; but that they lose all their force when urged against designation as an extraordinary mode. Taken singly, the objections are answered as follows :

Ad I. Designation can not be shown to be contrary to the nat-

ural and divine law. There is no positive legislation of Christ on the mode of filling the office of Head of the Church, and the only way in which designation can possibly be fancied to be contrary to the natural law, is to suppose that it would always be harmful to the Church. But the very contrary would frequently be true. We may well imagine an internecine war which might delay the election of a pope for years. Besides, divine law, so far as we may be said to have any law on the matter, seems rather to favor designation. Christ Himself designated Peter to be His own vice-gerent, and Christ is an example for our instruction. Peter designated Clement to be his successor, and if it be urged that he was inspired to do this, then this fact of inspiration must be proven, or if he did so because of the necessity of the circumstances, then this act serves precisely as a precedent for future designations.

Ad II. Designation would be an "*immutatio status ecclesiae*" indeed, if it were adopted as the regular mode of filling the See of Peter, and it would be the "*immutatio status ecclesiae*" which is reprobated by the canons. But is not the pope above the canons? And may he not suspend them, for a just and sufficient cause, in a particular case?

Ad III. It is true that the inheritance of spiritual offices may not obtain in the Church. But to obtain an office by designation, in a particular case, would not be that inheritance which is condemned by the sacred canons.

Ad IV. This is really the most serious objection of all. But it is safe to say that designation, under the limitations which the advocates of the affirmative opinion propose, would occasion incomparably less of nepotism and kindred abuses than the succession by way of election has permitted. Besides, if it be insisted that the popes might use their right of designation too freely, we may point to the comparatively small number of popes who were not conscientious men, and none, or hardly one, who was not so on his deathbed. Besides if this objection were to be admitted, we should have to deny all rights to the Supreme Pontiff, since all are liable to abuse.

Ad V. Cajetan confounds designation with election in his "most acute reasoning." Election presupposes indeed the "*viuitas ecclesiae*," but designation does not; rather, it supposes the very opposite. If designation and election were the very same as Cajetan assumes, then we would indeed have a dead pope placing an act; but designation supposes a live pope.

Ad VI. Like all analogies, this one should not be carried too far. Of course we must deny that all the relations which exist between husband and wife obtain also between the pope and the

Church. The Fathers themselves who first used this analogy, confined it within very narrow limits.

Ad VII. To this objection, that "designation would make the Church biceps," Hollweck (*Archiv für Kathol. Kirchenrecht*, 1895) has given the best answer: "Risum tenetis amici?" he asks. Designation gives only a *jus ad rem*. As well talk of this country having two presidents during the interval of time between the election and the inauguration of a new president.

IV.

Besides thus answering objections, the advocates of the affirmative opinion add the following positive reasons:

1. Christ designated Peter, and the conduct of Christ is always an example for our instruction.

2. Peter designated his successor Clement. ("Si Petrus," 1, c. 8, q. 7.) But Peter could not have done this, if it were forbidden *jure naturali et divino*. The contention that Clement was merely nominated or proposed by Peter, but really elected by the Senate of the Roman Church, is a purely gratuitous assertion.

3. Boniface II., Gregory VII., Victor III., and Urban II., designated their successors.

4. Pope Symmachus ordained (C. 10, D. 79) that the pope should, before his death, assemble the Roman clergy and agree (*decernere*) as to his successor.

5. According to C. 17, C7, the pope can grant to others the power of designating their own successors; *a pari*, at least, should he be able to designate his own.

6. All grant that he can, *ex potestate ordinaria*, legislate in general about his succession. Why not in particular?

7. It is forbidden only *jure ecclesiastico*. Hence in a particular case, and for a sufficient cause, the pope can dispense from this prohibition.

V.

So far the arguments which canonists have commonly adduced in favor of the affirmative opinion. They are of course, far from being conclusive. Exceptions, and well-founded ones, too, may be taken to every one of them. (Except possibly, as we shall see later, to the historical argument that Boniface II. designated his own successor.)

To the first argument for the affirmative opinion it is objected that Christ's example in designating Peter may not be followed by us. Christ was the Supreme Lord over His Church and might dispose of it as He pleased. But the popes are only administrators, and may dispose of their succession only as the constitution

of the Church directs. Besides, according to St. Augustine, Christ is an example for us to follow in those things only which He did as Man, not as God. But it was as God that He appointed His Vice-gerent upon earth.

Ad 2. Cap. I., "Si Petrus," is not authentic. It is taken from a letter which was supposed to have been written by Clement himself, but which, in reality, is of a very much later date. The assertion contained in this Chapter I, therefore, and attributed to Clement, "that he had been designated by Peter himself to be his successor," is not authentic and must be rejected.

Ad 3. The historical precedents here adduced can not be shown to have been designations in the proper and strict sense of the term, but rather commendations. The person thus designated was always either rejected by the cardinals or was required to submit to an election (Ferraris, s. v. Papa, N. 10).

Ad 4. The word *decernere* here is ambiguous, and might well mean, especially in the light of its context, "to deliberate."

Ad 5 and 6. The parity of cases is denied. The alleged parity might be appealed to if no other provision already existed for filling the See of Rome.

Ad 7. Those who hold the negative opinion, deny, of course, that designation is forbidden *jure ecclesiastico* only.

They appeal to C. 11, D. 79, where Anacleto teaches explicitly that God has reserved to Himself the election of his high-priests, using the cardinals as his instruments of election.

[*To be concluded.*]



CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Political Dissensions Among the Catholics of Spain.—Like France and Italy, Spain is convulsed by the machinations of secret societies that manage to rule through the unfortunate dissensions between Carlists and Alphonsists. Leo XIII. has repeatedly sought to remedy the evil; six Catholic congresses have been held for that purpose, yet the evil still exists, as may be seen from the following.

La Cruz (Carlist) faithfully chronicles the events of the last Catholic Congress at Compostella (July 19-23). The Congress was opened and presided over by Cardinal Herrera, assisted by thirteen other archbishops and bishops. It adopted beautiful resolutions concerning papal independence, the school question, the religious orders, and the social question. But the leading and ever recurring note in all speeches and resolutions is the necessity of Catholic unity. With that note ended also the reviewing speech of Cardinal Herrera in the closing session: "Obedience to Pope and bishops, who alone are charged with the direction of consciences. The bishops well distinguish between constituted power and legitimacy and adhere to the instructions given by the Pope to the pilgrims of 1894."

Had *La Cruz* said no more, its report would have made a favorable impression, but it might have harmed the Carlist cause; so it tells its readers that the number of adherents who sent in their names amounted to 3500—a little more than half of the number inscribed at the former Congress at Lugo; the actual number of visitors present it gives as 1500, with the clergymen in a great majority.

Not satisfied with this, the Carlist monthly follows up its report on the Catholic Congress with an impassionate speech given on July 29th in a theatre at Compostella by a prominent Carlist, who had been at Compostella during the time of the Catholic Congress and whom certain newspapers had credited with the purpose of joining the ranks of the Alphonsists. That apparently was the cause of his appearance on the stage; in reality he aimed at restoring the sunken spirits of the Carlists. He ridiculed Catholic union as proposed by the Catholic Congress and nearly the whole Spanish episcopate, stating his belief in the necessity of religious union and Catholic union in social life, but claiming political autonomy for himself and his friends.

According to *El Correo Español*, immense applause followed the oratorical effort of the speaker. But a few days later came a douche, when the fourteen Spanish prelates present at the Compostella Congress issued a manifesto to the nation, in which they seriously invited all to join the Catholic union for common action, recognizing, in carefully worded terms, but nevertheless very plainly, the existing government. Thirty-six more archbishops and bishops promptly signed this manifesto. That augurs well for Catholic union. Only the Cardinal Primate and two other bishops do not appear in *La Cruz* as having given their approval.

The Carlists may find some consolation in this, but it is like that of a man who receives doughnuts instead of expected dollars.

The Lack of Catholic Public Life in the U. S.—The Rev. Peter C. Yorke, of San Francisco, in an article in the *Leader*, makes a note in the *Messenger* the occasion of a stiff lecture on the dearth of Catholic public life in America.

"Some fifteen years ago," he says, "we had a Catholic congress in Baltimore, and we never had one since."

While this is not correct, inasmuch as the Baltimore Congress was followed by a second similar conference at Chicago in 1893; it is nevertheless true that two Catholic congresses in a hundred years is a poor record compared with that of the Catholics of Germany, who since the *Culturkampf* meet annually in numerous and magnificent gatherings. Nor is it less interesting to learn Father Yorke's opinion of the reasons for our own apathy.

As first reason he gives "the objection of the ultra-liberal crowd, lest they might offend their non-Catholic friends." And in this connection he holds the late John Boyle O'Reilly chiefly responsible, who "did more than Cromwell to un-Irish the Irish."

But O'Reilly is not the only target for Father Yorke's displeasure:

"The way Archbishop Ireland walked into the Congress fifteen years ago with his coat open and his hands in his pockets and captured all the lay delegates, was another blow to the idea. The conservative prelates got afraid that the Catholic Church was going to be turned into a red democracy with the Metropolitan of St. Paul for perpetual Presiding Bishop. They did not realize that it was the very newness of the meeting that made Archbishop Ireland's manœuvre possible. A community accustomed to congresses would not be tricked so simply. The cure for demagogism is not to abolish public meetings but to accustom the people to their use."

The *Pilot* of Oct. 25th, to whom we are indebted for these quotations (the *Leader* not being among our exchanges), thinks Msgr. Ireland could not have killed the Catholic Congress idea, as there was a second congress in 1893, at which the Archbishop of St. Paul was a prominent speaker and his particular friend Onahan was chairman. As for Boyle O'Reilly, our Boston contemporary, whose editor he was in life, defends him against Father Yorke's charge by testifying to his staunch and practical Catholicity which brooked no libertinage with religious doctrines and principles.

The *Pilot* admits, however, that "the Catholic congress is not yet acclimated in America," because we have not yet much of Catholic public life, and seems inclined to concede the correctness of this paragraph from Father Yorke's article:

"Why we have no public life is due to many causes. It is due to the fear of antagonizing non-Catholics. It is due to the fear of professing oneself openly and fearlessly a Catholic. It is due above all to a certain supineness among Catholics, clerical and lay, and a tendency to fear or ridicule the free discussion of discussible questions in open meeting."

LITERATURE.

The Convents of Great Britain. By Francesca M. Steele (Darley Dare.) With a Preface by Father Thurston, S. J. St. Louis B. Herder. 1902. (Price, net \$2.)

The title of this book is misleading. Miss Steele enumerates only the congregations of women settled in Great Britain, not those of men. The number of separate female communities in England and Scotland, nearly all possessing a chapel of their own, where the Blessed Sacrament is reserved and mass is at least occasionally celebrated, she gives as over six hundred, with an average of from ten to twelve Sisters to each establishment. We are thus led to the conclusion that the number of Catholic nuns at present domiciled in England and Scotland must exceed six or seven thousand and may possibly amount to more. Many of these congregations are also represented in the United States, which makes the work useful for reference.

THE CATHOLIC PRESS.

How to Get a Catholic Daily Press.—Much attention is given at the present time to the project of a Catholic daily. Several papers have ably advocated it, and others are "very tolerant" towards it. Says the *Catholic Citizen*: "Let it be talked about. Let it be attempted. Let it come. The discussion may stir up some Catholics who are now not taking even a Catholic weekly" (No. 51.)

The *Citizen* fears, however, that a Catholic daily will not prove a success. Adverting to the fact that there are several Catholic dailies in Holland, the editor remarks: "But in this country we have a different environment. The Catholic population is not massed but intermingled with other creeds."

An American clergyman born and raised in Holland comments on this objection as follows in a letter to THE REVIEW: "This is certainly a serious difficulty but not insuperable. Of the eleven Dutch provinces there are nine in which there is as much intermingling of Catholics and Protestants as here in the U. S. The only real obstacle to a Catholic American daily is perhaps the comparatively small number of generous, zealous, and intelligent Catholics. There are many more Catholics in New York and Chicago than in Amsterdam, Rotterdam, The Hague, and Utrecht. Yet every one of these Holland cities, with a population of which a large majority is Protestant, has a Catholic daily.

"How did the Dutch succeed in getting up Catholic dailies and making them successful? Simply as any business man succeeds: by good, hard, and (last but not least) united work. The bishops and priests advocated the cause publicly and privately. So did many laymen, and all generously supported it. Some dailies have a priest as chief or associate editor, as *De Tijd* and *Het Centrum*, but most of them are edited by laymen. Committees have been established in several parishes in order to promote the Catholic press, and many parish-priests, admonished by episcopal letters, have done admirable work in spreading Catholic literature among their parishioners.

"A Latin proverb says: *Omne malum a clero.* We would rather say: *Omne bonum a clero.* Whichever may be nearer the truth, it is an undeniable fact, that in a country where the Catholic

press does not flourish, the clergy are chiefly to blame. They should advocate in season and out of season the necessity of the Catholic press. Every pastor, moreover, can easily find in his congregation a man or a woman who will act as agent for one or more Catholic papers. Many a poor man would be glad to earn a couple of dollars as a canvasser for Catholic books and journals. I know this from personal experience.

"The only thing we need in order to have a vital, representative Catholic daily is a little more generosity and much more work. *Laber omnia vincit improbus.*"

THE STAGE.

An Objectionable Play.—The Boston *Republic* (No. 42) issues a warning against the play produced this season by Miss Julia Marlowe and her company: "Queen Fiammetta," by Catulle Mendes. Having seen it in the Hollis Street Theatre, the *Republic's* editor writes as follows:

"Its author, Catulle Mendes, is a Parisian poet of Portuguese descent, whose literary flights have carried him in a direction quite opposite to the soarings of his fellow Lusitanian, Santos-Dumont. Mendes is more at home in the Inferno than in the empyrean. He is not only depraved himself, but he exalts and teaches depravity. He has beauty at his command, but it is the beauty of serpents and of panthers, of sinister, cruel passions that writhe and crouch in the dark recesses of our nature. The French courts have taken notice of his shamelessness. He counts his victims among the gifted women of Paris. To minds like his, religion is unintelligible. The only form of beauty which they comprehend is that of Circe and the Sirens. The Madonna's loveliness escapes them. The Church, aiming to subdue and regulate passion, presents itself to them as a savage tyrant, and their response to her lofty admonitions is that attitude of violent rebellion which is so familiar in the Latin countries. This is the spirit in which Catulle Mendes has drawn his picture of Bologna during the Italian Renaissance. The leading figures of his play are churchmen,—a cardinal, who is Cesare Borgia under a slight disguise of name,—a young friar, who consents to assassinate a queen,—a Grand Inquisitor, who decrees in the name of the Pope himself the tragic and cruel catastrophe. Over this wicked consummation the Cardinal in his red robes presides like a consecrated Mephisto. Worldly intrigue, fanaticism, intolerance,—these are the aspects of Catholicism which are exhibited to the spectator of this play. Borgia, Ravaignac, Torquemada, such are the figures selected as typical of the Church. Even the comedy scenes are irreverent. The spirit of this degenerate Latin plays about holy things with a curious fascination, as if blasphemy had its own intrinsic delight," etc.

The *Republic* suggests that the Catholic press of the country should, by raising a united voice of protest against such shameless exhibitions as this "Queen Fiammetta," force their speedy retirement from the stage, which, in our large cities, where theatrical troupes chiefly seek their patronage, depends in no small measure for its financial success upon the good will of our people.

THE REVIEW is willing to do its share in such a campaign for the elevation of the stage.

MISCELLANY.

Free Parochial Schools.—The forty-seventh general convention of the German Catholic Central Society has adopted, among many other timely and strong resolutions, one in favor of making our Catholic parochial schools, wherever possible, free schools in the full sense of the word. This is in harmony with a recommendation of the Fathers of the Third Plenary Council of Baltimore, which has been echoed and re-echoed in *THE REVIEW* at least a hundred times. If our parochial schools are not made free schools, they will ultimately go under,—mark the prophecy. But how can they be made free schools? The Fathers of the Council have indicated the way:

“Let the laity provide a sufficient and generous support of the schools. For this end they will have to unite their forces so as to be enabled to meet at all times the expenses of the parish and of the parochial school. Let the faithful be admonished either by pastoral letters or by sermons or private talks, that they gravely neglect their duty if they do not provide, according to their means and power, for the Catholic schools. Especially ought those to be made to realize this obligation who rank above the others in wealth and influence. Let parents, therefore, promptly and gladly pay the small monthly fee which it is customary to charge for each pupil, and let the other members of the parish not refuse to create and increase the fund which is required for the support of the school. All—be they parents or other heads of families, or young men with an income of their own—should be ready to enroll themselves as members of a society which we earnestly recommend to be established in every parish, already introduced in some and freely blessed by the Holy Father, calculated to make the schools free, at least in part, by the regular if modest contributions of its members.”

The example of those parishes (their number is constantly increasing) which have successfully tried this plan, ought to induce others to follow. We also hope to see the number of those well-to-do Catholics increase who, in making their will, set aside a legacy for the support of their parish school.

The Nationality of Our Hierarchy.—The inaccuracy of the average Catholic American weekly is appalling. Here comes the *Intermountain Catholic*, which recently had itself complimented as one of the best Catholic newspapers of the country, and tells us editorially (No. 3), in its usual slovenly style:

“Many races are represented among the bishops of this country. There are, for instance, the Anglo-Americans like Bishops Williams, Northrup, and Curtis; the French, like Bishops Chappelle, Durier, Glorieux, and Rouxel; the Germans, like Archbishop Katzer and Bishops Alerding, Eis, Fink, Haid, Horstmann, Maes, Schwebach, Moeller, Richter; the Dutch, like Bishops Janssen and Van de Vyver; the Irish, like Archbishops Ireland, Keane, Riordan, Ryan, Bishops Scanlan, Hogan, Burke, Donahue, O’Reilly, and Phelan; and the peoples represented by Bishops Gabriels, Matz, Messmer, Meerschaeert, and Arobec. Strange to say, says an exchange, there are no Spaniards, al-

though some of the sees were founded by Spanish missionaries, and there are many Spaniards in the United States. But Archbishops Chapelle and Bourgade and Bishop Granjon and other prelates speak Spanish."

Msgr. Williams is an Archbishop. Bishop Northrop writes his name with an "o." Msgr. Chapelle also belongs to the Archbishops. Bishop Glorieux is not a Frenchman but a Belgian. Archbishop Katzer is an Austrian by birth, but we will let that pass, as he is German by race. Bishop Schwebach, it may be remarked in passing, was born in Luxembourg. Msgr. Maes is not a German in any sense. His native land is Belgium. Neither Bishop Janssen nor Bishop Van de Vyver are Dutch: the former was born in Germany, the latter in Belgium. About the Irish prelates we have only to remark that the list given is very incomplete. Msgr. Gabriels ought to have been added to the Belgians, Msgr. Matz either to the French—if birth-place was to be considered—or to the Germans, if the list was to be drawn up according to race. Bishop Messmer is a Swiss by birth, German by nationality. Msgr. Meerschaert also belongs to the Dutch-Belgian element. There is no Bishop Arobec; we presume Msgr. Trobec (pronounced Trobetts) is meant. He is a native of Carniola, Austria. We know positively that there is at least one Spaniard among the members of our hierarchy, our excellent friend Bishop Verdaguer, Vicar-Apostolic of Brownsville, Texas. To the list of Spanish-speaking prelates should have been added Msgr. Matz of Denver.

We can not guarantee that even with these corrections the list is complete or strictly accurate; but we simply wished to show up its inaccuracies as they appeared to the casual reader and to point the moral that no one not thoroughly and correctly informed on the subject ought to undertake to get up such summaries.

The Case of Father Augustine.—The War Department, thanks to Messrs. Charles Francis Adams, Carl Schurz, and others, has investigated the case of the Filipino priest, Father Augustine, tortured and killed by Capt. Cornelius M. Brownell of the Twenty-sixth Volunteer Infantry, and has found sufficient evidence on hand to justify the Attorney-General in proceeding in the matter. We have lost count of the number of times the charges in this case have been declared to be nonsense in official and semi-official circles, but it is entirely due to the much-maligned Anti-Imperialist Committee that there is now a chance of justice being done at last. If Secretary Root's policy of suppression and connivance had continued, this case would have been entirely overlooked, and the facts denied. It is interesting to note that the special dispatch to the *N. Y. Tribune* (Oct. 25th) telling of the action in the Brownell case, concludes by saying that there are still nearly one hundred charges against the War Department and army "which the Anti-Imperialists make no pretence of establishing, and the War Department can only contemptuously ignore." It "contemptuously ignored" Father Augustine's murder for a year or two until Anti-Imperialists produced the facts. Then, after several months, it took action on September 18th, and it has taken the Judge-Advocate-General five weeks to decide whether the case should be referred to the Attorney-General or not. "The War

Department," says the doughty *Evening Post* of New York (Oct. 25th), "need not delude itself into believing that it will be allowed to 'contemptuously ignore' all the other cases, for the Lake George Committee, which is shaming the War Department by doing its work of prosecution, has plenty of additional evidence on hand to submit at the proper time."

NOTE-BOOK.

No less than 1,081 of our soldiers were during the past year punished for desertion, 846 for absence without leave, and 263 for sleeping on post. A new crime added to the category is "disrespect to the memory of President McKinley," for which four men are languishing in jail, much as men are punished in Europe for *lèse-majesté*. Finally, 2,645 were dishonorably discharged. During most of the period under consideration the army has had an enlisted strength of about 70,000, exclusive of Filipino troops. In this connection the statement of an officer now on duty in the Philippines, quoted in the *New York Evening Post* of Oct. 13th, is of interest. His regiment, a new one, proceeded to the Archipelago within eight months of its formation, composed mostly of beardless youths under twenty-one. The rainy season and the presence of cholera have made anything like strict discipline impossible. "The history of other regiments out here is simply degeneration, and I do not hope for any improvement in drill and discipline while in these islands."

With officers talking this way, what will those ardent patriots say who discredited *a priori* and denounced us utterly impossible the stories of our soldiers' misdeeds in the Philippines?



The *Boston Pilot* (Oct. 11th, 1902, p. 4) in speaking of the death of Father Kreiten, S. J., adds the following remark: "This is the second great Catholic lost to Germany within a few weeks, the other being the eminent scientist and fearless champion of the Church, Dr. Virchow."

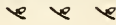
Professor Virchow was born of Protestant parents, never became a Catholic, but lived and died an enemy of the Church and of all revealed religion. In short, he was an atheist.



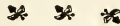
We read in the *American Ecclesiastical Review* (Oct. 1902, p. 437): "The German Theological Reviews have for some time past been engaged in a sort of contest as to how far there exists a necessity of a reform in the methods of teaching moral theology in our seminaries. Americans have in this case demonstrated their practical superiority over the learned professors of the Fatherland by the publication of up to date editions and new text-books, such as those of Father Barrett [Sabetti!] and Tanqueray, whilst Father Putzer...has in hand a new edition of Koning" [Konings!].

Comment: 1. Within the last fifteen years probably a dozen text-

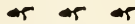
books on moral theology have been published by as many learned professors of the Fatherland. 2. Father Lehmkuhl, who took a hand in the "sort of contest," at the same time published a new edition of his great standard Moral Theology. Father Noldin's Moral Theology in two volumes, also just published, receives great praise in the *Theologische Revue* (Sept. 14th, 1902). 3. Father Sabetti was a Neapolitan and his work is printed and published in Germany; Father Tanqueray is a Frenchman, formerly in Baltimore, now living in Paris; the late Father Konings was a Hollander!!



Rev. M. Arnoldi, of Ft. Jennings, O., requests us to correct a slight mistake in our notice, in No. 39, of his pamphlet: 'The Pen and the Press.' The same will be sent to any address not for ten cents, but for ten two-cent stamps or two dimes. We notice, by the way, that the Rev. editor of the *Katholische Rundschau* and a number of other clergymen, especially of the Cleveland Diocese, have no confidence in Father Arnoldi as a promoter of the cause of a Catholic daily, in which he has lately embarked.



It is nowhere recorded in the Scriptures that a patriarch or prophet ever tried to attract or hold the attention of his people by whistling, and if whistling in the pulpit is not "a peculiarly modern accomplishment," will our esteemed contemporary, the *Catholic Universe* (which questions our authority in the premises in its No. 1476) kindly inform us how early it became a part of the liturgy?



Columbia University has decided to go Harvard one better and grant the degree of bachelor of arts after a two years' course. The plan is perfectly feasible, says an exchange, for after two years at college a young man is quite as well qualified for the degree as at the end of four years, with the possible exception of the departments of golf, tennis, and football. Indeed, it would save time and money if the preparatory schools were empowered to confer the degree of A. B., leaving the universities as a post-graduate course for specialists. With every high-school pupil an A. B. and every returning hero from foreign wars an LL. D., we should at once take a commanding place as the intellectual leader of nations.



The doughty *Casket* (No. 42) administers this severe but well-deserved rebuke to the organ of the Paulists:

"A writer in the *Catholic World* magazine speaks of 'our fellow-Christians of the Unitarian denomination.' A cardinal tenet of Unitarianism is the denial of the deity of Christ. Now we Christians believe that Christ is God, and they certainly are not our fellow-Christians who are not fellow-believers with us in this fundamental tenet of Christianity. We might as well call the Turks, who believe in one God, our fellow-Christians. It is but a spurious courtesy that keeps not within the bounds of truth."

Our Illuminati.

THE idea of a secret society within the Catholic Church is not new. In 1776, Adam Weishaupt, Professor of Canon Law at Ingolstadt in Bavaria, founded the Society of the Perfectibilists, later known as the Illuminati. It was deistic and republican in principle, aimed vaguely at general enlightenment and emancipation from superstition and tyranny, had an elaborate organization comprising three degrees and classes of members, imitated Freemasonry in many points, and spread widely through Europe. The aims of this society were never very definite. "We fight against darkness," declared Weishaupt, "and our purpose is to spread the light."

A priest of the Diocese of Winona has lately, in the columns of the *Wanderer*, pointed to certain features of resemblance between the eighteenth-century Illuminati and our own Knights of Columbus. Both were founded by ambitious but misled priests. While the Illuminati were a product of the so-called "period of enlightenment" (*Aufklärung*), the Knights of Columbus owe their being to American Liberalism. As the former have justly been called a caricature of the "*Aufklärung*," so the latter may be fitly characterized as a caricature of Liberalism and Freemasonry. Their aims and objects are quite as vague as those of the Perfectibilists. Like them, they have among their members clergymen and even—we are assured—a few bishops.

Fortunately, public opinion among Catholics has already been roused against these bogus Knights to such an extent that they are not apt to live as long or to spread as widely as their Bavarian prototypes. Opposition against them is growing apace, and public protests are increasing. An Eastern clergyman, who has himself been a member of the Order for three years, says: "I have not been able to make out the real *raison d'être* of this society. It appears to me more and more like a kind of Catholic Freemasonry. Nobody seems to know its ulterior aims. It is claimed that only good Catholics are received as members, but I know a large number of Knights who do not even comply with their Easter duty. The clergy hereabouts are disgusted with the 'Order,' which is evidently degenerating. It is fortunate that the Western clergy are fighting it so energetically, else we would have to suffer still more from its incursions here in the East. There is

no doubt that the Knights of Columbus will seriously injure the Church."

In Bavaria the secular authorities, perceiving the pernicious tendencies of the Illuminati, saved the Church the trouble of condemning them,—a task which would have proved very unpleasant, as they counted among their enthusiastic adherents men like the Auxiliary Bishop of Mayence, v. Dalberg; Philip Brunner, pastor of Tiefenbach; the former Capuchin monk Nimis; Court Preacher Werkmeister of Stuttgart, an ex-Benedictine; and many other prominent Catholic clergymen. Our American Illuminati will have to be condemned by Rome, and the sooner it is done the better, lest they inflict serious damage upon the Church.

This deliberate and unprejudiced opinion of THE REVIEW, expressed and proved nearly a year ago by solid arguments, still unrefuted and, we believe irrefutable, is to-day shared by an ever-increasing number of our best Catholic laymen, our most enlightened pastors, and at least six or seven of our most zealous bishops, who, we hope, will get together and bring the matter before the new Apostolic Delegate, Msgr. Falconio, or, better still, directly before the Roman authorities in the form of a grave and solidly supported *dubium*.

Can the Pope Designate His Own Successor?

By W. F. G.

VI.—(*Conclusion.*)



ow such endless cross-firing of objections and answers had, for centuries, left the question hopelessly unsolved.

But in 1883 a new line of argument was adopted. It is based upon intrinsic authority which is practically unexceptionable, and its extrinsic authority appears to be growing stronger every day. This new line of argument is admirably formulated by Hollweck (*Archiv für katholisches Kirchenrecht*, 1895) about as follows: The pope may designate his own successor if, first, there is a presumption that he can do so, and if, secondly, this pre-

sumption can be shown to have been once reduced to a fact. Both those conditions, it is claimed, can be verified beyond question.

There is a presumption *a priori*, that the pope can designate his own successor if 1. there is nothing in designation which is in itself unreasonable and, 2. if it was not forbidden by Christ, either directly or indirectly. Now,

1. *a.* Designation is not in itself unreasonable, because it is certainly allowed *in se* to a man to dispose of his own succession. Hence princes may dispose of their succession, men of their property, etc. Disposition of one's succession is not allowed only when it is forbidden by positive law. But so far, not a single text of Sacred Scripture, nor any law of divine tradition forbids designation as a mode of providing for the succession of St. Peter.

b. The Pope does *de facto* legislate concerning his succession by laws which all admit bind after his death; what but positive ecclesiastical law restricts this power of legislating to the mode of election?

c. A bishop can certainly designate his own successor "*annuente papa.*" Hence, *in se* it is not unreasonable for a bishop to do so. Why then, can not a pope designate his own successor, "*annuente Christo*"? And since Christ has not appointed any particular mode of filling the Roman See, are we not to presume that He left it to the discretionary power of the actually reigning pope, to provide the mode best suited to the varying exigencies of the times?

Besides, it is Christ Himself who confers the pontifical power, even when the person is determined by election, and it is really this conferring of power by Christ Himself, and not the cardinals' choice, which makes the pope. But what is there in election rather than in designation which determines the person upon whom Christ shall confer the papal power? Hence designation is not in itself unreasonable, and the presumption is that it may be exercised unless forbidden positively by Christ, either directly or indirectly.

2. But Christ did not forbid it directly. Thus far, no one has been able to point to a single text of Scripture which forbids designation. Fagnanus, it is true, has labored to show that Numbers 27, 16 forbids it. This passage declares that "God Himself will provide a presiding officer for His people." But it proves too much. If it is available at all as an objection, it means that God will appoint a leader for His people immediately and directly, excluding all human intervention. But this would exclude election as well as designation. And since this passage has been urged so much against designation, may it not be well to point out that it may rather be made to favor designation? Moses, the

leader of the Jewish people, spoken of in this text, is assumed to be a type of the Supreme Pontiff of the new law, and yet we know that Moses himself chose Joshua to be his successor: the very person here spoken of as the one to be appointed by God. But if the Sacred Scriptures are silent as to any positive prohibition of designation, tradition is equally reticent. It is indeed true that tradition speaks of the inheritance of spiritual offices and dignities as forbidden by divine law. But designation does not constitute that *jus hereditarium* which is here spoken of by tradition. The power and dignity of a pope are no more inherited by designation than they might be by election. The person upon whom the power is to be immediately conferred by Christ, is simply determined and singled out, just as by an election. Whether designation is more liable to abuse is another question.

Nor did Christ forbid designation indirectly, viz., by appointing another mode of providing for the succession in the Roman See. There is absolutely nothing in Sacred Scripture or in tradition which points to any positive method appointed by Christ. It would seem therefore that Christ had left this method to be determined by the actually reigning pontiff, according to the exigencies of the circumstances and times. It was certainly not left to the *coetus fidelium*, nor even to the Apostolic College, to regulate the mode of succession. Rather, it seems to be included in that plenipotentiary power given to Peter: "*Quodcumque ligaveris,*" which, dogmatic theologians insist so much, includes everything that makes for the good of the Church and which was not positively excluded.

VII.

But however strong the presumption in favor of designation may be, it might not be safe to act upon it unless it can be reduced to a practical certainty.

Can this presumption, then, be reduced to a certainty? How can any right, presumably included in the primacy, be reduced to a certainty?

We answer: either by the express exercise of the *magisterium ecclesiae*, or by a practical fact. A few historical facts will establish this conclusion.

Up to the 17th century, it was still doubtful whether a dispensation "*a vinculo in matrimonio rato sed non consummato*" could be granted. In fact, the vast majority of the Middle Age theologians held the negative opinion. But a few grants of this dispensation in the 17th century soon ended all controversy on the subject. Likewise, the greatest controversies prevailed in the Middle Ages concerning the pope's power of dispensing in certain de-

degrees of relationship. But a few dispensations by the Holy See have enabled us to know precisely the degrees within which a dispensation from this impediment may be obtained. And did not the whole Dominican school in the 17th century hold, following St. Thomas, that there is no dispensation from solemn religious profession? To-day no canonist denies that such a dispensation may be granted. Now can the presumption in favor of the right of designation be reduced to a like certainty? The opinion that it can has begun to prevail since 1883.

In setting forth this opinion we shall pass over Christ's direct appointment of Peter and Peter's designation of his own successor Clement. Neither shall we insist upon the decree of Pope Symmachus, "*de sui successoris electione decernere.*" But there remain two facts which now appear to be incontestible, viz., the designation of Boniface II. by Felix IV., and of Vigilius by Boniface II.

In 1883, Amelli, the Vice-Custodian of the Ambrosian Library in Milan, published the original manuscript of "Acts" found in the Chapter-Library of Novara. This document records in no ambiguous terms the designation of Boniface II. by Felix IV., and of Vigilius by Boniface II. It has been critically examined and pronounced authentic. Its contents are :

1. Felix IV. designates as his successor in the Roman See the Archdeacon Boniface, and gives him, in the presence of the Roman clergy, the senate, and the Patricii, his pallium, which however is to be returned to him in the event of his recovery.

2. Felix demands obedience to this decree and punishes all opposition to it with excommunication to be incurred *ipso facto*.

He assigns as his reasons, justifying this action, his wish to preserve the peace of the Church so recently distracted by schism, and the present embarrassed financial condition of the Roman See.

4. He declares that he prayed for light from above, and assures us that he obtained it.

5. This decree of designation was affixed to the church-doors in the City of Rome.

6. Boniface actually succeeded in the Roman See on the death of Felix. It is true that Dioscurus was elected as antipope, but he died soon after and his adherents acknowledged Boniface as their legitimate sovereign.

7. Boniface did not submit to an election after the death of Felix. When some of the cardinals refused to acknowledge him, he protested that he held the See in virtue of his designation by Felix.

So far the document. We may add that Felix was not only one

of the most learned of the Roman pontiffs, but also was regarded as a Saint. This act of designation, although the factions created some difficulty about it, was generally acknowledged in the end to be valid; and Boniface II. so understood it. For because of the similarity of conditions prevailing at the time of his death, he designated his own successor, Vigilius.

The line of argument therefore, as it has been formulated since the discovery of this document by Amelli in 1883, is the following: Since designation can not be clearly shown to be contrary to either natural or divine law; since it is forbidden only by ecclesiastical law as the regular mode of filling the Holy See: the presumption is that it was included by Christ in the plenipotentiary power which he conferred upon Peter and his successors, to be used as the exigencies of time and place might demand. Moreover this presumption seems to have been reduced to a certainty in the case of Felix IV. and Boniface II., wherefore we justly conclude that the pope can, for just reasons, in a particular case, suspend the cardinals' right of electing his successor, and designate one himself. This conclusion, it seems, must stand until it can be more clearly shown that election is the only mode in any case, *jure divino vel naturali*, of filling the Apostolic See.

IV.

One more objection might be solved to remove the last obstacle in the way of this conclusion. Pope Celestine III. agreed to resign if the cardinals would elect Cardinal John of St. Paul as his successor. Now, it is asked, why did Celestine agree to resign only upon the condition that John would be elected? Why did he not designate John as his successor and then resign? We must confess that we do not know why Celestine preferred that John should succeed him in the regular way. It was by no means regarded as certain at that time that he could do so. The rights of the pope contained in his primacy are not revealed to him by inspiration, although he may infallibly learn them if he will but use the means: study, counsel, and prayer. Besides, for all we know, Celestine did not deem himself justified under the circumstances in departing from the ordinary mode. Whatever the explanation of Celestine's omission to avail himself of the right of designation, it is, at most, only a negative argument and can not prevail over the positive argument drawn from the historical designations by Felix IV. and Boniface II.



The Goat in Freemasonry.



WE have received another communication on this subject, from Rev. Vincent Brummer, of Freeport, Ill. It is as follows :

Your South-American reader (in No. 39 of *THE REVIEW*) seems to infer from the Old Testament that the goat is a symbol of evil. He quotes the following passage from 'The Adversary—A Study in Satanology,' by W. A. Watson, D. D.:

"In II. Chron. XI, 15, it is said of Jeroboam that he 'ordained him priests for the high places and for the devils and for the calves which he had made.' This is supposed to refer to the goat-worship or worship of Pan, which Jeroboam had brought from Egypt. The same word *scirim* occurring in Is. XIII, 21, is translated in the authorized version by 'satyrs.' Speaking of the desolation of Babylon, the prophet says: 'Their houses shall be full of doleful creatures and owls shall dwell there and satyrs shall dance there.'"

A simple glance at the explanation of these two passages in the German bible-edition of Loch und Reischl—a work somewhat antiquated on a few questions, but, considering all, quite reliable—or in a similar exegetical book, suffices to show that Watson's induction is insufficiently grounded. The above cited English text of II. Chron. XI, 15, is a copy of the Latin version. The Hebrew text contains the word "goat" instead of "devils"; *se'irim* (not *scirim*) meaning goats, literally "the hairy ones"; a very appropriate signification, for the Syrian species of the goat is characterized by exceedingly long hair. Now what induced the Latin translator to render "goat" by "demons" or "devils"? Loch and Reischl proffer this reason: because according to the fathers (St. Augustine a. o.) paganism, and idolatry in general, is a worship of the devil.—I do not consider this explanation satisfactory. The following word "calves" then ought also to have been translated by "demons." We know what the calves, or more exactly, the young bulls, signify. They were not, as has been so far supposed, a representation of the Egyptian Apis-bull, but the symbol of the Moon, the principal god of the Semitic nomads. Professor Fritz Hemmel, of the University of Munich, has demonstrated this abundantly in his treatise: 'Gestirndienst der alten Araber und die alt-hebräische Ueberlieferung.' (Munich, Franz'sche Buchhandlung). The calves being a symbol of the Moon-god, analogy justifies the supposition that the goats likewise stand for a deity. Being mountain-animals, it is likely that they represented a god of the mountains and patron of the shepherds, perhaps the Semitic correlative of the Greek Pan; especi-

ally so, since it is now commonly accepted amongst Semitic scholars that the Greek, like the West-Semitic mythology, can be traced back to Babylonia, the cradle of our civilization.

I do not know whether Jeroboam imported the Pan-worship from Egypt; if it is not expressly stated in Scripture, it is highly improbable, because the Egyptian influence on the religion of the Jews and other West-Semitic tribes was very slight. The Babylonian equivalent of Pan is not known to me; he must have been a rather obscure fellow, for he is never enumerated in the lists of the most common and popular gods. For a nation dwelling on the plain country, like the Babylonians, a mountain-deity can not have been of much consequence; to them the Sun (Bel-Marduk) and Rainstorm (Ramman) were more important. But with the mountaineers and shepherds like the Canaanites, Edumites, and others, he must have been an influential personage.

It is therefore quite probable that the word *se'irim* in II. Chron. XI, 15, means the worship of Pan. But here the difficulty begins: Pan was not considered by the ancient pagans a god of Evil, a *kako-daimon*, in spite of his ugliness and his goat-feet. On the contrary, he occupied in the Greek pantheon the position of a prince of good fellows. He was the patron of dance and music and mirth. The happy chap spending all his time in dancing with the Nymphs and listening to the witty remarks of the little satyrs, was always full of good humor and prone to communicate his joy to others. He guided travelers through the wild forests, often gave sick people beneficent advice by which they were cured, and in numberless other ways helped people out of difficulties. He was frequently seen with Bacchus,—proof enough for his cheerful disposition.

As to Isaias XIII, 21, where the prophet speaks of the great day of the Lord and of the horrors that shall befall Babylon the Glorious, the Hebrew text reads: "And (on the site of Babylon) beasts of the desert (*siyim*) will pasture and owls shall fill their houses and female ostriches shall dwell there, and goats (*se'irim*) shall dance (leap) there." *Se'irim*, which as I said above, means literally: "the hairy ones," is rendered in the Latin Vulgate by *pilosí*, i. e., "hairy ones." Loch and Reischl have "Waldteufel" (forest-devils), evidently on account of the *satyroi* in the Greek version. In a foot-note they add: "Probably monkeys of the pavian species."

As there is no evidence to be found in the Old Testament that the Hebrews believed in the existence of goat-tailed satyrs and similar creations of a fantastic imagination, the substitution of "satyrs" for "goats" has to be rejected as unwarranted. Boch-

artus' derivation of the Greek *satyr* from the Hebrew *sa'ir* (sing. of *se'irim*) is untenable. *Sa'ir* would become *sagir* in Greek.

The *y* in *satyr* would presuppose a *w* in the Hebrew, that actually is not there. The whole rendering is against all analogy, one of the principal factors in philological demonstration.

The Vulgate leaving the point in dispute by its literal translation *pilosi*, I see no reason for hunting up a fantastical explanation when the natural sense is perfectly satisfactory. Goats leaping on the ruins of a city are certainly a drastic indication that grass has grown over its site and that the devastation was effective and lasting. The female ostriches are wont to bury their eggs in the sand, it is said; their presence on the soil of Babylon is a clear sign that deep layers of sand had accumulated there, another allusion to the complete and permanent state of destruction. In Hebrew they are called "daughters of moans"; the word for owls (*ochim*) literally means the "wailing ones." These animals are unquestionably named so on account of their voice. The masterful selection of these animals must have given to the Hebrew reader a vivid impression of the doleful desolation of Babylon; it is an illustration of the almost unique skill with which the prophet availed himself of the latent facilities of the language.

If, according to Maimonides, the ancient Sabii worshipped goats, it means that the goat was a symbol of one of their gods. It is but recently that Sabeian inscriptions have been deciphered, and they are comparatively few; all we can collect from them is that their mythology did not differ essentially from that of other Semitic nations. Being preëminently a nation of shepherds, the correlative of Pan must have ranked high in their pantheon, although from the inscriptions it appears that (according to Hemmel) the moon, whom they used to call "uncle," was their principal deity. Animal-worship seems to have been a specialty of the Egyptians alone, owing to their belief in the transmigration of souls.

The reference to the scape-goat (Lev. XVI, 21) does not prove anything. Of the two male goats one was driven out into the desert, the other killed and sacrificed to the Lord. If the goat was a symbol of evil, it is difficult to understand, how its offering could be pleasing to the Lord and its blood carried into the sanctuary, as is explicitly stated in verse 27, and also by St. Paul in Hebr. 9, 12: "Neither by the blood of goats or of calves, but by his own blood, (Christ) entered once into the holies...."

I believe to have shown sufficiently that the Semitic religious practices do not warrant the identification of the goat with the symbol of Evil. But whence then does it originate? I do not recollect to have found it mentioned any earlier than in medieval writings. I think the origin of this symbolism lies in the pro-

nounced unæsthetic qualities of the he-goat, especially that one which affects the sense of smell, which, combined with his remarkable shortcomings in regard to good looks, render him an eminently fit representative of his Satanic majesty. It was, by the way, not his exclusive privilege of lending his feet to the Devil. The latter is often depicted with horse-feet. The medieval painters, especially in that much-treated subject, "The temptation of the hermit St. Anthony in the Desert," often represent him in the shape of a pig.

For this theory however, I claim no other recognition than that of a mere hypothesis. Another solution is possible: The German name for he-goat, "Bock" (buck,) stands also for a well-known strong brand of beer. Maybe, this has something to do with the Devil. Perhaps some experienced Milwaukee reader of THE REVIEW could expound this phase of the question more satisfactorily.

Goat-riding, as practised in the initiation ceremonies of the secret societies, I am inclined to think, has no connection with Satanolatry. If I am not mistaken, it was a feature of the initiation in the students' clubs of the German universities long before Freemasonry was known to exist. In the German Turnerhallen (gymnasia) a leather-covered block of wood standing on four legs is called Bock (he-goat). Presumably it was used as early as the Middle Ages by the pages clad in their coat of mail, practising to mount a horse. To any one gifted with an eye for the comical, the sight of a person riding on such a "goat" must have been amusing; hence it could not fail to become the caricature of a gallant knight riding on horse-back, and was later on even employed as a humiliating punishment for public offenses, like slander. To this same source I trace the medieval custom of ridiculing the tailors by representing them as riding on a goat. The tailors or knights of the needle, as we would say in modern phraseology, had not acquired a reputation for over-much bravery, and the goat as their war-horse was meant to characterize their "war-like" spirit. There are many German songs extant that point to this popular conception. I venture to assert that this may have been the way how it got into the initiation-program of the university students, where nonsense ruled supreme, and was afterwards assumed into the ritual of secret societies.

This explanation, too, I want to be considered nothing more than a mere supposition. Perhaps one of the readers of THE REVIEW can give us more reliable information on this subject.

I do not wish to defend the Freemasons or any other secret society. But the insinuation that they do homage to the goat as a symbol of the Evil One, reminds me of the Diana Vaughan swindle.

CONTEMPORARY CHRONICLE.

CATHOLIC FEDERATION.

The Federation Movement, Archbishop Ireland, and the German Element.
—In connection with our Federation movement the Canadian *Northwestern Review* (Nov. 1st) notes it as “a curious fact that the prelate (Abp. Ireland) who used to be loudest in preaching lay action of the most independent kind, turned against that lay action as soon as it became sufficiently enlightened to dispense with his guidance.”

The Milwaukee *Catholic Citizen* (Nov. 1st) tries to make it appear that the Catholic Federation, which it has opposed from the beginning and still opposes, in its own perfidious way, “is largely in the keeping of our German-American societies;” that “the movement is rather neglected by the Irish-American element in the American Catholic Church, who fear that its political activity may be pernicious,” and that, therefore, “the body can not be considered, in its present condition, an entirely representative aggregation.”

It is true that the Catholics of German descent are taking a more active interest in Federation than those of any other nationality represented in the Catholic Church in the United States. It is not true, as the *Citizen* insinuates, that the Germans flocked to the Federation “because of the enemy it had made.” Archbishop Ireland was opposed to the movement from its inception, and the public knew it. The Germans at first hesitated to join because they were not offered sufficient guarantees for a reasonable autonomy of their own societies. When these guarantees were given, a large number of German organizations at once lent their support to a movement which the German press had almost unanimously praised and championed in principle from the moment it was launched.

INSURANCE.

A Catholic Life Insurance Company.—We are in receipt of a letter from a Philadelphia reader wherein he says:

“President Minnehan of the Roman Catholic Federation is organizing a life insurance company for Catholics. Many leading Catholic laymen of New York, Baltimore, and Chicago are already interested in the plan.”

“This notice I read in the *Pittsburg Insurance World* (Oct. 28th, 1902), a generally well-informed paper. Is it correct? I don't know anything about Mr. M.'s qualifications for such a business. I remember that ‘prominent laymen’ of the Pittsburg Diocese some years ago started an insurance company, which never issued a policy and yet cost its promoters over \$20,000 in good cash, before it went out of existence. (Rt. Rev. Bishop Phelan may be willing to tell you his experience in that line.)

“There are two ways of starting a life insurance company: one with a stock capital for the benefit of stockholders, the other on the mutual basis for the good of policy holders. The Pruden-

tial is an example of the first, the Mutual Life Insurance Co. of New York is a good representative of the latter class."

THE REVIEW has no knowledge of the project of a Catholic life insurance company beyond recent notes in the *Freeman's Journal* and the *Catholic Columbian*, and neither of these papers mentioned Mr. Minnehan in connection with the scheme. They attributed the idea to Mr. M. J. Harson of Providence, R. I., and the *Columbian* (No. 42) added that "some Protestants and Hebrews may be invited to take part in the management." The same paper, published in Mr. Minnehan's home city and—we have reason to believe—considerably under his influence, does "not like the combination of business and religion for profit. Beneficial societies"—it declares—"confined to the members of one denomination, are all right, because there is an element of fraternal charity in the organization; but grocery-stores for Baptists exclusively, or life assurance corporations expressly for Catholics, set up as money making enterprises for the directors, are using the religious label out of place. If the Catholic life insurance company were to fail, its collapse would reflect on the Church and prove an injury to religion."

POLITICS AND SOCIOLOGY.

Clergymen in Politics.—Referring to the nomination of a minister in Cincinnati as the leading candidate on the ticket of one of the great political parties in that city, the *Baltimore Sun* makes these sage observations:

"It is an open question whether a teacher and preacher of religion does not impair his usefulness and influence as a guide in spiritual affairs when he tries to be an active politician and a pastor at the same time. There is scarcely a remote probability that he will elevate politics; while, on the other hand, there is grave danger that religion will be degraded. There are many highminded Americans who would like to have our political contests waged on a loftier plane; but it is a question whether any of them think this reform can be accomplished by dragging the pulpit into politics and converting religious teachers into political campaigners and candidates for office."

And the *Ave Maria* (No. 14), from which we take this quotation, adds:

"'No man being a servant of God entangleth himself in secular business,' says St. Paul. Mixing in politics is like handling pitch, which sticks and stains. Only the professed politicians have the skill of protecting their fingers, and even they sometimes fail to do so. Every political campaign in this country offers to preachers a golden opportunity of keeping silent, but the opportunity is generally missed."

□ We will only add that these reasons militate as strongly against the priest in politics as against the Protestant minister, and confirm the position we have taken with regard to the election of Father O'Sullivan to the Vermont legislature.



MISCELLANY.

"Emperor William as a Roman Catholic."—It was often alleged in her lifetime that Queen Victoria was a Catholic; so when we saw the above title over an article in the *Literary Digest* (Vol. xxv, No. 16) the other day, we surmised that some clever reporter had made a similar discovery for the German Emperor. We were mistaken. But the article makes interesting reading nevertheless, and we therefore reproduce it:

"The sympathies of the German Emperor are slowly but surely forming themselves in the direction of the Roman Catholic Church, if we are to credit statements made in the leading organs of the Vatican party on the Continent of Europe. Various reasons are given for this. The principal one is the support he has received from the Center or Roman Catholic party in his dominions. His imperial ambitions, his purpose to build a mighty navy, his opposition to the Social-Democratic party, and his view that royalty rules by right divine have been encouraged and supported by the Center. The votes of that group have helped him in the Reichstag when he could get support nowhere else. *Germania* (Berlin), the Clerical organ, and the equally Clerical *Kölnische Volkszeitung* have rallied to his aid again and again, reflecting in this attitude that of the party leaders. As a writer in the Clerical *Correspondant* (Paris) says:

"'Catholics exult, and their joy is the more intense in that Protestant bitterness is so keen. They dream of creating a Roman Catholic Germany, of creating a new Catholicism, more solid and less destructible. It is a renaissance that will succeed an evangelical reform. This is a sentiment common to many German Catholics. . . . But the Catholics wish to dominate the Protestants, to take away from them their preponderance.'

"The instrument to this end must be the Center party, now so potent in the Reichstag. It is pointed out that the organs of the Social-Democratic party, from *Vorwärts* (Berlin) down, are attacking the Roman Catholic party as a force that menaces the democratic idea in Germany. The Center, however, is growing, thanks to the support of Emperor William himself.

"'Thus a Catholic movement is definitely shaping itself in Germany. The Catholic Congress at Mannheim showed how strong a tie united the Church's faithful in the four quarters of the empire. All, in the unity of their belief, despite differences of political opinion, have grouped themselves about the Center party, which has placed itself at the head of the movement and has united elements hitherto irreconcilable. And if the Center has managed to effect this difficult fusion, if it has succeeded in transforming into a veritable political demonstration a congress in which religious interests only were to have been discussed, the credit is due to imperial policy and to the personal wishes of the Emperor.'

"And William II. is going a great deal further than this, if the opinions freely expressed by one authority have any foundation in fact. His imperial Majesty will intensify the surprise with which he has filled the world by appearing in the new character

of a pillar of the Roman Catholic Church. Our authority quotes a Roman Catholic paper as follows :

“ ‘Emperor William has a lucid mind. He is perspicacious enough to be aware of the ever divine and living power of the Catholic Church in the face of the impotence and weakness of Protestantism, which is dying of decay. There is every reason to believe that the Emperor has made or will make this observation, which is a thing self-evident, and that he will have the courage to give his support, in every German Protestant state, to the Catholic Church, and to bring all Germany back to the old mother Church, that is to Catholicism. He would thus give to Germany a splendor and a power known to her only in the days of Charlemagne. The Emperor, as he says himself, wishes to maintain religion among the people. Now that can only be the Catholic religion. For Protestantism can be sustained no longer. It is suffering from inward ruin, it is stricken with consumption. Hence it can be said that the Emperor, in his speech at Aix-la-Chapelle, spoke as a Catholic Emperor.’ ”

There is apparently much optimism in some German Catholic quarters, based no doubt on the fact that the Kaiser has put away a great many of his anti-Catholic prejudices since he ascended the throne, and that he displays some admirable traits which recall the great Catholic emperors of medieval times. But there is no human probability of his ever becoming a Catholic.

Col. Pratt and the Carlisle Indian School.—We heartily subscribe to the subjoined paragraph from our excellent Boston contemporary, the *Sacred Heart Review* (No. 18):

“ It is not so long ago since the language of the *Red Man*—the paper issued at the Carlisle Indian School—was decidedly anti-Catholic in tone. The natural inference was that it represented to a great extent the opinions of Colonel Pratt, the head of the institution, and that it expressed the policy pursued there. The *Review*, among other Catholic papers, has had occasion to rebuke the *Red Man's* anti-Catholic utterances more than once. Now, however, the Rev. H. G. Ganss, pastor of St. Patrick's Church, Carlisle, and Catholic chaplain of the Indian school, has come out in a letter to the press declaring that Colonel Pratt is not a bigot, and that any anti-Catholic feeling heretofore displayed in the *Red Man* has been the result of the Colonel's irritation at the attacks made upon him and the school by the Catholic press, which, through misunderstanding or malevolence, has persisted in hurting the Colonel's feelings. We are glad to know that Colonel Pratt is not a bigot. A man in such a position has no excuse for narrow-mindedness of any kind. In fact, we would say that he has no excuse for showing undue irritation, even when criticized unjustly. Every man in high place is bound to be criticized. Even our presidents are no exception. It is the fate of office-holding. Hence, while glad that Colonel Pratt no longer displays an anti-Catholic spirit, we are not so ready as Father Ganss seems to be to excuse his former attacks upon the Church as the natural result of the criticism received from Catholic papers. A truly broadminded and sensible man does not attack a whole system simply because a few representatives of it are impolite or even unjust to him. The proper course to pursue in case of misun-

derstanding is to explain, not to 'fight back.' The latter only leads to more misunderstanding, more irritation, more squabbling. Father Ganss confesses that at first he was inclined to believe Colonel Pratt a bigot, but as time went on he discovered him to be 'honest, sincere, zealous, and devoted to his work for the Indian.' Seeing this, he made friends with the head of the school, and as a consequence everything is now going along smoothly for Catholics at Carlisle. The *Red Man* no longer displays that virulent anti-Catholic spirit of former years; no proselytizing among Catholic Indian children is allowed to zealous sectarians, officials or otherwise, and the work of Father Ganss in looking out for the spiritual welfare of the Catholic Indian pupils is encouraged in every way by Colonel Pratt and the school management, generally. We are well pleased at all this, but we are not willing to go into ecstasies over the Colonel's tardy liberality. He is only doing now what he should have done years ago."

NOTE-BOOK.

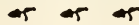
We have received direct and authentic confirmation from the Apostolic Delegation at Ottawa, of the report current for over a year, that Msgr. Diomede Falconio, Titular Archbishop of Larissa, had been appointed by the Holy Father Delegate Apostolic to the United States. It is likely that His Excellency will remove to Washington within a month. He is a Franciscan monk and knows this country and its official tongue intimately, having received his early education in the State of New York, where he also spent several years of his priestly life as a professor in St. Bonaventure's College at Allegheny. We hail his appointment as a godsend to the Church in America. It is the answer of the aged Pontiff to the attacks that have been made here upon the religious orders and upon the integrity of the traditional faith. Liberalism will find no favor with this strictly conservative, austere son of Saint Francis. May he remain in our midst for many years as the personal representative of the Holy Father for the advancement of the Church's best interests.



In the person of the doughty Don Davide Albertario Catholic Italy has recently lost its most powerful champion of the rights of the Church and of the Apostolic See. A writer in the *Augsburger Postzeitung* (No. 228) recalls an incident in his career which will remind our readers of the intermezzo, recently described in these columns, between Archbishop Sibour of Paris and the immortal Louis Veuillot.

The late Archbishop Calabiana of Milan (where Don Albertario published his valiant *Osservatore Cattolico*) for some mysterious reason (which seems to operate elsewhere, even in America, in the same direction) had no use for Albertario's journal, and found an

ardent sympathizer in his archiepiscopal colleague of Turin, who abominated Don Margiotta's *Unità Cattolica*. So both together one day wended their way to Rome, to get the Pope to suppress these detestable sheets. Pius IX., who was as well aware of their purpose as we he was of the infinite good Albertario and Margiotta were doing through their newspapers, received them with his wonted kindness; arising from his chair to meet them, he exclaimed: "How fortunate are those who have in their dioceses an *Unità* and an *Osservatore* to assist them in their work; truly these are newspapers deserving of the highest commendation and most earnest support." *Tableau!* It needed no encyclical "Inter multiplices" to cause the two prelates to cease their opposition against two gifted and loyal Catholic editors whose only fault was that, like Louis Veuillot, they suffered no man to dictate their opinions in matters open to free discussion.



According to an official statement of our national government, given in a Washington despatch of Oct. 19th, 1902, to the *Philadelphia Record*, Admiral Dewey treated some of the Filipinos as allies and friends right after the battle of Manila. This fact is established in the brief recently submitted by the government to the Supreme Court at Washington for the purpose of resisting the Admiral's claim for prize-money for sinking the Spanish war vessels in Manila Bay.

As this admission is in direct contradiction to every expression heretofore made by the government as well as by Admiral Dewey himself, it places the original relations of the Americans to the Filipinos in an entirely different light and raises the question: What was the object of the government in misleading the public about the condition of affairs in the Islands? and why did Admiral Dewey conceal these transactions in his testimony before the Senate Committee? Does he also suffer from a "convenient memory"?



"In his melancholy and depressing review of the conditions of our national life, President Eliot, of Harvard University, incidentally threw a stone at the persons who are responsible for the alcoholic physiology teaching in the public schools. That the affirmations of the text-books on this subject are opposed by the most authoritative scientists is capable of easy demonstration. It is not true that scientists regard alcohol as always a menace to health, and the declaration of such an error invalidates any good that might be done by the truths contained in the books."

Thus the *Philadelphia Record* editorially (Oct. 20th.) The friend to whom we are indebted for this clipping (and in fact for nearly all our clippings from the Philadelphia daily press) adds this thought-provoking remark:

Yet it was a small minority of the people, the "temperance cranks," who forced the introduction of this false and deplorable teaching into the public schools. What could not be accomplished by a united effort of all who believe in and desire a Christian education for their children, a cause that is true and just and can stand the fiercest criticism?

Safeguarding Catholic Interests in Our Public Libraries.

FOR too long a time has the "library question" been neglected by Catholics, till it is at last assuming an almost critical aspect. Individual efforts have, indeed, been made here and there to bring about a change, but without any notable effect.

We wish to state here at once, that it is not always due to bigotry on the part of the officials that Catholic interests are disregarded in public libraries. To prove this we have ample material at hand. It is owing principally to lack of interest and system on the part of Catholics that almost all private efforts have been frustrated.

With the greatest pleasure therefore do we learn from the bulletins issued by the International Catholic Truth Society*) that it is about to have the library problem solved along more systematic lines.

Its plan is to publish catalogs of Catholic literature, to invite correspondence in regard to its development, and, having thus roused general interest, to place standard works by Catholic authors, hitherto largely ignored or neglected, on the shelves of our public libraries.

So far the Society has already published a "Catalog of Catholic Fiction" †) and has now in preparation a catalog of works on history and biography by Catholic authors.

This part of the society's work has made itself felt in the increased purchase of Catholic books in a dozen cities of the United States. Mr. I. B. Dockweiler, chairman of a public library in Los Angeles, informed the Society that he had ordered practically all the works in the Catalog of Catholic Fiction.

In the Pratt Library, at Brooklyn, over 200 standard works by Catholic authors have been procured. In the City Library about 100 books by such authors as Balmes, Fouard, Lingard, Newman, Pastor, etc., have been added at the request of readers.

A significant example of one phase of library work, accomplished through the agency of the Truth Society, is shown in the case of an offensive work just removed from the Brooklyn Lib-

*) Arbuckle Building, Brooklyn, New York City.

†) Catalog No. 1, Catholic Fiction. Price, 10 cts.

(The Review, Vol. IX, No. 45. St. Louis, Mo., November 20, 1902.)

rary. The title of the book is 'Stanhope Burleigh, the Jesuit in Our Homes,' by Helen Dhu. The book was brought to the attention of the Society by several members, and when its offensive character was made known to the Brooklyn library authorities, it was instantly removed.

Judging by the instances here enumerated, it is evident that it is not always bigotry on the part of the officials if Catholic interests are disregarded in public libraries. From our own experience we know that a Catholic priest in one of our leading cities was requested to name a number of books suitable for Catholic readers. Upon his recommendation a list of books was proposed and nearly all were bought and put on the shelves of the library. This case, however, is exceptional. For in this country, as in every other, we Catholics have "to paddle our own canoe." We must insist on our rights or they will be trampled upon. The following fact is deplorable, but what has been done so far by Catholics to prevent it?

A bill has this year been passed in the New York legislature by which the immense library system of Brooklyn, involving an annual expenditure of \$200,000, has been turned over to a private body of twenty-two men, the present trustees electing their successors. In this body the interests of almost half a million Catholics will be represented by one Catholic member. In other places things are just as bad or worse.

Now in order to insure greater success in this matter we venture to make the following suggestions :

1. Arouse an interest in the library question by discussing it in our Catholic papers and periodicals.

2. See which Catholic books are obtainable in the public libraries and recommend standard Catholic works and books of fiction to the library authorities.

3. Publish a list of the Catholic books to be had in these libraries for the use of Catholic readers.

4. If the officials of a library show themselves obstinate with regard to Catholic interests, appeal to the press or employ any other lawful means to induce them to attend to their duty.

5. Though all private efforts are most praiseworthy, success will be best ensured if Catholic societies, already existing in our large cities, take the matter in hand. These societies as well as individuals might then correspond with the International Catholic Truth Society, to bring about unity and system in this movement.



Catholic Indian Children in Government Schools.



IN the report of the Bureau of Catholic Indian Missions for 1900-01 and 1901-02, the Director, Rev. W. H. Ketcham, in a chapter headed "A Vital Issue," on page 20, treats fully the question of the education of Catholic Indian children in government schools. In a letter to *THE REVIEW*, Father Ketcham, calling our particular attention to this part of his report, says: "This is a subject that should be of interest to all Catholics, and upon which they should be accurately informed, but upon which up to this time they have not been. It is important that the Catholic press should give the matter as wide publicity as possible, and therefore I would ask that in your next issue you will review the question at length."

To comply with the Rev. Director's wish, we can do no better than reproduce his own lucid and candid observations on a subject that has been to some extent obscured through recent remarks of Father Ganss and others.

* * *

Now that the Indian Department and the Carlisle School have recognized the right of Catholic pupils in government schools to receive instruction in their religion, and the Catholic public has not been fully informed of the details of this recognition, and since, in consequence, there seems to be a growing disposition to consider the government schools "not so bad after all," with the result that some insinuate and others openly advocate the advisability of abandoning the mission schools as an insupportable burden, and of utilizing the government schools for the education of all Catholic Indian children, it becomes the duty of the Bureau to acquaint the public with conditions as they actually are.

The Indian Department and Colonel Pratt of Carlisle should receive full credit for what they have done towards making Catholic instruction of Catholic children in government schools possible. On the other hand, the Church should do whatever she can under the circumstances for these children. But the Bureau contends, without fear of successful contradiction, that it is absolutely impossible to rear a generation of Indian Catholics in government schools. The "favors" accorded at Carlisle—if God-given rights may be called favors—can not be relied upon as permanent; they can be cancelled any day by the Superintendent and the Indian Department. Notwithstanding the rules of Colonel Pratt, the Commissioner of Indian Affairs declares: "This government has

no right to compel the attendance of any person upon religious instruction or church. This office has invariably refused to compel Indian children in the schools to attend any church other than the simple undenominational religious services in these schools."

The Church, as matters now stand, will meet with almost as many difficulties as there are non-Catholic employés in the government school service, and in carrying the Catholic religion to these unfortunate children she is starting an agitation that in the course of time may possibly arouse as widespread attention and as much anti-Catholic bitterness as did the question of government appropriations for the contract schools.

Father Ketcham here quotes a number of letters from Indian missionaries, to indicate the solidity of the wall against which they are beating their heads.

Rev. Casimir Vogt, O. F. M., for instance, writes from Phoenix, Ariz.: "I am sorry to say that all Catholic children have to attend Protestant service, held by ministers of Phoenix, on the school ground, every Sunday in the afternoon. This school regulation must wound the feeling of every Catholic when hearing of its consequences. One boy, who had felt uneasy in his conscience about Protestant service, and protested against it, has been imprisoned for two days by the disciplinarian on account of this resistance. Rev. Anselm Weber can give evidence of this fact, as mentioned to him in conversation by the same disciplinarian on the occasion of a visit to the school. At the end of the month of May, commencement exercises of the school were partly celebrated here at Phoenix in Protestant churches, and Catholic boys had to receive during religious service the reward of contest, and afterwards the blessing of the minister."

Rev. A. Bosch, S. J., writes from Pine Ridge, S. D.: "I would be very thankful to you if you would give me the opinion of the archbishops about the condition of those children who participate in the so-called non-sectarian prayer meetings of the government boarding schools, which according to my opinion, are sectarian meetings, of the sectarian non-sectarians, and I am afraid the Catholic children also look at them in this way. These meetings instruct the child in and give him the idea of a religion certainly not Catholic, and while not distinctively Episcopalian, Methodist, etc., nevertheless Protestant. According to my opinion, it is not worth while to instruct children in the catechism who take part in these meetings. These meetings are an outrage, and against the Constitution, as long as they are conducted and attended by State compulsion. I have the same complaint against the Sunday service which is going on in the day schools, and especially in a day school—Day School No. 27—which, to the

detriment of our mission school, was rebuilt in our immediate neighborhood. The teacher there assembles the children, among whom are many Catholics, at the very time when we have divine service, and thus the children can not come to church. I know he says that the children come of their own choice, but who does not know that a bigot has a thousand ways to make children do what he wants?"

Father Bosch recently made three requests from the Superintendent of the Pine Ridge Agency, to-wit: "First, that the children whose parents or guardians belong to the Catholic faith, be compelled to attend the regular Sunday services of that Church; second, that he be permitted to occupy three hours each week at the Oglala Boarding School in giving religious instruction to the children of his denomination; third, that the Catholic children be not required to attend the general service held on Sunday evenings for all pupils and employés, or, in case they are required to attend, that they shall not be required to take any part in it, such as joining in the singing, repeating the Lord's Prayer, or even bowing their heads while prayer is being offered."

The Superintendent submitted these requests to Commissioner Jones at Washington, and this is his reply to the United States Agent at Pine Ridge:

"You are advised that, to Father Bosch's first request, this government has no right to compel the attendance of any person upon religious instruction or church. This office has invariably refused to compel Indian children in the schools to attend any church other than the simple undenominational religious services held in the schools. Superintendents and agents are required, however, to urge the children of parents belonging to different denominations to attend the churches of their denominations, and to furnish them adequate facilities for doing so, but the office has steadfastly refused to compel such attendance.

"Second. There is no objection to Father Bosch occupying three hours each week at the Oglala Boarding School in giving religious instruction to the children of his denomination, provided the same privilege is granted to ministers of other denominations, and also provided the hours taken shall be at such times as in the judgment of the Superintendent will not interfere with the regular duties of the pupils. You will suggest to the Superintendent that he will endeavor to so arrange his school duties as to be able to give the priest time and opportunity mutually agreeable.

"Third. No order carrying out the third request will be granted, as it seems to be utterly unreasonable."

* * *

It can be seen at a glance how easy it is to render futile the

efforts of the priest or Catholic teacher. Catholic children are for years constantly imbibing Protestant notions. While they may attend mass and a Catholic Sunday school, they must regularly attend the "non-sectarian" school services. Deprived of their recreation and harassed with conflicting instructions, they are apt to turn against religion altogether. Here is an extract from a letter in Father Ketcham's possession. It was written by a Catholic Indian boy, attending one of the most prominent government schools in the country, to his sister, who had evidently been urging him to approach the sacraments.

"I am getting to be an infidel. I'll tell why. Since I have entered the government school, they teach various beliefs, and have various preachers come to school, who preach this and that, and sometimes debate on other denominations, which leads me to darkness of belief, and, furthermore, they dispute against the Catholic religion, saying this and that—that the priest has no more right than a common person to hear people's faults, and by that they know the very character of a person. So I am at the point of standstill. I have not gone to confession for two years."

It would be just as reasonable to expect a man to live in an Arkansas swamp and breathe for years a poisoned atmosphere without contracting malaria, as to expect a Catholic child in a government school to escape perversion. In the one case, the man's life may be prolonged by the aid of medicine; in the other, religious instruction may prevent open apostasy, but it will seldom succeed in producing a good Catholic.

A few petty annoyances have been noticed, but the half has not been told. It is futile to deny that they exist. It is evident that things could not be otherwise. So long as Protestantism is Protestantism and Catholicity is Catholicity, a child in the hands of Protestant teachers will ordinarily develop either into a Protestant or a misbelieving Catholic.

It is said that an effort should be made to secure the appointment of Catholic teachers in government schools, but when such teachers are appointed, as a rule they can accomplish very little. They have to be extremely cautious in their dealings with Catholic pupils, lest they be charged with sectarian teaching, and as a consequence lose their positions. Bigotry finds it easy to discover faults if they exist, and to trump up charges even if there is no ground for them. A most glaring case of this kind came up before the Indian Department a short time ago. When the affair was sifted, the charge (a most horrible one) was found to be absolutely false. The Indian Office was as indignant as the Bureau; but what could be done? It was impossible for the lady to live among her traducers, and she had to be transferred. With the

best will in the world, the Indian Office is powerless to stem the tide of bigotry when it once breaks loose and threatens to sweep away not only the Catholic teacher, but the personnel of the Indian Office as well. Unfortunately, Catholic teachers are not always in the right, and this renders a bad condition absolutely hopeless. When a Catholic teacher enters a government school, it is often the signal for war. But even if there is peace, satisfactory results can not be expected from such appointments.

Last Spring an estimable Catholic lady employed in a government school informed the Bureau that she was compelled to teach in the Sunday School, or lose her position. She had scruples on the subject and requested to be relieved of this duty. The case was taken up with the proper official of the Indian Office. This official, by the way, is a most intelligent, affable gentleman, by no means an enemy of the Catholic Church. The following dialog substantially took place :

Q. Mrs. — has written that she is required to teach a class in the government Sunday School ; she is a Catholic and objects to this work. Can she be excused from taking part in the Sunday School ?

A. No, this is a service required of the employés of our schools.

Q. Since Mrs. — *must* teach in the Sunday School, will you allow her to teach the Catholic Catechism ?

A. O, no ; that would be teaching sectarianism.

Q. But the Protestant Bible is taught in the Sunday School, and Protestant literature used.

A. Yes, but the children are taught only the plain truths of the Bible, and ethics and religion of a strictly non-sectarian type. No, Mrs. — can not be excused from teaching in the Sunday School.

Every Catholic knows that it is a hopeless task to talk to the average Protestant on the question of sectarianism. Will this condition change? Not until by far the greater number of American Protestants shall have been transformed into zealous Catholics ; and until such time the Indian Office will be unable to guarantee perfect religious freedom to Catholic children in government schools.

Another objectionable feature is the "Outing System" in vogue at Carlisle and elsewhere. Children who desire it are placed out to work for a stated time in different parts of the country. Before leaving school the child signs a promise that he will attend the *nearest* Sunday school and church regularly. The person who employs the child must sign an agreement in which, among other things, it is stated that the student must attend Sabbath

school and church, preferably the patron's. There are other regulations full of the Protestant spirit of the old school and calculated to confuse a child's ideas of right and wrong. I allude to the rules of the Carlisle School. It is true that Col. Pratt is willing to place Catholic children in Catholic families; it is true, also, that it has been exceedingly difficult to find a few Catholic families who are willing to employ Indian children. I do not know how rigidly the "outing" regulations are enforced, but from their tenor it is easy to conclude that the larger number of children find homes in families of the more rigid Protestant sects which still abound in Pennsylvania.

Passing over the right of the parent to be consulted as to whether his boys and girls of certain ages should be sent out to work—for an Indian parent, be he ever so civilized or Christianized, appears to have few or no parental rights—the "Outing System" has much to commend it, and it is better that Col. Pratt should be too strict than too lax in the regulations that govern it. There is no getting away from the fact, however, that through it numbers of Catholic children must necessarily be placed in surroundings which no Catholic influence can penetrate.

If the Catholic public fully realized the dangers which beset Catholic children in government schools without exception, they would recognize the necessity of providing for the education of all Catholic Indian children in Catholic schools.

The mission schools, if continued, will save to the Church at least a remnant of the Indian people. If the mission schools are closed, the rising generation of Indians will be lost to the faith.



CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Polish Element and Our Hierarchy.—A Washington despatch of Nov. 9th informs us that the plan of our Polish Catholic brethren for the representation of their nationality in the American hierarchy (Cfr. No. 42 of THE REVIEW, p. 667) is "to claim a Polish auxiliary bishop for every diocese that contains more than 80,000 Catholic Poles. They contend that there are now seven such dioceses; namely: Milwaukee, Chicago, New York, Baltimore, St. Paul, Buffalo, and Detroit."

Eighty thousand is an arbitrary figure. Why not fifty thousand or a hundred thousand? We do not believe Rome will admit any such "claims," though we hope it will give the Poles representation in the episcopate. If the Archbishop of Milwaukee, as we are told in the same despatch, is willing to receive, aye, desirous for, a Polish assistant, there is no reason to doubt that he will get one. If the ordinaries of the other dioceses mentioned, on the other hand, refuse to take Polish auxiliaries, there is no likelihood that the Holy See will force such auxiliaries upon them. With prudence and patience our Polish brethren will surely sooner or later accomplish their natural and perfectly legitimate desire for an adequate representation in the hierarchy.

INSURANCE.

Insurance Swindle.—The *Independent* warns its readers against a trick of insurance agents who claim their policies "to be as good as U. S. bonds," because they are registered by the State in which they are issued. "Many years ago," it says, "a company, which afterward failed, made its specialty of policies registered by this State and advertised that such policies were secured 'as' or 'like' national bank notes." The difference is as follows: "Upon deposit of government bonds the government issued to the national banks notes for circulation equal to 90 per cent. of the face value of such bonds. There were other provisions intended to secure the notes, but this one was ample, and no note ever failed or could fail to be worth its face value, regardless of what happened to the bank. Registration by the State of New York consists in accepting the custody of the reserve on policies and certifying to that fact. We have repeatedly explained what reserve is, and the unlikeness between these two cases ought to be apparent. Whoever is asked to buy any life insurance policy because it is registered and guaranteed by the State should enquire particularly when the State went into the business of endorsing private contracts and what is the consideration for so doing."

MUSIC.

Anent a "Sacred Concert."—According to the *New World* (Oct., 25th), St. Michael's parish, Chicago (Redemptorist Fathers) celebrated its golden jubilee recently in grand style. The close of

the festivities is reported thus (we copy the item with all its gross misprints):

"In the evening a sacred concert took place in the church with the Thomas Orchestra as performers. The church was illumined with two thousand three hundred incandescent electric lights. The program was as follows:

- Overture, "William Tell" Rossini.
- Posaunen-Solo, "Am Meer" Lied von Schubert
Herr Gebhart.
- "Praise Ye The Lord" (Ps. 150) Randegger.
Soprano Solo von Frl. K. Franzen.
- Serenade, solo for flute and horn Titl.
Die Herren Quenfel und Frant.
- "Halleluja," Chor aus "Messias." Haendel.
- Overture, "Rienzi" Wagner.
- "The Holy City," Casino Quartet Steph. Adams.
- First tenor, T. Bornhofen; second tenor, Herr Bender; first bass,
Martin Wallner; second bass, Nic Bornhofen,
- Zweite Ungarische Rhapsodie Liszt.
- Chor aus der Schöpfung: "Stimmt an die Saiten"
—Haydn.
- Selections from "Tannhäuser" Wagner.
- "Mari Himmelskönigin" (6-stimmiges Marienlied a
capella)
- Frühlings-Erwachen E. Bach.
- "Inflammatius," from the "Stabat Mater" Rossini.
Soprano Solo by Frl. Franzen.
- Intermezzo, "Cavalleria Rusticana" Mascagni.
- Holy God Gemeinde-Gesang.
- Fest-Marsch of "Königin" by Saba Gounod."

A clerical reader of THE REVIEW wants to know whether William Tell, Tannhäuser, Cavalleria Rusticana, etc., are sacred music befitting the house of God? If not, whether they can be lawfully performed in a Catholic church.

We respectfully refer our reverend friend to the *Theologia Moralis* of the founder of the Redemptorist Order, St. Alphonsus Liguori, l. III, n. 37.

LITERATURE.

Dr. Pallen's New Book of Poems.—The Death of Launcelot and Other Poems. By Condé Benoist Pallen. Boston: Small, Maynard and Company. 1902.

We are glad to see that in the midst of more strenuous and, perhaps, less grateful labors, Dr. Pallen has found time to retire within the "poet's fane," and we welcome with delight the result of his meditations within those sacred precincts. In *The Death of Launcelot* he has given us a picture which, in profound truth of thought and tender beauty of form, surpasses anything we have seen in many a long day. Surely Tennyson would have liked to know his Launcelot died so sweetly. And yet it is not Tennyson's Launcelot. It is a new man. The mighty Laureate, with all his creative power and marvelous gift of expression, had not the key to the mysteries of his own conceptions. He could not have led Launcelot across the bar, for he himself was looking for

his Pilot. The other poems spread over a wide range of thought and varied moods. "Amaranthus" must be singled out as the most notable, both because of its subject-matter, which is death and the Christian philosopher, and because in it the author has found a perfect mould in which to cast his thought. The form is large and finished, and the work is as complete and satisfying as one of Beethoven's great overtures. "Love Sole" is a sharp rebuke to modern humanitarianism, and an interesting example of how the artist unconsciously chooses the most suitable outward dress for his ideas. In this instance the triple rhyme and the enclosing of a single sentence in each group of three verses, conveys the concise force of the thought with wonderful effect. Want of space compels us to refrain from further discussion of these poems. We will only advise the reader to send this book to his friend as a Christmas gift, laying a marker at the page of the "Babe of Bethlehem," and his friend will hear his Christmas masses this year with new devotion.

POLITICS AND SOCIOLOGY.

The Right to Live.—Dr. Parkhurst was recently reported by a New York paper as follows :

"If I were dying of starvation, and had no means of buying a piece of bread, and were to go by a baker's where bread was within reach, I should help myself to it. And the way I should reason would be this : 'That bread belongs to the baker, but it is more God's bread than it is the baker's, and I am one of God's little boys (laughter), and therefore understand the proximity of this loaf to be the answer to the prayer I offered my Father this morning, Give me this day my daily bread. (Suppressed laughter.)'"

Living Truths, a magazine published in New York City, in its No. 5, prints this utterance of the famous Protestant preacher under the heading, "A New Ethical Code," and comments upon it as follows :

"This may all be very funny as an oratorical and humorous flight, but where is the Scriptural warrant, and what is bound to be the inevitable end of such Socialism?"

We have nothing to say in favor of Dr. Parkhurst's flippant style ; but the sentiment is sound. For a starving man to help himself to food wherever he finds it, regardless of property claims, is a right he possesses under the natural law and needs no "Scriptural warrant." Nor is its admission or exercise bound to lead to Socialism. We think already Aristotle has pointed out that if God gives a man life, he thereby gives him the right to live, and this right includes a title upon so much food and drink as he requires to sustain himself. This right is not neutralized by the right of private property, but can be exercised whenever necessity compels. The right of a starving man to the necessaries of life is older and stronger than the most anciently and firmly grounded property title. Who takes as much food as he needs to save himself or his family from starvation does not commit a theft. All moralists are agreed on this, and we do not believe there is a judge on earth who would condemn a poor starving wretch for helping himself to a loaf of bread.

MISCELLANY.

Latin as She Is Taught in Our Highschools.—The *Codex*, official organ of the East St. Louis (Ill.) Highschool, prints this specimen Latin composition in its October issue :

Fabula Vera.

Fere CCC annos abhinc magnus et bonus vir Patricius Philipus Sidney vixit. Olim alteris libris legatis fabulam nobilis vitæ. Nunc dicam tibi unam brevem fabulam quam tibi præstabit quam magnum bonum eum esse.

Regina ei exercitum parvum dederat et eum ut administraret unam parvarum provinciarum misit. Fiebat ut Zutphene prælium pugnaretur et Patricius Phillipus eo vulneratus est.

Ei jacenti languido dolorique amicus poculum aquæ frigidæ apportavit siti depellendæ. Capite patrici Phillipi erecto amicus poculum ad libros ardentes tenuit. Sed Patricius Phillipus miserum militem morientem qui aquam oculis fervidis contemplant, vidit.

Sua siti neglecta et poculo depulso militi misero dixit. Cape. Bibe primum. Necessitas tua mea major est.

Patricius Phillipus mortuus est cito post auferebatur e loco pugnae. Vita eius; brevis erat sed in memoria nostra magnus bonus vir vivit.

Lula Parker, '03.

If this is a model composition deemed worthy of publication in the Highschool organ, the average work of the institution's Latin students must be on a par with the cow-English of the East St. Louis stockyards.

Divorce Announcements.—Here is an announcement which a Western newspaper declares is bona fide and was actually received by a certain circle of society people in a Western city :

Mrs. Gjorund Sonstebý
announces the divorce of her
daughter Georgina
from

Ernest J. Bryant.
Superior Court of San Francisco
granting her maiden name
January. 11th, 1902.

The at-home cards with this announcement read: "Mrs. Gjorund Sonstebý, Waseca, Minn."—"Miss Sonstebý."

These announcements were engraved on heavy plate stationery and in every particular were a reproduction of the form of a marriage announcement, except that the word divorce was used and the permission by the court for the divorcé to resume her maiden name was noted. Doubtless, Miss Sonstebý accepted on the return day—that is, the at-home day—the congratulations of her dear five hundred friends! One can not help wondering a little if Ernest J. Bryant received one of the cards for the reception. Miss Sonstebý goes back to her paternal roof, legally absolved from presumably unhappy marriage-ties, and her parents announce the fact in the conventional manner, and accept it as an occasion for social exercises. Some of the Western papers seem to think that if this new system is fostered it will dignify divorce,

which is already increasing at such a terrific rate in this "Christian" country that thousands of good men and women look forward to the future with grave apprehension, mindful of the lessons of history:

"Hoc fonte derivata clades
In patriam populosque fluxit."

Church Property Rented for Purposes of Revenue is Taxable.—We are indebted to the *Pittsburg Observer* (No. 23) for this valuable information:

"Church property in the District of Columbia is by law exempt from taxation, but the assessor has rendered a decision that will be of interest to church people everywhere. Upon complaint of superintendents of public halls that their revenue was being cut down by the rental of churches for public entertainments, the collector decided that all church property rented for purposes of revenue, shall be listed on the books as taxable property. Therefore churches that are rented for entertainment not only pay the regular license fee, but the property will be taxed at the prevailing rates."

We suppose the decision also covers parochial school halls and other buildings owned by Catholic or Protestant parishes.

The Physical Basis of Patriotism.—The Rev. Thomas E. Cox has discovered "the physical basis for the virtue of patriotism." "These bodies of ours," he says, "are constantly changing, so that every seven years or so even the bones, the hardest tissues, undergo an entire renewal. The present matter of my body has come from the food that I have taken and assimilated through digestion, the water that I have drunk or absorbed, and the air that I have breathed. But all these are directly or indirectly of the earth. We are part and parcel of the land in which we live. This is the physical basis for the virtue of patriotism."

Which leads the *Casket* (No. 43) to observe that, if we are part and parcel of the land we live in, and this is the physical basis of the virtue of patriotism, the legal process of naturalization seems to have its physical correlate, and naturalization consists in something more than taking out papers before a civil court.

Up-to-date Missionary Methods.—There is at least one Catholic missionary in this country who believes in fighting the Devil with the most approved modern methods. He gave a mission in a St. Louis church the other week, and a few days before opening it, had handbills distributed among the people, which contained, besides an announcement of his "lectures," a glowing advertisement, reprinted from a country paper, of his extraordinary qualifications. *A titre de curiosité* we will quote a few sentences:

"He is an actor, most entertaining, most moving, whether to tears or laughter. Like Demosthenes he believes in action—first action, second, action, third, action, as the three requisites of an orator. At least that is his style. Vehement at times, always forceful. He is a great friend of Ex-Attorney General Clark, of Texas, Col. S. W. T. Lanham, the next Governor of Texas, and other prominent men of the South, and his anecdotes of the days of the Confederacy are most vivid, animated with humanity and

humor, and entertaining with the vigor and force and magnetism of lively striking narration. He tells a story, makes an illustration, and points an argument with equal skill. Withal, he is a man of the world, and shows to have moved easily among the leading men in camp and court and all public life. He is worth studying as a model for his mastery of rhetoric, oratory, logic and effective presentation of his subject. No young men who are fired with a desire to use their tongues to persuade and convince, and their presence and magnetism to attract and sway others, should fail to hear Father Brannan."

NOTE-BOOK.

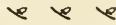
Poor Dr. Bouquillon! He is dead. God rest his soul in peace. What a brilliant future seemed to be his when Msgr. Keane, in 1880, called him from Lille to the Catholic University, then just established. He was a man of many parts, a noted authority in moral theology, editor of the 'Acta Leonis,' a good scholar and a sound theologian. Unfortunately he allowed himself to be used as a catspaw by our Americanists. His half-hearted pamphlets on the school question, which were so victoriously refuted by Msgr. Schröder, Fathers Conway and Hollaind, S. J., and others, utterly blasted his reputation as a scholar and a theologian. We need not rehearse the doleful details here. Poor Dr. Bouquillon is said to have deeply regretted his inglorious part in that controversy ever after. Some even allege that it was the original cause of the malady which has now ended his life. However that may be, his future was blighted with the condemnation of Faribaulting by the Pope. The Liberals detested him, the Conservatives had lost confidence in him. He stood alone.

The University has now but one scholar of international reputation left in its faculty,—Dr. Hyvernat.



We have before us numbers 593, 595, 596, and 589 of the *Münsterischer Anzeiger*, containing a detailed and glowing account of the festivities that marked the erection of the famous *Akademie* of Münster into a full-fledged royal university. What pleases us most therein is the distinguished and brilliant rôle played in this celebration, (which extended over several days and was participated in not only by the intellectual élite of Westphalia, but by a number of high government representatives) by our highly esteemed and unforgotten friend Rt. Rev. Msgr. Joseph Schröder, formerly Professor of Dogmatic Theology in Washington, now the universally esteemed first Rector Magnificus of the new University of Münster. His inaugural oration and the felicitous way in which he responded to numerous addresses and toasts, drew from the direct representative of His Majesty, Minister of Public Worship Dr. Studt, an expression of profound admiration

and praise and elicited from the *Münsterischer Anzeiger* the compliment, thrice repeated, that Dr. Schröder was an orator of extraordinary ability and resources, whose splendid efforts were universally commented upon and admired. We can not help feeling the keenest regret, upon reading of the Monsignore's success and popularity in Germany, that he was not allowed to remain at our own Catholic University to elevate and develop it in accordance with his own exalted ideals, which coincided so completely with the wishes of the Holy Father and the expectations of cultured American Catholics. If he were Rector of it to-day, surrounded by such a corona of eminent scholars as he would have been able to attract, the Washington University might be the glory of the Catholic Church in these United States.



Under date of Nov. 8th the following despatch was sent out from Washington :

"An investigation that has been made by the War Department into the allegation by the Anti-Imperialist Committee, to the effect that Father Augustine, a Catholic priest, was killed by the 'water cure' in the Philippines, (Cfr. THE REVIEW, No. 43, p. 686), has apparently confirmed the main fact, that he died as the result of the administration of the 'cure,' but it also has been found that the persons who administered the 'cure' to secure a sum of money, of which he was the custodian, were volunteers from Vermont, and are now beyond the reach of military justice, having been mustered out of the service."

But is there no way of punishing these rascally murderers, even though they have been mustered out of the army? The administration has a clear duty here which the Anti-Imperialists ought not to allow it to shirk.



Under the title, "Popes Who Were Laymen," the *Catholic Columbian* (No. 44) prints the following :

"Several of the popes were laymen, and the election to the pontificate has several times been declined. Martin IV. was a layman and at one time mayor of the city of Rome. Clement IV. was a lawyer and was secretary to St. Louis of France. Innocent VIII. was married and the father of a large family. He did not take orders until after the death of his wife. Adrian II. was elected three times and declined twice. He was 76 years old when he was elected the third time and died at 81. He was a married man and a cardinal deacon. Persons holding that ecclesiastical rank are not pledged to vows of celibacy. He separated from his wife after his election as pope, however, but she and his daughters lived in Rome during his pontificate and saw him frequently."

Generally speaking, all popes were at one time laymen, not one was born a cleric. If the caption of the above article in the *Columbian* means anything at all, it means that the popes here enumerated ascended the papal throne as laymen, i. e., without having received ecclesiastical orders. Now, this is not so. Not

a single one of them was a lay pope even for one moment of his career.

Martin IV. (1281—1285) was a priest and canon of St. Martin at Tours when he was raised by Urban IV. to the cardinalate.

Clement IV. was indeed in the early part of his life a lawyer and married, but he entered the priesthood upon the death of his wife, became Bishop of Puy in 1256 or 1257, and Archbishop of Narbonne in 1259.

The facts concerning Innocent VIII. are as stated, but why should he be listed as a lay pope, having been both a priest and a bishop before his elevation to the pontifical throne?

Adrian II. (867-872) was seventy-five when he became pope. It is true that he had been married, but it is also true that he did not assume the tiara as a layman. He died at the age of eighty. It is not likely that his former wife "saw him frequently" "during his pontificate," as she was assassinated by Eleutherius shortly after his coronation.



In a recent instruction issued by the Sacred Congregation of Extraordinary Ecclesiastical Affairs on the Christian democracy movement in Italy (Cfr. *La Vérité Française*, No. 3175), we read:

"It is the will of the Holy See, and the very concept of ecclesiastical hierarchy requires, that the Catholic laity do not precede but follow their pastors."

["C'est la volonté du Saint-Siège, et la notion même de la hiérarchie ecclésiastique l'exige ainsi, que le laïcat catholique ne précède point, mais suive ses pasteurs."]

We in America are accustomed to hear a different doctrine preached to us. "Do not fear what is novel," says one of our most eminent and progressive prelates, "provided principles are well guarded. It is a time of novelties, and religious action, to accord with the age, must take new forms and new directions. Let there be individual action. Layman need not wait for priest, nor priest for bishop, nor bishop for pope. The timid move in crowds, the brave in single file." (Archbishop Ireland, in his sermon at Baltimore, in 1889, upon the occasion of the celebration of the one-hundredth anniversary of the establishment of the Catholic hierarchy in the United States. Quoted in 'The Church and Modern Society,' p. 72.)



Who are the "Wigganarians"? What are their doctrinal tenets, what their rites and ceremonies? We are, unfortunately in the dark, though the English press has lately been enlarged by the *Wigganarian Times*. We had thought that the process of sect-making had ceased in England—if only to confound any Frenchman who should dare to repeat the old fling, that England was a country which possessed a hundred religious sects, but only one fish sauce. As no confession of faith or propagandist program reaches us in connection with the fearsome name of Wigganarians, we are forced to fall back, with an esteemed Eastern contemporary, on some such process of inference as the schoolboy used when asked to define the Unitarians. He said that they were a tribe of Eastern Christians living in a country called Unitaria, somewhere near Bulgaria.

Sts. Peter and Paul, and His Lordship of Fargo.

Nor since Msgr. Durier issued his famous pastoral on "lynching-bees," have we read anything from an American bishop so extraordinary as the following pronouncement of the Rt. Rev. John Shanley, of Fargo, North Dakota, delivered at a recent cornerstone laying at Dickinson in the same State, and reported by the *Milwaukee Catholic Citizen* of Nov. 8th. Msgr. Shanley said :

"It may not be out of place to briefly review the condition things were in thirteen years ago in Catholic circles in North Dakota, when I first became acquainted with you. Had I known when I received a cablegram from Rome in September, 1889, telling me to proceed to Jamestown *) to take charge as bishop of the Catholic interests in North Dakota, had I known at that time the tremendous labor before me, the difficulty I was to encounter the following years, I would have gone to an island in the South seas and made myself a cannibal or something else rather than take the job assigned to me. However, after some hesitation, I accepted (of) the work and came to North Dakota to find a Catholic condition of things that was to me simply appalling.†) Let me give you some of the statistics in the then Diocese of Jamestown. I found in this Diocese 19,123 popes and popesses, popesses probably in the majority. I found forty shacks or shanties that we euphemistically entitled churches. I found thirty earnest, devoted priests who were obeying the 19,123 popes and popesses, and I was put there as Bishop to do the best I could to assert authority with the canons of the Church. Glory be to St. Peter, the chief of all bishops. He had a hard time ; and so did St. Paul, his great assistant; I had a harder time, I will say, than either St. Peter or St. Paul had. By continued perseverance, wearing a velvet glove over a hand of iron, I dethroned the popes and with God's help I dethroned the popesses. I established the authority of the Bishop on an immovable foundation, as having a right to rule in the Church of God without having to ask the popesses. It

*) The episcopal see of Jamestown was transferred to Fargo in 1897.

†) Msgr. Shanley's predecessor was the saintly missionary Bishop, Martin Marty, O. S. B.

(The Review, Vol. IX, No. 46. St. Louis, Mo., November 27, 1902.)

took me just four years to introduce order in this mass that faced me, but order was introduced eventually, thanks to self sacrificing, laborious, zealous clergy, and the growth of the Church in the Diocese of Fargo began. What is it to-day? There is not in the United States, no, there is not in the Christian world, a more thoroughly organized Catholic diocese than the Diocese of Fargo. There is not in the Christian world a diocese that has better prospects of substantial growth and development than the Diocese of Fargo. Notwithstanding, the people, the clergy and the Bishop have their duties assigned to them; they know their rights, privileges, and powers, and are united in preserving their rights, privileges, and powers. Order reigns supreme.

"Now under this new regime, this new regime of order, we had forty shacks, miserable, tumbled-down things, not a dozen churches in North Dakota; Father Collins remembers it well, and Father Rabsteinek also; God bless them both; I found them both here; they can bear me out in the assertion that we had not a dozen churches in the State of North Dakota thirteen years ago. To-day, instead of the forty shacks, we have grown into 125 very fine churches in this State, I mean churches in use, and at the present moment, there are upwards of twelve churches either just finished or in the course of construction and awaiting the blessing and dedication by the Bishop. Up to the present time this year, there have been arrangements made for the building of about twenty more churches, work to begin early next spring, and the number of clergy in this Diocese has nearly tripled; from thirty of us we have grown now to over seventy.†) There is not a Catholic man, woman or child in the State of North Dakota who need be deprived of the grace and the privilege of assisting at Mass, for the priests are everywhere and in easy reach of the people."

* * *

Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea. In journeying often, in perils of water, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. (2 Corinthians, xi, 24-27.)

But God forbid that I should glory, save in the cross of our

†) The Catholic Directory for 1902 gives the total number of priests in the Diocese of Fargo as 59.

Lord Jesus Christ ; by whom the world is crucified to me, and I to the world. (Gal. vi, 14.)

Grace be to you and peace. We give thanks to God always for you all ; making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of our Lord Jesus Christ (1. Thess. i, 2-3.)

Feed the flock of God which is among you, taking care of it not by constraint, but willingly, according to God ; not for filthy lucre's sake, but voluntarily ; neither as lording it over the clergy, but being made a pattern of the flock from the heart. . . . And do you all insinuate humility one to another, for God resisteth the proud, but to the humble he giveth grace. Be you humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation. (1. Petri, v, 2-6.)

The Career of a French State Bishop.

A FLASHLIGHT ON THE POLITICO-ECCLESIASTICAL SITUATION IN FRANCE.*)

I.

IN 1880 there lived in Paris a certain priest. He was one of those clergymen of whom nothing is said in public as long as they dwell in obscurity, but who are widely discussed when they take their seat among the princes of the Church, especially when they owe their promotion to politics.

This Abbé L. had a sister,—the widow of a tanner named C., from whom she had two sons, Paul and Jules, who were raised and educated at the expense of their uncle, so to speak with the money of the Church.

When yet a vicar, L. was something of a man ; he collaborated with the Abbé V. in getting out some volumes of sermons. Later he went by the name of "the Abbé who has forgotten his pocket-book," and who had to borrow thirty cents every time he took a cab. One can understand how, with a sister and two nephews depending on him, our Abbé did not wallow in gold. Nevertheless, his fellow vicars declared, if Rev. L. was not a genius, he was at least

*) The facts related in this article, incredible though they may seem, come to us from a source which we are assured by a friend in Paris, an eminent French ecclesiastic, is absolutely trustworthy. As a number of the chief actors are still living, we prefer not to mention names. The story is illustrative of certain, apparently inexplicable, features of the present situation in France and will help our readers to form a correcter estimate thereof; which is our only reason for printing this unedifying bit of history.

a very good man. When he had to address the local authorities, his sister would lend him the aid of her pen. The knack of the sister and the good-naturedness of the parish priest formed a happy combination, and our Abbé would have been happy had he remained in this modest station.

When the Rev. Peter R. had finally won his famous law-suit against the Archbishop of Paris, after a thirty years' fight at Rome, he gave a grand dinner to his friends to celebrate the event. Our Abbé L. was invited and placed at the head of the table, along-side of the Abbé B., the shrewd editor of the *Bulletin religieux*, who knowing our hero well, forthwith expressed his astonishment to see him at that reunion. "I have always upheld the right," replied L. "Oh, so much the better," answered the editor, "then we are brothers." At table, confidence is quickly established, small secrets are exchanged. So our Abbé confessed to his new friend that he was not liked at all by the Archbishop; that the Archbishop treated him like a dunce; that he was sorry for having made him a parish priest; that he reproached him for not being able even to preside at a conference.

Whilst L. humbly served in the ministry, patiently awaiting promotion, his two nephews, afore-mentioned, Paul and Jules, had grown up. They had studied law and entered the office of an attorney. Although they had not five cents in their pocket to pay for a glass of beer, they were the most charming boys in the world. The stimulus of poverty helped to set off their deserts in a most flattering relief. In 1879, they sided with Ferry against Cochin at the general election: the nephews of a priest, the nurselings of the Church, helped to defeat a Catholic and to assure the triumph of a savage enemy of religion. Brother-priests threw it up to the uncle, but he confessed he was unable to influence his nephews.

Later, the young attorneys wished to establish a lawyer's office at Reims, but as the means were lacking, they had to give it up. During the war, both served in the garde mobile; when, on Sept. 4th, Ferry had become Prefect of the Seine, they quit the army and entered the office of the prefecture. Paul married a Protestant, and both brothers joined the Free-Masons, which started them on the road to fortune. Soon both were in the thick of the fight against the Church. They became sub-prefects, prefects, colonial governors, and foreign ambassadors. The elder, while a prefect—nephew of a priest, raised in a presbytery—evicted religious men and women; expelled congregations and thereby violated the liberty of conscience, the liberty of worship, the liberty of the professions and the rights of property,—crimes for which he incurred the major excommunication. Yet,

at this very hour, the mother of the two got it in her head to use the standing of her sons to push the fortunes of their uncle. They undertook to get a bishopric for a man who was the last among his fellow parish priests whom one might single out for promotion.

To ambition a mitre is easy, to acquire it is quite another thing. There are conditions to be fulfilled, steps to be taken either by oneself or by others. The history of the promotion of the Abbé L. is not yet written; it is remarkable and must serve, if not to edify posterity, at least for the instruction of Catholics.

From the start the approval of the ordinary is required; in this case it was not to be thought of. The then Archbishop, Msgr. Guibert, had a high idea of the episcopate. The first time he heard of our Abbé's aspirations, he shrugged his shoulders; and when L. came for an audience, he brusquely sent him back to his presbytery, enjoining him never to return on a similar errand. To others he expressed himself even more forcibly.

To gain over the old episcopal Cerberus, an attempt was made to reach him through his vicars-general. Paul C. visited one of them, who relates the audience as follows: "When the brothers C. wished to make their uncle a bishop, M. Paul came to see me. 'We know,' he said, 'you are one of our uncle's good friends; for the honor of our family we wish to make a bishop out of him; we have not enough influence to obtain a mitre for him, but need the assistance of ecclesiastical dignitaries. That is why I came to see you.' 'Monsieur, you are not mistaken about my feelings. I greatly love your uncle. I did not oppose his promotion to the rectorship; but do you not think there is a vast difference between a parish priest and a bishop? One may be a good parish priest, yet lack the qualifications of a bishop.' 'We are well aware that our uncle is not strong; he is neither a writer, nor a savant, nor an orator; but he is a good man; and don't you think with some good vicars he could properly rule a small diocese?' At this juncture, the Vicar-General happily remembered a dictum of St. Basil: 'There are no small dioceses, Sir, there are only small bishops.' The visitor took his hat, left, and was seen no more.

The Superior of St. Sulpice was solicited twice. At first, the old professor, who knew his man too well, forbade him in conscience to accept the mitre, even were it offered to him canonically. In another interview, without recurring to his former theological objection, he said: "Very well, if the affair is properly arranged, you may accept. You can wear the mitre, and your sister carry the crozier."

A law of the Church requires that a priest who is to be elevated

to the episcopate, must be vouched for and offer reasonable securities. Ordinarily, moreover, a fit candidate for episcopal honors is pointed out beforehand by public opinion and pushed forward by his superiors, who feel happy to help in rewarding real merit and to assist the Church to fill an office properly. In this case it was quite different. The Archbishop was resolutely opposed; the vicars-general were likewise against L.'s promotion. The clergy of Paris, with one exception, subscribed to a protest. It is hard to understand how our Abbé, although not a bad, and certainly not an impious man, could accept the episcopate under such circumstances. After all, a priest must have a conscience. But, perhaps, in the moral order, there is something worse still than wickedness—weakness.

In spite of the canons and divine law, uncle and nephews remained obstinate. When old Msgr. Guibert saw the affair progressing stealthily, he opposed it formally at the Nunciature and in the Roman Curia. Before such strenuous opposition, so sorry a candidature had to give way. To save appearances at least, the Nuncio undertook to plead the cause before the Archbishop. Among other arguments he used this, that by his nomination to a parish in Paris, the Archbishop had put the Abbé L. on the ladder by which to climb to the mitre. Msgr. Guibert was inflexible. How was the difficulty to be overcome? A priest, in order to be acceptable for a mitre, must have the recommendation of at least one bishop. A way was devised of obtaining this. A colonial archbishop, in the district presided over by one of our hero's Masonic nephews, and therefore much dependent upon the latter's good will and favor, was prevailed upon to furnish the necessary recommendation for a man whom he scarcely knew by sight. The government proceeded to nominate L. as bishop of the Diocese of X, and Rome, under pressure, approved.

When at length the nomination appeared in the official gazette, Msgr. Guibert flew into a rage and publicly declared he would not consecrate a sacerdotal zero. After this public refusal no French bishop would have dared to do it. So our hero went to Rome; where, after some delay, he was consecrated by the Cardinal-Vicar.

[*To be continued.*]



CONTEMPORARY CHRONICLE.

SCIENCE AND INDUSTRY.

The Lansing Man.—On the subject of the "Lansing Man," already mentioned in these columns, we find in our able Canadian contemporary, the *Northwest Review* (No. 7), these pertinent observations :

"The Congress of Americanists, which lately met at New York, discussed amongst other things certain human remains found not long ago in a deep excavation or tunnel at Lansing, Kansas, and now known to the scientific world as the 'Lansing Man.' These remains resembled in every important particular the average skeleton of the present Middle States Indian, yet one of the speakers said that there was no reason why it might not be one hundred thousand years old. On the flimsy foundation of these last words the Montreal *Star* of October 27th built a learned looking editorial, moralizing on the slowness of human development and forecasting from that slow development the possibilities of the future.*) This article, headed 'One Hundred Thousand Years of Human Life' is a rambling series of reflections based on the unproved hypotheses of a certain kind of anthropology.

The whole thing has, as we have said, a learned air, but there is after all nothing in it. Its very foundation is more than shaky. Because some unnamed speaker at a recent congress of supposedly learned men 'said there was no reason why the Lansing Man might not be one hundred thousand years old,' the editorial writer straightway takes this vague hint as a basis for a more or less connected dissertation on what he assumes to be 'wholly probable.' Here we have another fairly representative instance of 'modern thought,' discussing the gravest issues from most uncertain premises.

Let us, just for a moment, look closely into this case, as presented by the *Star* writer himself. He begins by telling us that somebody, unknown, 'said there was no reason why this skeleton might not be one hundred thousand years old.' Taken as it stands, his opinion does not reach the level of an assertion. He merely says there is no reason why the thing might not be. Is this a sufficient foundation for the affirmation that the thing is 'wholly probable'? Between the possibility expressed by 'might be' and entire probability, there is a wide gulf. Besides, what is such a tentative, hesitating opinion worth? Just the scientific worth of the man, and we are not told who he is. We may be sure his name would have been triumphantly mentioned, had it borne with it any authority. But, even were the speaker at that congress the greatest of contemporary scientists, the hesitancy of his language would weaken his testimony. Furthermore, the testimony of one scientist, however great, in favor of the age of a fossil, is very apt to be overthrown by equally strong but con-

*) Several of our dailies have printed similar elucubrations.—
A. P.

trary testimony. We all remember the famous Calaveras Skull,†) which one of the greatest American geologists unhesitatingly pronounced to be at least thirty thousand years old. He was not satisfied with hinting that 'there was no reason why it might not be' 30,000 years old; he said plump and plain that it enjoyed that venerable age. Yet in the course of time the man who 'planted' that skull in order to deceive the scientists came forward and testified that it was the skull of an Indian who had died less than a hundred years before. The fact is, there is nothing so uncertain as the age of human remains, and it is the veriest folly to construct an entire system of reasoning on so flimsy a basis. The case would be different if we could get a hundred scientists to agree in fixing one age for a given fossil. Then, but then only, would it be wise to set about reconstructing our chronology of the human race. It is hardly necessary to say that there is not one single human fossil as to the age of which one hundred experts so much as approach unanimity. And assuredly some such agreement is absolutely necessary before the reasonableness of the great antiquity of the human race can be proved as against the much shorter period assigned by sacred and heathen monuments. Until that is done the only logical course is to say there is every reason why the Lansing Man can not be one hundred thousand years old, and consequently all fine theories spun on so crazy a framework are mere intellectual cobwebs."

Why Man Can Not Fly.—The success of aërial navigation, meagre though it be, has again led the aeronaut to turn his attention to the flight of birds which are, to all appearances, capable of ascending into the air without the use of any lifting power other than that of their own muscles, and of directing their course without regard to the direction of the wind.

From an interesting paper on the subject in No. 37 of the *Mirror* we adapt the following reflections:

At one time, it was thought that this was effected solely by the flapping or downward stroke of the wings, which, striking with their curved surface the resilient air, forces the whole body upward. If we watch, for instance, a heavy bird, such as the swan, rising from the water, we find this process very notable, and that he strikes first the water and then the air many times with his wings before the upward impulse is attained. But the researches of observers, like Professor Marcy, have shown that this flapping process is not by itself sufficient to account for the phenomena of flight. While calculation has proved that the muscular power of the larger birds can never be equal to overcoming the whole force of gravitation, we have learned from observation that many large birds make use in addition of the resistance of the air itself and force themselves up an inclined plane to windward like a child's kite. Mr. Clement Ader, for instance, has noticed that the huge vultures of Africa do this by running swiftly against the wind, and the same thing must often have been seen by the observant sportsman when watching pheasants in thin cover. The same explanation accounts, in some measure, for the phenomena of "soaring," when the bird, holding his wings stiffly outstretched like sails,

†) The "Cardiff Giant" was another case in point.—A. P.

either hangs motionless in the wind's eye, or swoops round in stately circles, which evidently have for their purpose the presenting of a slightly inclined surface to the wind's force. By imitating this action and by using large wings, or aeroplanes, driven by motors small enough to be carried with them, Lillienthal and Pilcher contrived not only to raise themselves in the air, but to make glides or flights of very considerable length in planes set at very small angles to the horizon. But the shocking death of both these inventors, who were seized by a current of air coming in an unexpected direction and hurled to the ground before they had time to adjust their aeroplanes, served to show that all the problems of the bird's flight have not yet been mastered. How, for instance, does the falcon, when she has by her circling flight attained the height above her prey that her experience teaches to be effective, manage to effect, in far less time than it takes to write it, the terrific "stoop" or drop which hurls her upon the quarry like a thunderbolt? And how does the kestrel or "windhover," on a day when not a breath of air appears to be stirring aloft, contrive to hang in the heavens "waiting on," in the language of falconry, to all appearances perfectly motionless, until he raises or lowers himself vertically without any perceptible flap of the wings? All this points to a power of balancing—which may be defined as the instantaneous and delicately-measured shifting of the center of gravity—of which man has not yet discovered the secret, and until this be found, it seems safe to predict that the practice of aviation, or bird-like flight, will prove to the human species if not impossible, at least terribly dangerous.

THE CATHOLIC PRESS.

Catholic Yellow Journalism.—Last week Saturday the St. Louis *Globe-Democrat* published the surprising news that the Rt. Rev. John Janssen, Bishop of Belleville, had resigned and intended to retire to a Franciscan monastery. The report was promptly and emphatically denied by His Lordship. A few days later we received the following note from a priest of his Diocese:

"It would be well to point out the real author of the egrarious fake,—a St. Louis pastor, living north of Market Street, having no parochial school, found at all episcopal meetings, aspiring after a mitre and unable even to reach the purple buttons—and let him know that the clergy of the Diocese of Belleville are hugely enjoying his desperate efforts to find a new opening for his aspirations."

In matter of fact it was none other than the Rev. D. S. Phelan, editor of the *Western Watchman*, who launched the absurd and utterly mendacious rumor exploited by the *Globe-Democrat*. In his issue of Nov. 13th he printed this note:

"There is a seemingly well-founded rumor that one of our western bishops has sent in his resignation to the Holy See and intends retiring to a Franciscan monastery. We believe there is no virtue more in need of encouragement among the bishops of America than resignation; and it is highly probable that in this case the Holy Father will interpose no objection and that the mitre will be exchanged for the cowl."

Very probably, when approached by an inquisitive reporter,

Rev. Phelan put him on the trail of the saintly Bishop of Belleville, who, we hope, despite his ascetical turn of mind, will never afford his enemies the satisfaction of resigning the mitre which he wears with such heroic fortitude.

* * *

The *Watchman's* underhanded thrust at Msgr. Janssen is on a par with its indecent attack upon the acting General of the Franciscan Order, P. David Fleming, O. F. M. On the strength of a ludicrous interview that bore every earmark of forgery, editor Phelan spouted a full column of abuse at P. Fleming, whom he designated as "a cowed sensationalist," at a time (Nov. 2d) when the latter's prompt and indignant denial of the fake had already reached this country by way of England (Cfr. *Catholic Union and Times*, No. 30.) It took two full weeks before Fr. Phelan deigned to notice this denial, (*Watchman* of Nov. 16th); and then, instead of trying to repair the injury, he maliciously superadded thereto further insult by boldly insinuating that the denial was dishonest: "Father Fleming denies *in toto* that he gave the interview on the French religious orders credited to him in the French and English papers. We were expecting some such denial."

Respect for the cloth prevents us from branding such journalistic methods as they deserve to be branded.

LITERATURE.

Some Short Stories.—A Cassock of the Pines and Other Stories. By Joseph G. Daley. Second Edition. New York: Wm. H. Young & Company. 1901.

A collection of short stories which have appeared in various magazines, and are now published under one cover. The tales are sprightly, cover a variety of scenes and subjects, and will prove interesting to the young folk.

MISCELLANY.

The Continental Building and Loan Association of San Francisco.—We recently received the following letter from a California clergyman:

"You have frequently discussed the workings of insurance companies in your paper. I wish you would examine also a little into the workings of so-called building and loan companies, of which there are a great number in California. I enclose the last annual statement of one, that claims to be the largest, safest, and most prosperous in the State. They have a great many priests and religious as shareholders, and I myself must admit to hold a number of shares. The last year they paid 8 per cent. dividends on Class "A" stock, on which before they could pay always 12 per cent., except the year before last, when they had \$150,000 idle money on their hands, for which they nevertheless had to pay in-

terest ; but still even then they could allow 9 per cent. dividends on Class A. As far as I can see, it is the enormous amount of unproductive real estate, which they have on their hands, that is eating up dividends, in fact, which seems to threaten the existence of the concern. If you could have the statement of the Continental analysed by a competent person, who knows the ways of the working of such concerns, you would not only do me a great favor, but also other priests who have their little savings put into this scheme."

Our expert has carefully examined the statement referred to in this letter and reports as follows :

An examination of the 13th annual statement of June 30th, 1902, of the "Continental Building and Loan Association," Home Office: San Francisco, Cal., does not give a very clear idea as to the present standing of this corporation.

Pages 11 and 21 are devoted to a summary of the agency department's report, stock account, some comparative statements, and profit and loss exhibit for 1902. The remaining part of the booklet contains general information about the plans of the Association and some pictures and drawings of houses built through assistance rendered to shareholders.

Obviously this society operates on the usual plan of the common local building and loan associations (in some districts called "saving funds"), only on a larger scale by employing agents for the purpose of selling shares. Whether such a system is an advantage in comparison with the purely local company, is an open question, since naturally the agents must receive compensation for selling and collecting, which is an expense that the local concerns can save. The resource of profits, (premiums on loans, fines, and interest earnings) are about the same for local concerns and the "Continental," so it would seem to an impartial observer that, other circumstances being equal, the local building society should pay larger profits to its shareholders than the Continental could do, owing to the savings on the expense account.

The selling of so-called "full-paid stock," drawing 6 per cent. dividends annually, is a rather risky business. In the absence of a copy of such a stock certificate, the writer does not wish to be too severe in his comments, but judging from the pamphlet, the society obligates itself to pay 6 per cent. interest a year on such stock, whether it was earned or not. If that is the case, then the shareholders depending upon the earnings of the corporation, run the risk of having their profit divested to making up the 6 per cent. rate on paid-up stock, if for some reason the dividends of the company should fall below the guaranteed returns of 6 per cent.

Another objectionable feature appears to be the deposit books, which "can be used for depositing or withdrawing money at will." The Association promises to pay 5 per cent. interest per annum for such deposits, and as these can be withdrawn "at will," while the investments of the corporation are to be made on mortgages of more or less long terms, there is a standing danger of having the company exposed to a sudden "run" by withdrawals, possibly at a time when money is scarce and the outstanding mortgages

are not available for prompt turning into cash. What would happen in such an emergency, is not difficult to imagine.

In the absence of a general balance sheet, the transactions of the year can only be estimated from certain figures named in the report. For example, in the "stock account" we read: "Number of shares written for year ending June 30th, 1902.

Installment,	-	-	-	35,414
Full paid,	-	-	-	883½, total, 36,297½

As installment shares pay about 60 cents a month, that would mean a total income of about \$25,000 the first year, if all of the shares had been sold in the beginning of the year. As this is not likely to be the case, \$12,000 for the new business might be nearer the mark; and as "operating expenses" on page 21 are given as \$27,960.17, the operations of the year must have been very profitable for some body.

The sale of 883½ shares of "full-paid" stock means an annual tax of \$5,301 for 6 per cent. interest payments, regardless of earnings.

Among "disbursements," on page 21, \$3,317.74 for "interest on borrowed money" would seem to require explanation. That is equivalent to 6 per cent. on a capital of \$55,295.80 for one year. Was the corporation so short of funds, in spite of its large income from old and new stock? The sale of paid-up stock alone should have provided money enough, one should think!

It certainly looks as if the shareholders of the "Continental" would do well to examine very carefully the plans and returns of said corporation, in order to avoid unpleasant surprises in case of a sudden withdrawal of "deposits" and "full-paid" share values in time of financial stringency.

The Project of a Catholic Daily.—Father M. Arnoldi asks us in justice to his good name to print the following in reply to recent criticisms:

"The pamphlet 'The Pen and the Press' became much larger than expected; therefore it required more time to finish it. It will appear not long hence. Other steps taken by me in behalf of Catholic dailies consisted chiefly in publishing a few appeals. Nobody could find any fault with them; they were simply intended to bring those together who are in favor of such dailies. It was clearly stated in my last appeal that no money was to be paid in by those who wish to become stockholders until the company would have been properly organized. This was not to be done until a sufficient number of promises to buy stock would have been secured, and of course not without having a clear understanding with those who wished to become stockholders. By faithfully and strictly adhering to this manner of procedure no harm could be done and no blunder made.

"I personally have not and never had the least intention to be in any other way connected with such a company than to look around and see where those are who wish to have a better class of journals in America than we have now. I would not accept an office in that company because I know that better qualified men can easily be found. The assurance was given me by respected and experienced newspaper-men that as soon as a sufficient amount would have been promised, they would do the balance of

the work, also the organizing of the company. They also said that some of the best Catholic writers in America had promised to work for the daily in case it would be established. But they did not wish to have their names published before it was certain that the company would be organized. For this we can not blame them because most men do not wish to be connected with an enterprise before success is assured. My work in this matter is not so very pleasant indeed. At any time I am willing to step aside and to give others a chance at it."

Beneficiary Funds Taxable in Illinois.—A far-reaching decision by Justice Carter has been rendered by the Supreme Court of Illinois in the case of the State Council of the Catholic Knights of Illinois versus the Board of Review of Effingham County. The treasurer of this society, who lives at Douglas, refused to list the money in his hands for taxation because there were outstanding orders, payable to beneficiaries of deceased members. The law says that all cash on hand on the first day of April, shall be listed with the Assessor. The Board of Review of Effingham County assessed this money, ignoring the contention of the treasurer that he was entitled to credits for the outstanding orders. In the opinion handed down by the Supreme Court it is held that laws exempting property from taxation must be strictly construed, and no property can be held exempt unless clearly within the, exempted class; secondly, a fraternal benefit society, deriving its benefit fund from assessment of members, is not a charitable institution, such as entitles it to exemption under paragraph 7, section 2 of the revenue act, exempting property of charitable institutions; third, that orders having been drawn upon a benefit fund prior to April 1st to pay beneficiaries of deceased members, does not exempt the fund from taxation to the amount of such orders, if no part of the fund has actually been paid out before April 1st. This decision will affect every fraternal insurance society which has a head office in the State of Illinois.

The Christian Brothers and the Teaching of the Classics.—Only of late, it seems, has the American hierarchy been officially notified of the final decision of the Propaganda against the teaching of classic studies by the Christian Brothers. This question was fully ventilated over two years ago in *THE REVIEW*. The letter of the Prefect of the S. Congregation to His Eminence of Baltimore, as we find it for the first time in the *Catholic Citizen* (Vol. xxxiii, No. 2), reads as follows:

"In fulfillment of my duty, I inform Your Eminence, that at a general session held on Dec. 11th, 1900, the most eminent cardinals of this Congregation examined the subject of permitting Christian Brothers to teach Latin and Greek in their schools.

"As to the first question, whether, because of fresh entreaties, it be meet to grant the Christian Brothers in the United States a dispensation from their rule, which forbids them to teach Latin and Greek, the answer was: No; and the question must not again be proposed for discussion (*et amplius*).

"To the second question, whether it be expedient to postpone the execution of this decision, the most eminent cardinals answered: No; and let not this question be again proposed for dis-

cussion (*et amplius*), and let the mind of the Sacred Congregation be known; namely, that a formal precept be addressed to the Superior-General, informing him that the teaching of Latin and Greek in their American schools will be tolerated only until the end of the present scholastic year (1900-1901).

"Moreover, let these decisions be communicated through the instrumentality of Your Eminence to the Catholic hierarchy of the United States. Let it be called to the attention of the American episcopate that, although the Holy See favors teaching in the classics, especially Latin, and for this end makes use of religious orders which by their rule are meant for this work, it desires, nevertheless, to maintain in religious institutes the exact observance of their rules, and it forbids Christian Brothers to teach Latin and Greek; on the contrary, it wishes them to develop in the United States their technical and commercial schools.

"All this His Holiness deigned to confirm in an audience had on the 6th of last month."

Carelessly, as is its wont, the *Citizen* has left out the date of this important document.

NOTE-BOOK.

Julia Marlowe has withdrawn the anti-Catholic drama "Fiammetta," against which the Boston *Republic* lately made a vigorous protest, which was re-echoed in the Catholic press throughout the country (cfr. THE REVIEW, No. 43).



President Eliot, of Harvard, who recently deplored the poor results of the American public school, surprised the ministers of Boston at the weekly meeting of Methodist preachers on November 3rd, by saying:

"We Americans are face to face with the lamentable and extraordinary fact that the influence of the church has visibly declined in our generation."

This fact should not appear "extraordinary" to a man of intelligence, who must have noticed the tendency of public "instruction" to displace the workings of providence by the iron laws of evolution. But when Mr. Eliot says further: "It is impossible for children to grasp great doctrinal principles," and suggests as one way of bringing children under the influence of the "church," "religious history and a study of comparative religion, which is delightful, expanding and uplifting," he evidently contradicts himself. If children are not able to "grasp great doctrinal principles," how can they profit by the study of "comparative religion"?

It seems, Protestant teachers are so afraid of preaching divine authority, that even the children in school may not be instructed

by divine command, but must be left to their own unaided efforts to discover each some religion most convenient for himself. If such are the underlying principles of the system of public instruction, practised in our modern American schools, it is no wonder that Eddyism, Mormonism, and other baleful "isms" find numerous followers, and that even the Buddhists consider the United States a promising field for "missionary effort."

What will the harvest be?



We learn from the *Literary Digest*, by way of the *New World* (No. 10), that the infamous Leo Taxil is now a member of the Jesuit Order. This would be astounding news, indeed,—if it were true!



The statement of the Indiana State Baptist Association, that "the immigrants from Roman Catholic countries would, if they could, reduce all Protestant churches to ashes," and that "the Anglo-Saxon race was born to rule the world," is too much even for such a staunchly Protestant and thoroughly Anglo-Saxon newspaper as the *Chicago Tribune*, which retorts (issue of Oct. 19th):

"The first of these statements is hysterical. The second is worse. It is a vile mixture of self-consciousness and braggadocio. With regard to the Roman Catholic Church, people who read the statistics of church attendance will not deny that the Roman Catholics are entitled by their numbers to respectful consideration in the religious world. Catholic churches crowded to the doors, Protestant churches asking what is the matter with the workingmen—that seems to be the situation. The daily newspaper can not say whether Catholics or Protestants are better fitted to guide the workingman in the right direction. All it can do is to point out external facts. With the Catholics performing a large religious service, is it well for Protestants to take them to task?

"With regard, next, to the Anglo-Saxon race, it can not but occur to the reader of current literature that there is a great deal of Anglo-Saxon talk which lacks that quality of reserve on which Anglo-Saxons used to pride themselves. . . . On all sides we see the Anglo-Saxon doing a dithyrambic dance in a most Anglo-Saxon way and insisting that he is the future ruler of the human race. If he is he ought to keep a little quieter about it. There is no reason why he should give his purpose away. Besides, the man who is forever talking about his future is a bore. An occasional guess at the part which the Anglo-Saxon race is to play in the future history of the world is excusable. A constant bleating about it is intolerable."



Of Father McGrady, the Kentucky Socialist orator, a brother priest recently said in the *Buffalo Catholic Union and Times*: "The Rev. McGrady would do better to remain at home and not to preach again until he has thoroughly studied and understood his catechism. The man is weak in the philosophy of Socialism,

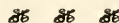
but much weaker in the Catholic catechism." This judgment was the upshot of a careful scientific analysis of the theories advanced by Father McGrady in recent lectures.

On the causes of Rev. McGrady's popularity the *Pittsburg Observer* (No. 23) remarks :

"When men have a grievance, imaginary or real, the man (especially the priest), who rises to the occasion, feeds the flame, and works on their pent-up feelings, certainly becomes the man of the hour. It takes more than logic to dethrone him. Deadly poison, like physic, is not always what it seems. It works insidiously and in time produces effects not conceivable at first—in its rigor, reveals the villain it is. The glib whiffets of the Socialistic school know full well the animus of their argument and sleek oratory. Poor men wanting in the advantages of the school, untutored and unlettered, drink in their sophistry and hold it up as gospel. It is cruel for the educated to be so wanton, but cruelty is the property of malice prepense."



The notorious ex-Abbé André Bourrier has recently been lecturing and collecting in Germany for the benefit of his Protestant propaganda among the Catholic clergy of France. He claimed that he had induced or assisted no less than eight hundred priests to cut away from the Catholic Church. The editor of the *Leo* took it upon himself to find out how much truth there was in this extravagant and altogether incredible claim. On April 2nd last he addressed a number of identical queries to every bishop in France, and the *Germania* of Nov. 7th publishes the result of the enquiry. The questions were very precisely formulated thus : 1. How many priests are there in your Diocese? 2. How many have apostatized during the past five years? 3. How many of these have probably been aided in their apostasy by M. Bourrier? The replies of the bishops are equally precise. Most of them, even those who have large dioceses with a thousand priests or more, answer the second question with a categorical "*Aucun*" or "*Pas un seul*" (None or not a single one.) Only here and there is there an apostasy recorded. Altogether not quite sixty, and of these only a few attributed to the instrumentality of Bourrier, who is not even known by name to a number of the bishops. No wonder Bourrier steadily refuses to publish the list of his eight hundred protegés.



The French-Canadians of New England have been very active in politics of late. They have succeeded in electing fifteen representatives to the New Hampshire legislature, four to that of Massachusetts, and four or five to that of Rhode Island. They also hold a considerable number of more or less important local and State offices. We do not know whether the average French-Canadian politician in this country is better or worse than the average Irish or German politician, who "is in politics for what there is in it" and who boodles like his fellows when he gets a chance. If they are better, if they really represent a Catholic and therefore clean influence in politics, we hope with the *Quebec Vérité* (No. 11) that their number may constantly increase.

Socialism and Social Reform.



DEBS' vote in 1900 was 85,000. The vote for the Socialist candidates for State officers and members of Congress in 1902 was considerably over 400,000, despite the fact that there does not seem to have been any especial effort made by the Socialists in 1902 to poll a big vote. The Socialist wave this year has swept all over the country. That party's candidate for governor of Massachusetts polled 34,000 votes. A good showing was made in Pennsylvania, Wisconsin, Indiana, Minnesota, California, and other states for Socialist candidates for State, municipal or congressional offices. Chicago gave a 12,000 vote to the Socialists. They had a large poll in Cleveland, Cincinnati, Toledo, Evansville, Covington, Minneapolis, St. Paul, and many other cities. In the legislatures of many of the States the Socialists will have members. They will be found in boards of aldermen, and some of the members of Congress, alarmed at the showing which this species of radicalism has made in their districts, will undoubtedly be found to lean to the Socialist side.

It is evident that Socialism is to figure with great prominence in the presidential canvass of 1904. If they put up a candidate with the eloquence and magnetism of Debs, the nominee of 1900, they will probably be able to poll a larger vote than any minor party has yet rolled up. Populism has disappeared, and Socialism will be the third party of two years hence.

We have taken the above figures from the *St. Louis Globe-Democrat* of Nov. 22nd, a journal which considers Socialism as purely a partisan political force. But it is more than that. It is a strong economic, polity which in every civilized country in the world is organizing the wage-workers into a class-conscious body, determined to carry out its program by taking possession of the public powers.

It is to-day the most wide-spread political party in the world. *La Revue Socialiste* recently (Feb.) gave the following statement of votes cast by Socialists in successive elections in various countries:

Austria, in 1895, 90,000 votes; 1897, 750,000; 1900, 1,000,000.

France, 1885, 30,000; 1888, 91,000; 1893, 590,000; 1898, 1,000,000.

Denmark, 1872, 315; 1884, 6,805; 1887, 8,408; 1890, 17,232; 1892, 20,098; 1895, 25,019; 1898, 32,000.

Great Britain, 1895, 55,000; 1900, 100,000.

Italy, 1893, 20,000; 1895, 76,400; 1897, 134,946.

(*The Review*, Vol. IX, No. 47. St. Louis, Mo., December 4, 1902.)

United States, 1890, 13,704; 1892, 21,562; 1896, 36,275; 1900, 140,000. (This vote did not go entirely to Debs, as the party was split.)

Servia, 1895, 50,000.

Spain, 1893, 7,000; 1895, 14,800; 1897, 28,000.

Switzerland, 1890, 13,500; 1898, 29,822; 1896, 36,468.

Belgium, 1894, 334,500; 1898, 534,324.

Germany, 1867, 30,000; 1871, 101,927; 1874, 351,670; 1877, 486,843; 1878, 437,158; 1881, 311,961; 1884, 599,990; 1887, 763,128; 1890, 1,427,298; 1893, 1,786,738; 1898, 2,125,000.

The editor of the *Revue* furthermore gave it as his honest opinion that the number of Socialist men who live in other countries or are prevented by political conditions or economic pressure from voting with the party, would swell the grand total to 8,000,000.

"It is a party," says Father Poland (*Socialism: Its Economic Aspect*, p. 5) "that knows no fatherland, as it knows no mother-tongue. It has cut itself free from all the prejudices of language and of traditional methods in government."

Its fundamental principle was laid down by Carl Marx more than thirty years ago as the one necessary condition for the true economic social reconstruction. It is the abolition of private capital, i. e., capital in the active sense, applied to production. "The final object of Socialism is to do away with private capital as applied to every industry, thus to do away with competition; and to substitute for competition a collective ownership of all the means and instruments of production." (Poland, l. c.)

This end present-day Socialism hopes to arrive at, not by violence, but by a majority of votes.

While there is hardly any danger of a permanent institution of Socialism, because it is in open contradiction with the indestructible instincts and tendencies of human nature, being "opposed to the natural rights of every individual human being, perverting the true purpose of the State, and rendering the peaceful development of social life impossible" (words of Leo XIII. in his encyclical on the Condition of Labor); the growth of the movement clearly involves grave dangers to society, and it becomes the duty of every well-meaning and enlightened citizen to neutralize its nefarious agitation by working earnestly, each in his sphere, for social reform.

To show how this can be done, we will reproduce some pertinent passages from Fr. Cathrein's splendid *Moral Philosophy*.*)

*) Kathrein's chapter on Socialism has been Englished by the Rev. James Conway, S. J., and published by Benziger Brothers. We recommend it, as well as Fr. Poland's brochure, *Socialism: Its Economic Aspect*, (B. Herder), to every student of this burning question.

"A social life worthy of a human being must be secured for even the lowest of the laboring classes. For this end it is necessary not only that he receive sufficient wages, but also that sufficient regard be had for his life and health, and therefore that his strength be not overtaxed by immoderate labor. He must be treated not only with fairness, but also with love and consideration. Finally, he must have the assurance that in case of misfortune or ill-health he be not abandoned or cast into the street. And since in our days personal efforts and private charity are by no means sufficient, public authority must, by suitable legislation, take the necessary measures for this end. The social reform must aim at such a state of things that the humblest laborer may entertain a well-founded hope by industry and economy to better his condition and gradually rise to a higher social standing."

"The institution and promotion of co-operative organizations are the surest and best means to reconcile the claims of the individual with those of society, and thus to bring about harmony between the conflicting elements."

"The most important and indispensable factor in the social reform is the revival of Christianity among all classes of society. Legislative measures may produce the external framework of a new social order; but it is only Christianity that can give it life and efficacy. Only on the ground of Christianity can the hostile social elements be brought to a reconciliation. . . . The widest and most humane legislation will never appease an indolent and grasping mass of laborers. But whence is the laborer to appropriate the virtues of industry and economy? Only from the ever-flowing fountain of living Christianity. How can the laborer be expected to bear the toils and hardships that are inseparable from his state, if he has been led to believe that all hopes and fears in regard to the eternal retribution beyond the grave are childish fancies, and that with this life all shall come to an end?

The revival of Christianity, however, must not be confined to the laborer: it must also extend to the higher and more influential phases of society. In vain will our so-called 'cultured classes' expect Christian patience and resignation from the laborer, while they themselves disregard the laws of Christianity and publicly profess the grossest infidelity. It sounds like irony if the rich preach economy and self-denial to the poor, while they themselves indulge in the most extravagant luxury and dissipation. The wealthy must begin the social reform at home. They must come to the conviction that they have not only rights, but also duties towards the laboring man—duties of justice and duties of charity. They must bear in mind that they have been appointed by God,

as it were, the administrators of their earthly possessions, which should in some way serve for the benefit of all. They should remember that the laborer is not a mere chattel, but a rational being, their brother in Christ, who, in the eyes of God, is equal to the richest and most powerful on earth. It is only this bond of Christian sentiment—of mutual love and reverence between rich and poor, high and low—that can bring about a reconciliation of the social conflicts of our times.

And since the Church is the God-appointed guardian and preserver of the Christian religion, and since she can not fulfil this task unless she is free to exercise all her power and influence, we must demand for the solution of the social problem the perfect freedom of the Church in all her ministrations. Above all we must insist on the full freedom of the Church to exercise her saving influence on the schools, from the common school to the university. Liberalism has caused the schools and universities to alienate the nations from God. Socialism is adopting the same policy for the subversion of the social order; and if the Church is to exert her influence for the salvation of society in our day, she must do so chiefly on the field of education."

The Career of a French State Bishop.

A FLASHLIGHT ON THE POLITICO-ECCLESIASTICAL SITUATION IN FRANCE.

II.

HERE several incidents happened which go to show how wrong it is for Rome to let itself be dragged into such compromises. There was in Paris a wealthy priest of the Diocese of X, Abbé D., author of elementary courses of history, geography, and literature. Together with two of his friends, he had formed a liberal triumvirate. He had succeeded in getting himself appointed honorary canon by the preceding Bishop, whom he was allowed to accompany as theologian to the Vatican Council. As adviser of an infallibilist prelate, he sought the company of the opponents of the dogma and even assisted at the criminal conciliabula of the Palazzo Saviati. Incensed by his conduct, the Bishop, to get rid of him, named him Vicar-General and sent him home. The Chancellor of the Diocese

took his place in Rome. D. vowed to take revenge at the first opportunity. His chance came in the nomination of our hero L. D. approached the new Bishop, and when he had found out with whom he had to deal, he suggested to him to change everything in the Diocese, and above all to get rid of the Chancellor. The newly elected Bishop was the more eager to comply, as he knew the government also had an interest in the matter. Under his predecessors, the Diocese had been the terror of the ministries and even of Louis-Philippe. The government wanted not only to secure a zero as a bishop, or at least one favorable to "opportunism," but it sought to prevent a possible return to the former methods by giving him two new vicars-general and attaching to his heels as private secretary a petty clerk from St. Sulpice, enjoining upon the three to make *tabula rasa* in the Diocese.

Here we have a Bishop, just nominated by the government, a Bishop who ought to love his church as a mother loves her children; but who, upon the spiteful advice and sacrilegious orders of a Masonic clique, consents to demolish the whole administration of a diocese, as yet unknown to him, and to form a new administration from material which, to his own honor be it said, he knew just as little.

Not long before, a joker had announced the day and hour when X, by a geological cataclysm, was to disappear from the face of the earth, and how the neighbors would come frogging in the pond formed over its sunken ruins. The announcement of this ecclesiastical revolution produced a no less sensational effect upon the people of the Diocese.

After his consecration, Msgr. L. came to X, accompanied by his two government vicars, of whom one, M., was a rather light writer, while the other, D., had recently returned from Venezuela; neither had any regular standing in Paris. The imposition of two such vicars was an encroachment on the personal rights of the bishop and a gratuitous insult to the Diocese, since there was no lack of fit persons. Worst of all for the new-comers, the Bishop included, was that none of them had the slightest idea how to administer a diocese.

The installation of the new Bishop was a public scandal. Msgr. L. seemed to have the noisy sympathy of all the enemies of the Church. So far—they said—X. had been ruled only by Ostrogoths, Visigoths, and Saligoths; but now it had a model bishop. The Free-Masons seemed to be particularly pleased. The prefects and sub-prefects did not conceal their pleasure. At the door of the cathedral the prelate was amply extolled as an avatar of all known and unknown virtues; but none of the sycophants followed him into the sanctuary. At a café near by they sealed the bull of

the lay canonization of a living bishop. The ceremonies inside the cathedral were performed in a disorderly manner. All serious-minded people, priests and laymen, felt and confessed that they had assisted at the entrance of revolution into the Church.

If the installation day was not rosy, the following day proved thorny. One man only rose to the height of his task—the Chancellor of the Diocese. For twenty-five years he had belonged to the administration, knew all its branches, and because of his real ability, was held in high esteem. Even before the Bishop had taken possession of his see, he declared to him: "Either they go, or I. If the new vicars are to stay, I will withdraw to my stall as a canon." By this dilemma the Bishop saw himself compelled either to govern with the aid of men who could not even read an account, or to send back the auxiliaries imposed upon him by the government. One of them, M., clear-sighted and proud, withdrew willingly. The other, D., quit after a fortnight. The former vicars-general resumed their offices.

This counter-revolution caused no little surprise; it was welcomed by the Diocese which saw its traditions restored. But the Liberals were sadly disappointed. There was also disappointment for the dismissed vicars, who were promised a mitre for their simoniacal malversations; there was disappointment for those abbés who had hoped to fill the new vacancies; there was disappointment for the new Bishop himself, who could not immediately redeem the pledges given to the government for him by his nephews. Only the private secretary remained, and he, by means of a plot, in the course of time, made it possible, to his own profit, that these pledges were redeemed. Apparently, the old faithful clergy remained masters of the situation; in reality there was a *diabolus in machina*. The administration of the Diocese became a net of evil intrigues, the preponderating influence belonging to the wiliest, and the future to the most unscrupulous.

For some years outward peace reigned in the Diocese, while secret intrigues were carried on lustily. From Paris, whither M., the discarded vicar-general, under the promise and in hope of a mitre, had withdrawn, the relations with the Liberal clique were kept up. By his letters he excited them, as Catiline did the conspirators. The Abbé D. had his summer residence at Langty and the Liberals of the Diocese were welcome there. Their visits are no secret. There are still witnesses alive who know of them. The conspirators aimed at the dismissal of the faithful Chancellor and the old vicars, in fact at the removal of anybody and everybody who might be found faithful among the clergy of the Diocese.

Without any outward manifestation, the private secretary had

become the real master of the situation. To be sure, this did not come to pass without some encounters. More than once the vicars had complained of his machinations in favor of the government; more than once the Bishop had reported their complaints to the secretary; but the secretary invariably flew into a passion, reminded the Bishop of the promises made to the government, and threatened to pack his trunk and leave. The Bishop was powerless, he feared to expose himself, so he kept the secretary; but each time he abdicated more and more of his authority. The secretary grew bolder and openly boasted of his arbitrary powers.

Then one of the old vicars retired, and the two remaining intransigents, thoroughly disheartened, made no objection against the nomination of the secretary to the vacant post. Knowing it was a foregone conclusion, they gave their assent in advance. It was a mistake on their part. Having come to X. with the Bishop in 1884, the private secretary arbitrarily assumed the functions of a chaplain at St. Maur; of director of the *Semaine religieuse*, and of titular canon. Six years later he was able to style himself Vicar-General and Protonotary Apostolic. At the age of thirty he had reached what ordinarily is reserved for veterans of fifty.

[*To be concluded.*]

The Need of Christian Philosophy.



THE recent utterances of President Eliot of Harvard on education, religion, and labor unions remind us of Hamlet's sigh:

"The time is out of joint: O curséd spite
That ever I was born to set it right!"

It is, however, doubtful whether Dr. Eliot is called "to set the time right." He manifestly lacks consistency, and we might advise him with Goethe:

"Mein theurer Freund, ich rath' euch drum:
Zuerst collegium logicum."

A solid religious education and common sense, or rather a sound philosophical training, are necessary for any one who wishes to reform society. Religion and philosophy always go hand in hand, or rather, in the words of Brownson: Religion and philosophy are identical.

In our days, higher education so-called is almost entirely deprived of these two essential elements. That religion is consid-

ered as something superfluous needs no proof. It is a patent fact. The same we may affirm of philosophy, which has lost its popularity in the modern world. A student now-a-days can take a degree of doctor in all branches of learning without ever having looked into the more profound questions of life, without which there is something essential lacking in the education of even the most learned specialist. Since the preparatory course in philosophy was abolished, it has been left to pernicious reading, bad company or chance, with what ideas of right or wrong, man and world, religion and morality, State and society, young men enter upon their career as citizens. (Cfr. 'Een halve Euw,' by Dr. B. van Wyck, Professor of the University of Utrecht, Holland; p. 98). In Germany, where "Wissenschaft" is said to flourish most, we hear the same serious warning. Let us quote some competent authorities. Says Prof. E. Bernheim ('Der Universitätsunterricht und die Erfordernisse der Gegenwart, p. 13): "I am of opinion that the lack of a thorough philosophic training is one of the chief defects of our present intellectual culture."

"In matter of fact there is precious little of philosophical spirit and interest for the *universitas litterarum* to be found in the majority of students."

And Prof. v. Hertling writes ('Das Princip des Katholicismus und die Wissenschaft,' p. 99): "Modern science has to a large extent lost the philosophic spirit."

Christian philosophy alone can cure the diseases that infect modern society. Fortunately a restoration of this philosophy is taking place. The movement headed by Leo XIII. is hailed even outside the Catholic Church. The trustees of the University at Amsterdam, e. g., a few years ago, established a chair of Scholastic philosophy and requested the Dutch episcopate to appoint a priest to fill it. And now every day a Dominican monk expounds the sublime teachings of the "Angel of the Schools" in the capital of Protestant Holland. The Christian Protestants of Holland realize that in the philosophy of the religion of Jesus Christ lies the one and only solution of all the problems that are to-day troubling the minds of men. "Christus crucifixus solutio omnium quaestionum," says St. Bernard. Is Dr. Eliot too proud to admit this?



NOTE-BOOK.

Our readers will remember Secretary Hay's recent circular note to the Powers, protesting against the treatment of the Jews in Roumania. On the 26th ult. Ambassador White was quoted in our daily papers as describing this treatment as "simply monstrous." There are two sides to this question. Dr. Jean Lahovary, former Foreign Minister of Roumania, presents the other one in a brochure just published, 'La question israélite en Roumanie,' of which we find a synopsis in *La Vérité Française*, No. 3401. M. Lahovary begins by showing that the Jews have the same rights in Roumania which they enjoy in the United States, except two, and that they are nowhere persecuted, but prosper to such an extent that many of them are enormously wealthy and the number of their synagogues is almost innumerable. The two rights which are denied them are, first, the right of full citizenship with its accompanying privileges of voting and being eligible for public office, and, secondly, the right of acquiring land. However, these rights are not denied to them for religious, but solely for political and economic reasons. According to the organic law of Roumania only natives can own real estate, and the Jews are nearly all foreigners. Moreover, in Moldavia, where they have chiefly settled, they have almost monopolized commerce and, by taking up mortgages, reduced the farmers to the condition of helots. The exclusion of the Jews from the right of citizenship and the privilege of acquiring land are, therefore, nothing but a measure of self-defence taken by the government to protect the nation against a foreign race which threatens to engulf them and is the main cause for the existing weakness and impoverishment of the masses, especially of the agricultural population. It proceeds from the same motives which impel the United States to exclude the Chinese and to suppress the negroes wherever they threaten to grow too numerous or powerful.



Acting on a request of the German Consul to do something "to suppress and ferret out the traffic in human bodies and souls carried on in Europe and here through procurers or agents," the police of Philadelphia have recently, as our readers know from the daily papers, made a sweeping raid on nineteen houses of ill-fame in the residence portion of that city. They arrested fifty-one men and 113 women, mostly girls in short dresses, apparently under fifteen years of age. The investigation now in progress seems to prove that there is an organized "gang" sending young, innocent females from all parts of Europe to New York, Baltimore, Philadelphia, and Pittsburg, for immoral purposes. Most of the proprietors of said places have Jewish names, and Rabbi Krauskopf of Philadelphia took an active part in the proceedings against them. It developed so far, that a "syndicate" of Jews operates systematically for "supplying" a chain of houses of ill-fame

in American cities with innocent women from all parts of Europe on a "business basis," practically selling these unfortunates to a life of shame.

In Vienna, Austria, it was known for twenty years or more, that an organized traffic in women was carried on in the Empire for the shipment of "supplies" to houses of prostitution in Roumania, Bulgaria, and the Turkish provinces; but notwithstanding the activity of the Austrian police, little could be done for the suppression of that infamous business, as international complications made success almost impossible. Many a pretty girl disappeared mysteriously from her home, whose movements could be traced on the road to Bucharest for example, but—no farther, and she was never heard of again. Evidently this syndicate has now included the United States of America in its field of operations.

But what should be said of the moral condition of a city where such institutions can flourish right under the eyes of the police, so to say? The nineteen raided houses are located in the residence section of Philadelphia, and the inmates were mostly "girls in short dresses, apparently under 15 years of age!"

It will never do to charge the existence and patronage of Philadelphia houses of ill-fame to the "foreign element" of the population. Philadelphia prides itself on being the most "American" of the large cities of the Union, and while it contains a large number of foreign-born people, a comparatively small portion of these is financially able to indulge in the luxuries of a "sporting life." So the main support of these institutions of shame must come from the "natives."

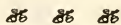
Judging from the results of that police raid, the numerous missionaries sent out from Philadelphia for the conversion of the "savages" in the Philippine Islands, could find fit subjects for their work for many years much nearer home, since, according to all accounts, houses of prostitution were an unknown "industry" in the islands before the American occupancy.



We learn from the Rome correspondent of the Associated Press that "the decision of the Propaganda regarding the appointment of a new archbishop for Chicago to fill the vacancy caused by the death of Archbishop Feehan, has been postponed, principally on account of objections received from several American bishops concerning the doctrines held by Bishop Spalding."

If such objections have been lodged, they can not have surprised those members of the Sacred Congregation who are readers of THE REVIEW.

For the rest, Msgr. Keane was promoted to Dubuque despite the fact that he held and championed doctrines so objectionable as to elicit an Apostolic Brief in condemnation.



It is asserted in a Rome despatch to the *Chicago Tribune* (Nov. 33rd) and other papers that Msgr. Sbarretti's appointment to Canada was made by the Holy Father in complete opposition to the Ireland faction, who got his mission to Manila revoked on the ground "that he was not *persona grata* at Washington," and who

strenuously worked for his "complete removal from the scene of American affairs."

We see no motive for such opposition, since Msgr. Sbaretti, so far as the public is aware, has never done anything to provoke the opposition of Archbishop Ireland or his friends, but has diplomatically avoided taking sides in all recent controversies.



At the recent banquet of the Minnesota Society, Archbishop Ireland expressed the belief that Canada eventually will pass under the dominion of the United States, and that the transition will come without conquest or war. This prediction has greatly diminished the respect of Canadians for the prophetic power of our famous episcopal politician. Among the comments it has elicited from the American Catholic journals friendly to the "Pauline Prelate," this from the *Intermountain Catholic*, of Salt Lake City, (No. 8) is probably the most curious:

"Instead of giving tongue to flights of fancy and stimulating unhealthy desire for American expansion, how much better could Archbishop Ireland turn sober words toward improving our arid lands by irrigation, thereby making it possible for Americans to raise crops and erect homes upon American territory. Archbishop Ireland is a great temperance apostle, an insistent advocate of the beneficence of cold water. Why not urge its generous use in enriching the soil as well as curing the evil of strong drink? We need water in this western country, and we need it more than we need Canada."



The *Sacred Heart Review* (No. 21) quotes from an unnamed (why not give the sources of your quotations, cher confrère?) Protestant paper some significant incidents bearing on the Chicago Parliament of Religions. It seems that several of the exponents at that gathering of non-Christian Oriental religions have already come to a bad end. "The gentleman with a red fez who spoke so glowingly of Mohammedanism, its virtues and its philosophy, was, when last heard of, in a New York jail, for practising upon the credulity of silly admirers and living by petty swindling. The picturesque philosopher in a yellow turban and flowing robes whom we used to meet at every turn of the World's Fair under an assumed name, enjoyed his beefsteak as well as any of his hosts in Chicago, and then went back to India to lie about the thousands of converts to vegetarianism made on Wabash Avenue and Ashland Boulevard. Well, he is dead and all his crooked career has come to a final stop. And now Mozoomdar, another of these picturesque Orientals, has given up the attempt to reform Hinduism, and with a sorrowful farewell betakes himself to the high hills to die there."



We read in the *Pittsburg Observer* (No. 25): "It is desired from Rome that the Rt. Rev. Denis J. O'Connell, formerly Rector of the American College there, should be elected vice-president of the (Catholic) University, so that in the event of the transfer, in

the near future, of Bishop Conaty to some other sphere of episcopal activity, Msgr. O'Connell would succeed him as Rector in Washington."

Who can it be in Rome that desires the complete downfall of our Catholic University? For to foist upon it as rector a man of the reputation and antecedents of Msgr. Denis O'Connell, whom the Pope himself found it necessary to remove from the directorship of the American College, and who more than any other living person bears the stigma of "Americanism," would most undoubtedly spell the utter ruin of an institution which is just barely recovering from the imprudences of a Keane and a Bouquillon. We sincerely hope the Roman authorities will not be deceived in this important matter by those who are posing as the friends and supporters, but who are in reality—consciously or unconsciously—the most dangerous enemies of our poor struggling University.



In the *Catholic Union and Times* a priest warns his confratres against a traveling troupe of entertainers calling themselves "Fay & Co.," whom he accuses of enticing unwary pastors—for advertising purposes—to performances which have for their stock-in-trade demonology and fortune-telling. Demonology is a terrible charge, and we do not know whether the reverend correspondent could substantiate it if hard pressed; yet there seems to be no doubt that "Fay & Co." are a suspicious aggregation, and as THE REVIEW goes to clergymen all over the country, we thought it our duty to make a note of this well-meant warning.



The "Rev." J. M. Caldwell, pastor of the Union Avenue Methodist Church, Chicago, has achieved ephemeral notoriety (cfr. *Chicago Tribune* of Nov. 19th) by introducing a brass-band in his Sunday services. It is to be feared, however, that even brass-bands with pretty girl players will not fill the empty Protestant meeting-houses.



The *Chicago Inter-Ocean* recently expressed the opinion that the diminished church attendance of which practically all the Protestant sects complain, is attributable to the preachers. The *N. Y. Sun* does not share this view. "If the people are earnest in their religious belief and crave spiritual food"—it says (Nov. 16th)—"they are not critical of the preacher, so long as he is in earnest like themselves. When they set to carping at his sermons, it is a sign that they are not hungry for the food. In times of religious revival the humblest, the plainest preacher inspired by an ardent faith, is eloquent enough for them. If there is in their hearts the demand, the supply is sure to come. At the time of the Great Awakening in 1857, the preachers in New York were not abler men than their successors are now, and not greater pulpit orators, but the fire of religious belief in them kindled a responsive flame of religious emotion in the hearts of the people,

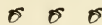
for the crowds who listened to their appeals were already burning with a desire for the word of salvation."

There is truth in these observations. The real fault is doubtless absence of religious faith both in the pulpit and in the people who ought to fill the pews. And the *Sun* rightly concludes:

"Only when men really believe in the world to come and that all other profit is a snare and a delusion so long as they lose their souls in its pursuit, will the churches be as thronged as are the marts of trade and the stock-exchanges."

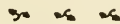


A recent editorial in the *Chicago Chronicle* regarding vaccination says: "The people who believe in vaccination insist that their children shall not be put in peril by the presence of unvaccinated children." The ridiculous fallacy of this "argument" has been so often shown that, but for the fact that it is persistently disregarded, it would be unnecessary to mention it. If vaccination protects against smallpox, why are those thus protected afraid to associate with the unvaccinated? If vaccination is effective, they should be in no danger either from the unvaccinated or from contagion from contact with smallpox itself. We find, however, that the much and often vaccinated people are frequently more afraid of the disease than those who are not "protected" by vaccination.



An esteemed contemporary dolefully reports the fact that "the copper-toed boot has passed out of the market." To the scientific mind there is almost as much interest in accounting for this phenomenon as in explaining the extinction of the Great Auk or the Dodo. Our contemporary thinks that the box-toe and the extension sole have taken away the necessity of the metallic reinforcement, and remarks: "The sole put on shoes now-a-days is so thick and the toe-cap so strong that a boy can 'scuff' and kick movable objects with almost as little damage to the shoe as if it were covered with metal."

We doubt whether any pater-familias with a few lusty boys clamoring every ten or fourteen days for a new pair of shoes, will endorse this unlikely theory. We take it that the copper-toed boot of our fathers is too clumsy and boorish for the present generation, which prefers ease and elegance to solid durability.



A clerical subscriber in Illinois writes to *THE REVIEW* :

Looking through some back numbers of the *New York Medical Journal*, I found the following interesting item in the edition of August 27th, 1898, p. 318 :

"Clinical Quackery.—The *Chicago Medical Recorder* for August says that the Roman Catholic Bishop of Augsburg, Germany, has recently made a communication to the clergy of his Diocese on the increasing tendency of the clergy to give advice in cases requiring medical treatment—a practice which he condemns and

charges that it be avoided. The action of this Bishop, says our contemporary, is the more pertinent, since the home of the late Father Kneipp and his successors is within his Diocese. Would that the American clergy, both Catholic and Protestant, might receive a similar rebuke and that their penchant for quack nostrums might be forsworn."

This is certainly wise episcopal legislation (if it be a fact). I know of a case where a child fell and dislocated his knee. Instead of going to a physician, the parents took it to Sister X. in St. Louis, who has the reputation of possessing a "king-cure-all;" the result is a cripple for life. The good Sister gave the mother some salve for "white swelling," where a physician would have at once diagnosed, and very probably healed, a dislocation of the knee. *Ne sutor ultra crepidam!*

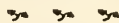


"The batch of sermons published in the Monday issues of the New York papers"—says Dr. Lambert in the *Freeman's Journal* (No. 3620),—"affords the psychological student a rare opportunity for the study of the vagaries of the human intellect, and of the itching strenuosity of the preachers to say something odd, whimsical, fantastical, in a word, bizarre. They supply the papers with just the kind of sensational stuff they like to insert in their budget of strange things. A plain sermon instructing the ignorant in the truths of Christianity, or exhorting evil-doers to repentance, would find no place in these papers. It would be too commonplace. What they want is those oratorical, colored-light pyrotechnics wherein the pulpiteer exploits his facility of curious phrase and makes his exposition of Christianity contemptible in the eyes of the serious and thoughtful, and an object of ridicule to the thoughtless and wordly minded."

The same condition of affairs obtains in nearly all our large cities, as a glance at the Monday morning papers will show. Unfortunately, here in St. Louis at least, we occasionally find among the sensational preachers thus reported, a Catholic priest. Dr. Lambert's remarks ought to set these clergymen to thinking.



It is the opinion of Prof. Paul Haupt, Director of the Semitic Department of the Johns Hopkins University and one of the best-known Orientalists in America, that the mines to which King Solomon sent his ships with the servants of King Hiram of Tyre to get precious stones with which to decorate the Temple in Jerusalem, are the mines of Almaden, owned and worked at present by Baron Rothschild of London. These mines are in the Province of Cordova, in southwestern Spain.

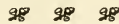


There have been ridiculous rumors recently of a Mormon-Catholic alliance in Utah. The facts are these: Senator Kearns, a Catholic, whose term does not expire till 1905, is actually working for the election of the Mormon candidate for Senator Rawlins'

seat, "Apostle" Smoot. The *Intermountain Catholic* justly characterizes this conduct as incongruous and explains it by intimating that Kearns pledged himself to vote for Smoot at the time of his own election, and that he naturally wishes to succeed himself, which can only be done by clearing the way for the election of a Mormon by the legislature just chosen. "Without the Silver King (mine)," significantly adds our contemporary, "Tom Kearns' religion would be a bar to political honor in Utah."



Few writers could invest the tritest of topics with the variety and erudition of Thomas DeQuincey. In his *Historical and Critical Essays* he treats of secret societies, and at every turn one is amazed as well as surprised at the badinage and scholarship with which the commonplace theme inspires him. "The two best known of all secret societies," says he, "that ever have been, are two most extensive monuments of humbug on the one side and credulity on the other. They divide themselves between the great ancient world and the modern. The great and illustrious humbug of ancient history was the Eleusinian Mysteries. The great and illustrious humbug of modern history, of the history which boasts a present and a future, as well as a past, is Freemasonry." The great and illustrious humbug of twentieth-century Catholic America, we are tempted to add, is the "Knights of Columbus" with their apery of Masonic hocuspocus.



Commenting on a recent utterance of His Eminence Cardinal Gibbons, on the burning topic of Sunday observance, the *N. Y. Evening Post* (Nov. 3rd) says:

"When Cardinal Gibbons speaks of the deadening effect of the Sunday newspaper he is on surer ground. Waiving for the moment all issues of taste and morality, there is nothing better calculated to soften the brain of a people than indiscriminately to pore over that mass of miscellaneous news, scandal, gossip, and illustration which makes up the Sunday newspaper of to-day. To devour this mess, anaconda-like, leaves a man, as Cardinal Gibbons aptly remarks, fit neither for worship nor for rational recreation."



The four thousand Catholics of Ansonia, Conn., have nearly completed the imposing church structure which they have been rearing for the last thirteen years on the "pay-as-you-go" principle. When the Rev. Joseph Synnott, who has been the pastor of the parish since 1886, bought a site for a new church in August, 1888, it was with the resolve that not a shovelful of earth should be dug and not a stone laid in place which the parish did not have the money to pay. Thus it has taken thirteen years to realize an ambition which could have been gratified a decade earlier, but for the unselfish determination of the debt-loathing pastor. The exterior is now practically finished, and the interior will be complete

and the church ready for occupancy in about two years, it is thought. In all \$120,000 has been spent on the building and it is estimated that the further cost will be between \$40,000, and \$50,000. The "pay-as-you-go" principle recommends itself as one that might be followed more generally in church-building in this country without detriment to the progress of religion.



What the boasted majority of Combes really amounts to, can be seen from a table published by the *Gazette de France*, which shows that the 329 deputies who recently voted to support the government in its anti-Catholic campaign, represented altogether 2,723,111 voters, among eleven million and a half entitled to vote, of whom nine million did vote in the last election. Combes' majority therefore does not even represent one-fourth of the citizenship of France and less than one-third of the votes cast at the last election.



Are the French Catholics coming to their senses at last? Louis Veuillot once said: "It is preferable to be beaten under one's own colors than to be victorious under those of others." Felix Rosnay, in *La Vérité Française* (No. 3340), says about the same when he winds up his discussion of the scheme of concentration prepared by the *Temps* as follows: "Catholics have been too long the dupes of compromises and capitulations to let themselves be caught again by other attempts which, checking the Revolution for one moment, may allow it to burst forth all the fiercer in the next. With a little understanding of their rights and duties, they could not, without annihilating themselves, step on board of this frightful galley of 'Concentration,' where pure and fresh air never enters. For them the true concentration consists in a relentless and merciless fight against any and all the revolutionary elements of a policy that is weakening and disrupting France more and more."

THE REVIEW hopes to see *La Vérité* carry out this program. It will be the only way to save that unhappy country.



The *Catholic Citizen* (Nov. 8th) is authority for the statement that "twenty-two daily newspapers in New England are owned and edited by men of Irish blood." And yet, there is not one daily newspaper (English) in that region which serves the Catholic cause.



The new method of teaching now in vogue in the public schools of New York, as described by the *Sun* of Nov. 16th, spells revolution indeed, for it teaches children to read before they know the alphabet, to write without copy-books, to cipher without the multiplication table, etc. No wonder the question is agitating the minds of the parents and guardians of the rising generation, whether in these up-to-date times children are being as well grounded in the three R's as were the youngsters of former generations.

Lord Baltimore, "Catholic Maryland," and the Toleration Act.



OUR truth-loving friend Martin I. J. Griffin is still at it in his *Historical Researches**), killing off the many errors—their number actually seems to be legion—of Catholic American history current among our people. The last issue for 1902 (Vol. xix, No. 4.) contains a startling paper on the settlement of Maryland and the famous Toleration Act. It is standard history among Catholics that the Catholics of Maryland, fleeing from persecution in England, formed the colony of Maryland and embodied in its laws the great principle of religious liberty.

Mr. Griffin points out that this it mostly rot. There was not then any special persecution of Catholics. Lord Baltimore did not come to Maryland at all. He was a convert to Catholicity and got his estates in Ireland and the title he bears in history, after his conversion, from a Protestant king. The twenty "gentlemen" who were the chief settlers of the colony, have no records of suffering for the Faith in England and did not "flee" to Maryland to be free in the exercise of their religion. They never manifested any concern for religion, either in England or Maryland, so far as we know. Very many, if not the majority, of the first settlers of Maryland were Protestants. Hence Lord Baltimore had to be tolerant of necessity, as he was from principle. His "persecuted" Catholic brethren in England were not over-eager to rush to the unknown land across the sea, though two priests went with the expedition. Lord Baltimore was himself tolerated, in fact, if not in law, in England, at the time of the two royal grants to him; hence he could not have restricted liberty of conscience to Catholics and would not have been permitted to try to do it. He could not and, of course, would not, debar Catholics. He wished his colony to be peopled and prosperous. So he desired to allay religious antagonisms and have people live in harmony, if not in unity. Nothing appears in his papers or in those of the settlers, to indicate the least concern about the Faith or the desire to establish an asylum for persecuted Catholics. Even the priests who came there, as far as the Lord Proprietary was concerned, were mere settlers, and neither Lord Baltimore himself nor his successors were specially gracious to the clergy, whom,

*) Published quarterly at one dollar a year. Address: 2009 N. 12th Street, Philadelphia, Pa. Several of our readers have recently become subscribers to this interesting and valuable quarterly upon our recommendation, and we hope several more will find it in their heart to give Mr. Griffin their support in his arduous but necessary work for historic truth, by subscribing to his magazine.

indeed, they rather restricted, hampered, and controlled†). There are those who see retributive justice in the political and social troubles that came upon the successive Lords Baltimore for measures antagonistic to the Jesuits.

"The Toleration Act of 1649," Mr. Griffin adds, "sent to the Maryland Assembly by Lord Baltimore for adoption, was passed. It little matters whether the majority of the Assembly were Catholics or Protestants—both claims are made. It was an attempt to keep Maryland free from the Puritan agitation and warfare prevailing in England. In plain terms it simply forbade Catholics and Protestants in Maryland from calling each other names. It really did not grant toleration. That had existed for years."‡)

Mr. Griffin in conclusion gives it as his opinion—and the opinion of one so thoroughly versed in the early ecclesiastical history of this country is entitled to considerable weight—that "it is doubtful if at any time the Catholics in Maryland were in a majority. Father White at one time wrote that 'three of four parts' were 'heretics.' When Catholics in England were being let alone, then religious toleration prevailed in Maryland. When anti-Catholic agitation or persecution went on in England, then the Catholics in Maryland had a hard life of it. After the overthrow of James II. they were worried, harrassed, doubly taxed and restricted in religious exercises, like the Mass, to private houses, and the priests almost debarred from visiting the sick, and prevented from attending Protestants, so as to save them from conversion to Catholicity. Catholic Maryland! What a misnomer at any time, and especially for nigh one hundred years prior to the Revolution of 1776. Protestants ought to be ashamed to claim that a majority of the Assembly of 1649 was theirs in view of the subsequent wrongdoing to the Catholics, and the obliteration of all signs of toleration."

If these statements are true—and we believe in their substantial accuracy—another chapter of American Catholic history will have to be rewritten.

†) "Under these stringent conditions two Jesuit Fathers were proposed to Lord Baltimore, and, receiving his sanction, sailed for Maryland in 1642. But, though harmony was restored, the missionaries must have felt discouraged and hampered, and the new Conditions of Settlement issued by Lord Baltimore bear the impress of great jealousy of the Church, reviving the English ideas of mortmain, and inadvertently paving the way to direct persecution of the whole Catholic body." Thus Shea in confirmation of Mr. Griffin's statement (*The Catholic Church in Colonial Days* p. 61.)

‡) Another Catholic searcher in the records of the past (C. M. Scanlan, in the *New Century*, Nov. 10th, 1900), declares it as his belief that every Catholic member of the Assembly voted against the Toleration Act, which he calls "the first act of intolerance in Maryland," since under its provisions Jews, Unitarians, and infidels could be put to death for expressing their beliefs. It decreed death against all who "shall deny the Holy Trinity, the Father, Son and Holy Ghost; or the Godhead of any of the Three Persons of the Trinity or the unity of the Godhead, etc." (See facsimile of a contemporary edition of the Act in Prof. Woodrow Wilson's recently published *History of the American People*, vol. I.)



The Ultramontanes.



ACCORDING to "liberal" authorities, the "Ultramontanes" are a peculiar species of Catholics, dyed-in-the-wool fanatics and hopeless obscurantists, opposed to all reasonable progress, entirely devoid of patriotism, knowing but one aim and purpose, viz., to reduce the world to slavery under the priesthood and the temporal power of the Pope and thus to destroy every vestige of freedom. They are constantly looking "beyond the mountains" Romeward, standing ready to carry out the most terrible commands that may issue thence. Hence it is a sacred duty for every enlightened lover of humanity and of every self-respecting government, to combat "Ultramontaniam," which does not mean to fight the Catholic Church, inasmuch as there is between the two an essential difference; so much so that he who assists in destroying the cockle, serves the Church by helping to rid her of her troubles and leading her on the path of light and progress.

All of which sounds quite plausible and seductive, and we do not wonder that even Catholics are misled by it.

In matter of fact there are no such "Ultramontanes" in the Catholic Church, nor in opposition to them, true Catholics who are alone worthy of breathing the same air with the liberal progressists. The real situation is this: There are in the pale of the Church millions who profess their religious faith fearlessly, love it sincerely, and live according to its dictates. They venerate in the person of the Roman Pontiff the vicegerent of Jesus Christ on earth and the successor of St. Peter, whom they owe obedience in all things pertaining to salvation. They feel and resent every insult offered to him as a grievous wrong and protest against it. They behold in the bishops the successors of the Apostles and adhere to them with unshakable loyalty. They honor their priests, obey them and do not allow them to be maligned or persecuted. They deny to the State the right of ruling the Church and are not afraid to so declare themselves. They strenuously oppose the suppression of religion in the schools and in public life. They receive the sacraments often, devoutly and conscientiously, keeping not only the commandments of God, but those of the Church as well. They do not read irreligious or immoral newspapers and refuse to vote for any candidate for public office whom they know to be hostile to their religious conviction. In short, they dispose their daily life, private and public, according to the commandments of God, the dictates of their conscience, and the directions of their divinely appointed religious authorities, without much regard to the spirit of the times or the ruling fashion.

Another class of Catholics does just about the contrary. You

will find their names entered in the baptismal registers, but they disregard all such antiquated things as baptismal vows with sovereign contempt. They are not interested in the fate of the Holy See, and care little how the hierarchy or the clergy fares. They hold that religion ought to be confined as closely as possible to the four walls of the churches. Too rigid teachings ought to be softened and their acceptance or non-acceptance on the part of the individual Christian be made dependent on the degree of his scientific accomplishments. Religion and politics must be kept strictly apart. The State is the supreme master and under certain conditions may be justified in plundering the Church. Convents and pious societies they consider quite superfluous, the laws of the Church obsolete and inopportune. The obligation to receive the sacraments weighs on them like a heavy burden, which they shirk as much as possible. Any definite and firm statement of Catholic principles and their defence in public life is eschewed by them as a sign of "retrogression," which they abhor. Toleration is their great watchword, and this toleration they carry so far that they do not hesitate to join liberal clubs or Socialistic groups, nor to keep and read newspapers inculcating the most pernicious heresies and errors. Occasionally they will go out of their way to pity and even denounce the poor retrograde "Ultramontanes," as they are pleased to call their faithful and loyal brethren.

The "Ultramontanes" are the abomination of the true-blue Liberals, while the class of Catholics last described represent in their eyes the real, up-to-date, Catholicism, which, if they can not approve, they can at least find it in their hearts to tolerate.

It is mere deception if our enemies declare that the battle against the "Ultramontanes" is not a battle against the Church. This distinction is simply made to lull those to sleep who have not learned to think. Those Catholics whom our modern secular and liberalistic press dubs "Ultramontanes," are precisely the good, faithful, loyal Catholics, the *élite* in the great army of the Church, who prevent her enemies from neutralizing her influence in modern society and stabbing her to death. It is the men who, be they priests or laymen, fight most courageously and effectively for the independence and liberty of the Church, who are decried as "Ultramontanes," while those who never lift a finger to prove the faith that is in them are lauded to the skies as enlightened, progressive, and up-to-date Catholics.

Which proves that it is an honor and a duty to be counted among the "Ultramontanes;" for as Alban Stolz tersely puts it: "He who is baptized in the Catholic Church, but is not ultramontane, is like a deaf nut offering no kernel, for he lacks the living faith."

The Career of a French State Bishop.

A FLASHLIGHT ON THE POLITICO-ECCLESIASTICAL SITUATION IN FRANCE.

III.—(Conclusion.)

FROM the time of the appointment of the new Vicar-General, the diocesan administration was all the government could wish for. First came an attempt to destroy the leading Catholic newspaper of the episcopal city, which was saved only by the unanimous protest of the clergy. Then all the old papers of the Society of the Peter's Pence were destroyed, under the pretext that said society aided Catholic political candidates and hurt the Masons. A parish priest, who for his gallant defense of the Sisters, had been made an honorary canon, was dismissed to please the politicians. Then the Chancellor was disgraced and the Rector of the diocesan seminary was removed from his post because he was too orthodox. Two circular letters were issued, forbidding the clergy even private activity in elections. The Abbé M. was deposed for having founded a Catholic school. False testimony was brought against the Abbé G. Two curés were severely disciplined for upholding the aforesaid Catholic newspaper. A Catholic high-school was destroyed by the suppression of its agricultural department and the removal of its director. All religious establishments were ordered to pay the tax of "accroissement." Two parish priests were sent to prison for conspiracy, but declared innocent by the tribunals; the association for the defence of the clergy was squelched. One Abbé was dismissed for being unable to obey the law concerning the church *fabrique*. Another was handed over to the mercy of a senator, for any punishment he saw fit to inflict on him. Still another curé was ordered removed, because he opposed the change of a teacher, but the sentence was stayed by the intervention of a senator and a deputy. The Abbé M., a parish priest, was deposed for having founded an agricultural bank; he later died from chagrin. Then a scandalous proceeding was instituted against a venerable archpriest, who died shortly afterwards. This was followed by the proscription of a prominent clerical author for having defended the Church against a persecuting government and protested against the proposed nomination of a coadjutor to the Bishop. Then came the dismissal of the director of the *petit-seminaire*. All these iniquities, and many others, occurred within ten years.

Would you wonder if, under such trials, the Diocese, so far a model, had fallen into ruins? Luckily it remained true to its traditions, its doctrines, its thoroughly Roman spirit, though, naturally, it lost much of its vigorous Catholic life.

Priests, distinguished by their learning, good works, ministrations, and a thousand clever initiatives helpful to the salvation of souls, continued to abound in the Diocese.

But what are we to think of a bishop who, besides abetting such iniquities, allowed to be published in his Diocese some eight or ten indifferent or even hostile journals, which calmly carried on a propaganda of dissolution and destruction, after trying to destroy the only Catholic religious paper he had? Such things prove either mental aberration or pitiable weakness.

These are facts, facts of yesterday, facts incontestible. Their recollection may be inopportune, their history disagreeable, even for the victims; but history remains history, and it is impossible to undo it.

What a strange episcopate! A priest, who is not a bad man, pushed into ecclesiastical dignities by his family, without vocation or ability. Accepted by a persecuting government, to please this government he literally demoralizes the clergy, undermines religious institutions, and disorganizes the administration of his diocese. During the fifteen years of his episcopate, the diocese is "run" by politicians and clerical schemers. Materially there was a state of schism, although an outward attachment to the Holy See was professed. The Bishop did nothing against the anti-Christian machinations of the ruling powers, but rather lent a helping hand. His sympathies were with the enemies of religion, whom, in his blind optimism, he declared excellent men when they were loudest in their attacks on religion. He never issued a pastoral letter or circular; he never preached; he never devoted himself to pastoral duties; he did not even visit his entire diocese. But he faithfully drew 50,000 francs annual salary during his fifteen years' administration and perhaps a like sum from the diocese. No one ever heard that he founded or subsidized any religious institution, nor was he ever known to give a penny to the poor.

The history of this unhappy Bishop is a blank page, covered with a black spot; the blank page indicates the absence of good works; the black spot is the symbol of his malfeasance in office. Such is, and will be, the fate of every diocese, if Rome does not strictly control the choice of bishops and severely punish the reprehensible actions of bishops who bow to the "new régime."

In 1899 Bishop L. resigned, after he had made sure that the government would give his see to the man who had virtually ruled it during his own incumbency and who had spared no effort to ingratiate himself with the ruling powers. We refer to the Private Secretary, later Vicar-General, who presides to-day over the destinies of the unhappy Diocese, while the "hero" of our story lives in retirement somewhere in Europe, with the rank of a titular archbishop.

A. S. F.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Rome and the Philippine Question.—We take the subjoined interesting passages from a correspondence of the well informed and alert young American priest who under the penname "Vox Urbis" writes regular Roman letters to the N. Y. *Freeman's Journal* (see No. 3622 of that paper):

"More than once during the course of the Philippine negotiations in Rome Vox Urbis has frankly confessed that he was nonplussed by the situation. The facts that have come to light show that almost everybody else from the President of the United States and the Commission of Cardinals down were equally bewildered. In the first place, the President and his entourage were informed that if they consented to send a Commission to Rome the Holy See would grant them anything under heaven they asked for—including, of course, the summary expulsion of the friars;*) in the second place, the authorities here had never an inkling that such a preposterous proposition as the expulsion of the friars was to be submitted to them.**) Governor Taft introduced this awkward matter with consummate skill. He professed to have nothing to say against the friars themselves or about their extravagant wealth. On the contrary, he seemed to give them credit for nearly everything of good that was to be found in the Philippines. The great trouble, he explained, was the fact that the Filipinos detested them, had driven them from their parishes, would never permit them to return. It would be necessary for the American government to use armed force to reinstate them—and the American government flatly declined to do anything of the kind. As may be well imagined, this was putting the Holy See in a very awkward position. But in spite of all this the ecclesiastical authorities resolutely declined to be a party to the banishment of the friars. They recognized, however, that in the face of the opposition of the United States government and of the alleged opposition of the Filipino Catholics, it would be well to provide for the gradual removal of the religious, and promised to second this by instructing the generals of the four orders concerned to supplant, as occasion offered, the Spanish friars by others of different nationalities. All this was done on the supposition that the Spanish friars were obnoxious to the Filipinos and a cause of disturbance to the American possession of the islands. It is now clear, and the fact is doubtless known to the Holy See, that both these hypotheses were without foundation. The Filipinos have solemnly protested that they desire the friars to stay, and the United States government, after nearly four years of rigid surveillance, has failed to find them guilty of

*) It would be interesting to find out who thus misled the administration.—A. P.

**) This despite the fact that Bishop O'Gorman was a member of the Taft Commission.—A. I

any attempt, or even desire, to subvert the new order of things in the Archipelago.

Archbishop Chapelle, though he has no mission in Rome at present connected with the Philippines, does not hesitate to say in the most emphatic manner that the friars are necessary for the salvation of religion in the islands. He understands the situation thoroughly, he knows that the charges made against them are quite unfounded, he is absolutely convinced that the people are anxious to have their ministrations, and he is persuaded that if less attention were paid to the threats of the secret societies and the persuasions of the Protestant preachers, the United States government itself would be the most enthusiastic advocate of their retention when the present storm has passed over.

The present attitude of the Holy See with regard to the situation is one of considerable doubt. It is glad of the opportunity that has been furnished it of treating with the representatives of the United States, but it is an open secret that it regards the ultimate results of the relations that have been established with considerable apprehension. Everybody in Rome admits that the task set to Mgr. Guidi is one of extraordinary difficulty and of doubtful success. Indeed, within the last week a rumor is current in circles usually well informed that the new delegate on arriving in the Phillipines will receive notice that his stay is not likely to be prolonged."

This view of the situation is partially confirmed by our own private advices from the Eternal City.

LITERATURE.

The Holy Ghost and the Holy Eucharist. By Rev. A. A. Lambing, LL. D. For sale by the author at Wilkinsburg, Pa., and Catholic booksellers. Paper, 5¼x3½, 30 pp. Price ten cents; in quantities of more than twenty-five, six cents a copy.

This is the substance of a paper read by Father Lambing before the St. Louis Eucharistic Congress and is now printed with the Imprimatur of the Bishop of Pittsburg, in the hope that it may tend to increase devotion to the Third Person of the adorable Trinity and to the Blessed Sacrament of the Altar, and show the unity of their divine operations in the sanctification and salvation of souls.

Les Droits en Matière d'Éducation. Par Le Père F. X. Godts, Rémontoriste. J. de Meester, Bruxelles & Broulers. 1900.

This work, in six parts, with four appendices, is the most comprehensive treatment of the educational question in view of modern tendencies and errors, of which we know. In the first part the reverend author, widely known as a keen logician and a staunchly ultramontane theologian, describes by way of general preface the plan and scope of his work; in the second, he treats in three divisions of the fundamental principles underlying the whole question: liberty, the law, and justice; in the third, he considers the rights of parents, with an appendix on the special rights of school-teachers and another on the absurd pretensions of the Socialist educationalists in Belgium, for which country the

work is primarily intended; in the fourth part, he describes the rights of God and His Church in education, devoting a special appendix to the rights of Christian children; in the fifth part, he considers at length and with great critical acumen the rights of the State, adding an appendix on the true sense of article 17 of the Belgian constitution; the sixth contains a full statement of his thesis and a résumé of the entire argument, which covers no less than 1740 pages. We have not, though the work has lain on our desk for some time, had leisure sufficient to peruse it entire, but have dipped into its treasures on various occasions and got the impression that it is the best available statement of the Catholic position on the school question in relation to modern conditions, and a veritable arsenal of logical weapons wherewith to fight the pernicious educational errors of the present day, in America no less than in Belgium, for which country, as we have remarked, it is primarily intended.

Little Manual of the Third Order of St. Francis. Translated, Adapted, and Enlarged from the German of Rev. Cassian Thaler, O. M. Cap., by Rev. Bonaventure Hammer, O. F. M. Fr. Pustet & Co., New York and Cincinnati. Size 3½x5 inches. 220 pp. Bound in flexible brown paper cover, net ten cents, \$7 50 per 100 copies.

This little manual is intended for the use of directors and members of the Third Order of St. Francis. It is most explicit and comprehensive and enjoys the approval, in the original, of the Minister General of the Capuchin Order and the Sacred Congregation of Indulgence. A specially valuable feature is the elaborate and accurate enumeration of the spiritual benefits granted to the Third Order by Leo XIII. and of all other indulgences ter-tiaris may gain.

The Catholic Church and Secret Societies. By Rev. Peter Rosen, Hollandale, Wisconsin. Cannon Printing Co., Milwaukee, 1902. For sale by the author and Catholic booksellers. Price \$1.

This booklet bears the Imprimatur of Archbishop Katzer and contains much valuable material, inaccessible to most of us, on the secret society question, which the reverend author rightly calls "the most serious problem facing the Catholic Church in the United States to-day," and which he treats chiefly from the standpoint of religion, showing that most secret societies popular among us, partake of the nature of religious sects, because they have rituals prescribing religious ceremonies, signs and symbols, special funeral rites, etc. We believe with Father Rosen that the majority of those who belong to these societies are unaware of their real character and tendencies, and hope that his little book will do much to enlighten especially Catholics on this important matter. We are assured by the author that this is already the second edition, although it does not appear from the title page. For a third we would suggest a brief chapter on Catholic secret societies, for which Prof. Schulze's remarks in his *Pastoral Theology on the Catholic Order of Foresters*, and the files of *THE REVIEW in re* Knights of Columbus, would furnish interesting material. A revision of the work from a stylistic standpoint would also seem to be desirable.

MISCELLANY.

Doukhobors and Albigenes.—Dr. Condé B. Pallen draws an instructive parallel between our modern Doukhobors and the Albigenes of the Middle Ages :

We have read in history about the Albigenes, a fanatic sect of the Middle Ages, and we have also read the sympathetic accounts, generally given by non-Catholics, of their career. Just now we have been reading in the newspapers the account of the crazy march of the Doukhobors in northwest Canada, their fanaticism, their insane folly and their stubbornness. The Doukhobors are a peaceful people, harmful only to themselves. But to their insanity and their fanaticism add murder, rape, rapine and a general spirit of destruction, and you have the picture of the Albigenes and other furious sects of the Middle Ages. Just imagine the Doukhobors possessed of the spirit of lawlessness marching through a peaceful community, terrorizing and ravishing! What measures do you suppose such communities would take to protect themselves against the horde of insane invaders? Well, the measures taken against the Albigenes of the Middle Ages by the public authorities were simply means of self-preservation against bands of crazy fanatics who would have destroyed social order. Were the Doukhobors of Canada violent and bloody, like the Albigenes and their kind, we would have the Canadian government sternly repressing them. They afford a characteristic picture of the extremes to which religious fanaticism can go. Men, women, and children under the impulse of a religious frenzy, start on an aimless march in the face of cold and exhausted by hunger in "the search for Jesus," as they aver. Children die on the way, women and men fall exhausted by the wayside, but the crowd presses on, whither they know not, under the leadership of their insane leaders. There is no stopping them. They are insanely possessed of the one idea, to go onward, and that means to death by cold and exhaustion. There is no reason under the sun why the Canadian government should not forcibly stop them, and it has done so. They are simply a crazy mob, just as irrational and irresponsible as if they had broken out of insane asylums. An individual rushing to self-destruction is forcibly restrained; why should not a crowd be likewise restrained?

Unpunished Church-Looters.—The *Freeman's Journal* (No. 3620) calls attention to the fact that, besides the murder of Father Augustine, still unavenged, for which the government at Washington should not be permitted to shirk responsibility by asserting that the Vermont Yankees who perpetrated the atrocious deed, are not now in the United States service,—there are other serious matters in connection with the doings of "our army" in the Philippines that must not be allowed to pass into oblivion: the desecration and looting and destruction of churches, for example, as to which one of the Franciscan Fathers of the islands in a recent letter to a member of his order in the United States says:

"Regarding the desecration of churches, the looting of vestments, chalices, etc., in the beginning of the war, about two years ago, all the charges are true, but a great change has taken place

since, as a proof of which I can report that two chalices have been restored to the Archbishop's secretary by the Americans. Who burned the Church of Dolores in the Province of Tayabas? Americans, according to an American soldier. Many churches were desecrated by making stables of them, or storing them with goods, or by using them as barracks. Even at this time the church at Baler, where one of our Fathers is stationed, is so used: the Father, therefore, holds services for the natives in a small hovel."

Justice has been slow in pursuing those looters of two years ago, assuming that it has even yet begun to pursue them. "It is gratifying, however, to know that two of the chalices have been returned to the owners. But where are all the others, and what has been done, is being done, or will be done for the recovery of the whole of the stolen property or compensation for it, and the punishment of the looters? These questions are eminently in order and have been in order for a very long time. We hope and we can not doubt that until satisfactory answers are forthcoming, the agitators will keep urging and pressing them upon the attention of those whose duty it is to answer."

Evolution and the Planet Mars.—In his recent expressions as to the habitability of the planet Mars, Professor Hough of Northwestern University has the weight of "authority" with him, though many astronomers will question seriously his bold declaration that the planet is actually inhabited with sentient beings of a high type.

The point of interest in Professor Hough's announcement is the declaration that, as the law of evolution has resulted in the development of a sentient race on earth, that law, operating in the case of the Martians, must have produced there a race now greatly superior to the people of the earth in intellectual development. Mars, Venus, and Mercury, he reasons, are old planets, and presumably habitable. Mars, being very much older than the earth and having solidified and cooled long before the earth was fit for animal habitation, the process of evolution there presumably began much earlier. Judging from the published excerpts from Professor Hough's report, he believes that the Martians have advanced to a stage of cultivation and intelligence which is hardly conceivable to the minds of earthly races.

Our friend Prof. Pohle has shown that there is nothing in the Catholic faith incompatible with the theory that Mars and other celestial bodies are inhabited by sentient and intelligent beings; but before we believe the theory to be more than a mere hypothesis, we want to see proofs.

The Army Canteen.—Much has been said with regard to the army canteen of late, and there seems to be a general sentiment, shared even by such temperance apostles as Archbishop Ireland, that it ought to be restored. The situation is admittedly one of the choosing a lesser of two evils. Under the present régime, contiguous districts outside military reservations have become infested with every type of parasitic dens, "vile places run by scoundrels, where soldiers are debauched and fleeced."

The enlisted man is homeless during his three-year term; he

can not lie on his bunk in the squad-room all off-duty hours; the troop or battery or company billiard-room or barber shop can rarely accommodate him; so he seeks social recreation and excitement elsewhere; he can have no sisters or sweetheart or wife in the post. Under these circumstances (and even the "sociologist" will grant that it doesn't spring from pure depravity) he will drink, no matter what may have been his home training or his natural preferences.

The "canteen," as the post exchange is still unofficially called, is a garrison co-operative store. Its profits, divided pro rata among the several organizations, are generally utilized to raise the quality of the "mess," by supplying greater variety of food, butter, eggs, fresh vegetables, and occasional delicacies. With the abolition of the beer feature the mess table suffered the loss of its principal source of extras.

Along with beer the men now indulge in "rotgut whiskey," and scatter their money in gambling-hells and cesspools of vice. When the absolute result of the abolition of the canteen is the flagrant violation of the law, both State and military, as we are assured it is by the army authorities, it would certainly seem that the installation of a single garrison beer-bar under judicious supervision and control were a plan eminently superior to the toleration of conditions that now obtain.

An Essay on Editors.—A teacher of a public school in Northampton, Mass., submitted to her class a number of questions not in the text-books, and requested that the answers be returned in manuscript. Among the subjects was this question: "What Are Newspapers?" A bright boy handed in the following essay:

"Newspapers are sheets of paper on which stuff to read is printed. The men look over the paper to see if their names is in it, and the women use it to put on shelves and sich. I don't know how newspapers came into the world. I don't think God does. The Bible says nothing about editors, and I never heard of one being in Heaven. I guess the editors is the missing link them fellers talk about. The first editor I ever heard of was the feller who wrote up the flood. He has been here ever since.

"Some editors belong to church and some try to raise whiskers. All of them raise hell in their neighborhood, and all of them are liars; at least all I know, and I only know one. Editors never die. At least I never saw a dead one. Sometimes the paper dies and then people feel glad, but some one starts it up again. Editors never went to school because editors never got licked. Our paper is a mighty poor one, but we take it so ma can use it on our pantry shelves. Our editor don't amount to much, but paw says he had a poor chance when he was a boy. He goes without underclothes in winter, has no socks, and has a wife to support him. Paw hasn't paid his subscription in five years, and don't intend to."



NOTE-BOOK.

There is a fad among children in St. Louis, and possibly elsewhere, of collecting "stickers," i. e., gummed pictures or labels, and pasting them in scrap-books. Of course this fad is exploited sedulously by many business men. In the late city campaign even candidates for office had "stickers" printed and distributed among the school-children, to influence the voting members of their families. But we were not aware till last week that certain Protestant churches are using "stickers" as a means of propaganda. We have before us as we write a photogravure of the "Evang. Ebenezer Church," 2911 McNair Ave., printed on a gummed slip, with the address of the church, the hours of service, and the invitation: "Don't fail to come!" Every child who attends service or Sunday School, receives such a "sticker" and is promised a "sticker-book" for each companion he may bring along. We are told that Catholic children are thereby enticed into Protestant meeting-houses and Sunday schools, and make a note of it here to warn parents and pastors.



The Rev. P. Heribert Holzapfel, O. F. M., on his recent promotion to the doctorate, successfully defended before the theological faculty of the University of Munich a number of remarkable theses, of which the following three will undoubtedly interest many of our readers:

I. "*Contra opinionem, quae tenet matrimonium S. Henrici II. virginale fuisse, gravissima argumenta adduci possunt.*" II. "*Translationem Domus B. M. V. Lauretanae factum historicum non esse.*" III. "*Rosarium a S. Dominico neque institutum neque propagatum est.*"

On the latter point, our *Pastoralblatt* lately published a very cogent argument. We believe it is now pretty generally conceded among scholars that the pious legend, that the Blessed Virgin gave St. Dominic the Rosary, is untenable; the "*neque propagatum est*" of P. Holzapfel goes even farther.

The controversy regarding the Holy House of Loreto has repeatedly been touched in THE REVIEW. It appears that Msgr. Baumgarten's account of the origin of the fable of its miraculous translation (see No. 2 of the current volume of THE REVIEW) is fully borne out by authentic pontifical bulls lately discovered in the Roman archives.

Thesis I. ought to eliminate the topic of St. Henry's virginal marriage from the sermons and books of over-enthusiastic admirers. A legend against which "the gravest historical arguments can be adduced," should at least not be proclaimed from the pulpit as a genuine fact.

Why we take notice of such things as these? Our reasons have been tersely stated once before (see vol. ix, No. 3 of THE REVIEW): 1. We wish to prepare the Catholic public for what sooner or later must be published; 2. we want to warn them to be cautious with regard to medieval legends in general and not to attribute to

them a weight which they do not possess; 3. we want to show that there is and ought to be a very great difference in the attitude of Catholics towards what is accidental and merely ornamental in the Church—such as pious legends—and what is essential, viz., the contents of the inspired writings and the infallible teaching of the Church.

It is of especial interest, in this connection, to note that the movement for the revision of the historical portions of the Breviary, so strongly advocated by the most learned theologian among recent popes, Benedict XIV.,*) is continually gaining in strength among Catholic scholars.

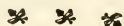


A generally well-informed Rome correspondent, "Vox Urbis" of the N. Y. *Freeman's Journal* (No. 3,622), writes under date of Nov. 12th: "It is quite certain that Msgr. Spalding has been appointed to Chicago, but it is more than probable at this moment that this nomination has either been canceled or is about to be canceled."



Certain articles on Msgr. Conaty and the Catholic University, which appeared of late in several Catholic newspapers, notably the *New Century* of Washington, must have given rise in the minds of many to curious reflections. We did not desire to be the first to voice these reflections, because even the sanest and justest criticism of the University and its affairs on our part is invariably attributed there—though, as our readers know, without the shadow of justification—to enmity and chronic opposition; but now that a paper always considered most friendly to the institution, the Hartford *Catholic Transcript*, has at least indicated these reflections, we will reprint its timely remark (No. 25):

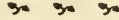
"It is highly amusing to note how seriously certain of our Washington writers take themselves and with what a grand flourish they address themselves to the task of setting the University, its Rector, its trustees and the Pope right before the auditors of America. Indeed, so grotesquely do they antic in their efforts to prove that the reign of the present Right Rev. Rector has been one of heroic endeavor and sublime achievement, that he is ready to retire with laurels unique and unfading, and that it is high time to relieve him from labors so herculean, that one is forced to look beneath their bungling reiterations and enquire the real cause of the proposed change. Either these scribes take themselves altogether too seriously, or the University feels that it has to square itself before the public. At this distance it seems very much like a case of save me from my friends, or rather from those who simulate friendship altogether too industriously."



The *Christian Register*, (article reproduced in the *Philadelphia Bulletin*, Nov. 24th) is amusing in its proposition for the establishment of a "special universal religion" for "Anglo-Saxon" com-

*) Cfr. Bäumer, *Gesch. des Breviers*, pp. 562 sq.

munities. It seems to be a fixed idea with many Americans that the United States must have something "extra" in everything,—morality, Sunday observance, religion, etc. In view of the news in the daily papers, one is inclined to believe that the American ideals are indeed radically different from those of other civilized nations.



A Philadelphia reader of THE REVIEW writes with regard to the traffic in girls mentioned in our last: "I spoke to a reporter a few days ago, who was 'working up' this subject, and his description of the actual condition of affairs is simply horrible, not fit for writing. Children of about eleven years of age at the service of beasts in human form! And Philadelphia sends missionaries to the benighted Catholic Philippines!!"



No matter what may be alleged against Bishop Spalding's peculiar world-view, he is at least not a shallow optimist nor an idolatrous adorer of America and her institutions. In his new book, 'Socialism and Labor,' he says:

"Nevertheless it is obvious that when there is question of American life, a merely optimistic view is a shallow and a false view. There are great and wide-spread evils among us, as also tendencies which, if allowed to take their course will lead to worse evil. There is the universal political corruption. There is the diminished sense of the sacredness of property. There is the loosening of the marriage tie and the sinking influence of the home. There is a weakening of the power to apprehend spiritual truth, and a consequent lowering of the standards of value, a falling away from the vital principles of religion, even while we profess to believe in religion. There is, indeed, enough and more than enough to keep all who cherish exalted ideas of the worth of human life and who love America, lowly-minded and watchful."



Speaking of Ernest Renan's 'Life of Jesus,' the St. Louis *Mirror*, not by any means a religious paper, says (No. 42): "It is neither a work of science, nor of profound philosophy. It is a medley of dreamy notions and poetical conjectures. It breathes the spirit of a pyrrhonic dilettante. It is a religious epic." "There is nothing more preposterous than the idea that a man of the Renan type of character and ability could ever detract from the value of axiomatic Christianity, or disprove, or permanently impair the belief in, the divinity of the Nazarene."



The D'Annunzio cult is an actuality in Europe, as well as in this country. Everybody that pretends to be up-to-date in literary knowledge, and to be an admirer of the *Zeitgeist*, talks glibly and learnedly about the marvelous, epoch-making art of the great Italian. Gabriele d'Annunzio (Gabriel of the Annunciation) is a poetic pen-name, assumed because its bearer aspires to be known as the prophet, the annunciator of a new faith, a new cult in art.

What sort of a new faith is this, bumptiously heralded by fanfaronading self-conceit? The distinctive traits of d'Annunzio are described by F. A. House in the *Mirror* (No. 42) thus: "A cadaverous view of life; a love of the horrible, the fecal, the deformed, the diseased and the unnatural; a grotesquely hysterical imagination, and a pronounced ability to play with brilliant word-pictures and to invent scintillating phrases." The same critic rightly characterizes the D'Annunzio cult of literature as a "brutally-refined, hedonic pessimism of a kind that is utterly foreign to the healthy-minded and healthy-hearted man and woman, and for this reason alone is doomed to failure. There is neither art, nor aristocracy of thought in the Italian's writings. If it is art it is that which suggests decomposed, fetid bodies." And he adds: "The D'Annunzios, the Ibsens, the Tolstois, the Verlaines, and the Gorkis represent intellectual aberrations and idiosyncrasies. They have their day and cease to be. Their rancid pessimism and their hackneyed philosophies, their mystical lunacies and prurient religiosity are merely passing afflictions."

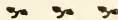
But alas how many minds do they poison and how many hearts do they corrupt while they last!



We read in the *Philadelphia Record* (Nov. 27th) that the latest report of the New Jersey Charities Aid Association makes startling statements concerning jails in a number of the counties of the State.

"The vilest immoralities obtain. Female prisoners are attended by male prisoners, and a case is cited of a mother going to visit her 17-year-old daughter to find the entire group of female prisoners enjoying cigarettes, rum, and obscenity. One who sees the demoralization of the jails at May's Landing and Camden, can not doubt for a moment that a brothel itself can do less harm to women prisoners, and through them less harm to society, than these jails, to which the law condemns them." The jails of Newark and Jersey City are roundly condemned, and the report says: "As schools for crime, the county jails are a great success."

Another evidence of our boasted Christian civilization! We trust Governor Murphy, who, we believe, is a Catholic, will put a stop to these iniquities.



One of our local dailies recently contained a story, showing how "love sometimes laughs at the laws of creed." It was the story of a young woman of Catholic family, and claiming herself to be a Catholic, who got a divorce from her rightful husband on Monday and married another man, with a distinctively Irish name, the following Saturday. Her mother, when interviewed, is alleged to have said:

"Yes, we are all Catholics; I can not recall an occurrence of this sort in our family for generations back, but my daughter is happy, and that is all I want."

Such, unfortunately, is the skin-deep Catholicity of thousands and tens of thousands in this most Christian country.

Leo XIII. and the Crisis in France.

THE Vatican does not enter a protest against the high-handed anti-Catholic proceedings of the French government, says the *Kölnische Volkszeitung*, because it is of the opinion that such a course would not advance the Catholic cause in France, but rather be a drawback to it.

The recent proceedings in the Chamber of Deputies have clearly demonstrated that the fanatics of the Cabinet possess for their anti-ecclesiastical plans a determined majority, which will stop at nothing. In all probability a strong protest of the Pope would be what they want, because it would offer them an opportunity to strike more severely. In order to interfere successfully, the Pope would need a strong and determined party, which would listen to him and support his protest. But such a party is precisely what is wanting in France, and it will take considerable labor to create one. As long as matters remain in the present condition, no action of the Pope could bring about a change.

The *Allgemeine Evangelisch-lutherische Kirchenzeitung* shows in a recent article that France is at present unmistakably in a "moral crisis," and in proof it cites a few extracts from the Protestant *Temoignage*, which manifest a hatred, simply appalling, against God and things divine.

Thus the *Aurora*, e. g., writes: "Too long have we been the dupes (i. e., of Christian morality), and we now dream of a new morality diametrically opposed to that of the Gospel, a morality truer, sounder, and more in keeping with human nature and of a species that will not leave respectable people exposed to the attacks of *tartuffes*. No matter what Jesus may have said, our kingdom is nevertheless of this world, and it is the height of folly to renounce the goods of the world to be enjoyed by the wise and the shrewd; to suffer uselessly in the illusory hope of an eternal bliss after death. Religion, all religions, have at all times only humbugged people. I imagine that God himself, this God whose only excuse is, according to the terrible saying of Stendhal, that he does not exist, says to man: My Son has deceived you; my Son has said to you: Renounce, deny yourself everything here on earth, pray for those who persecute you, and offer the left cheek when you have been struck on the right. I, however, say to you on the contrary: Woe to those here below who are not enlightened, woe to those who are intellectually unarmed! They shall

receive no reward, for after death there will be only absolute nothing. Struggle, defend yourselves, take your share and don't let yourselves be robbed. In nothing else is there salvation; your reward is on earth and not in heaven, which is the creature of your fancy."

M. Vernes, a former professor of theology in a Protestant university, published an article of similar tenor in the ex-Abbé Charbonnel's *Raison*.

The *Kirchenzeitung* remarks upon this frivolous and blasphemous outburst against God: "The *Temoignage* discovers a faint consolation in the fact that the movement in question is not limited to France. That beyond the Rhine there are similar signs of a waning faith and general demoralization. That across the Channel they also complain of the want of leading men in the churches. But even if the *Temoignage* expresses the hope that the opponents of Christianity in France deceive themselves in supposing that they shall ere long be victorious, it is nevertheless constrained to ask whether the last moments of France have come. And indeed, to every one who wants to see, it is evident that the moral crisis is more dangerous than the political contentions."

If even a Protestant periodical, in view of the rapid spread of atheism attacking the Catholic Church, becomes alarmed and asks whether "the last moments of France have come," things must indeed be in a sad plight. Why it has come to this, we will not now enquire. That it has not happened without grievous fault in ecclesiastical circles, is plain to anyone who has followed the course of events in France. Compromising political party alliances, unclerical exclusiveness and deficiency in understanding social questions, disgraceful credulity and enthusiasm, extravagant devotions offensive to sound religious sensibilities (*dévotions parasitaires*), have done their share in bringing about the present critical condition.

The men who now shape the destinies of France have flung Christianity to the winds. It is the road to death, the way into the abyss they are traveling, and this too with full deliberation and intent. They war directly against almighty God. Upon such men no words of the Holy Father could make the slightest impression, and under these circumstances the discreet reserve of Leo XIII. is exceedingly wise. Unless in the course of time a prudent and energetic reaction sets in on the part of the French Catholics, the fanatics of atheism who are now at the head of the government, will continue their nefarious work of destruction unchecked.

The Church and Nationality.



recent volume by the Austrian theologian Dr. Haidegger ('Der nationale Gedanke,' Kath. Pressverein, Brixen) contains some very opportune reflections on the question of Church and nationality.

In all ages, says the author, it was the constant endeavor of the Church to train a native, national clergy for the various peoples and nations. The Apostles themselves followed this rule. We read of St. Paul preaching in Jerusalem: "And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence" (Acts xxii, 2.) And to his disciple Titus he wrote: "For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city (Tit. I, 5), which is generally understood to mean native priests.

The same endeavor inspired the disciples of the Apostles and all Catholic missionaries down to the present day. We refer as shining examples to St. Patrick in Ireland, St. Augustine in England, St. Boniface in Germany, Sts. Cyril and Methodius among the Slavs.

Even to-day the Catholic missionaries in pagan lands zealously strive to provide a native, indigenous clergy for the tribes and nations whom they have Christianized, being fully penetrated with the conviction that such priests can accomplish more than foreigners. The establishment at Rome of various colleges for the training of a native clergy for the countries they represent, such as the Irish, the English, the German, the American, etc., is due to the fact that such training could not be accomplished rapidly or thoroughly enough at home.

And wherever she is unable, for some reason or other, to give people priests of their own blood, the Church demands that they be at least attended by such as have acquired their tongue. Dr. Haidegger quotes the XX. Rule of the Apostolic Chancery as follows: "The Pope wills that, whenever a parish or other benefice, involving in any manner whatsoever the care of souls, has been conferred upon any clergyman who does not understand the language of the place where such parish or benefice is situate, such appointment shall be null and void." And he concludes: "The Catholic missionary is held to acquaint himself thoroughly with the language of the people to whom he is sent. And in conformity with the spirit of the Church, her missionaries everywhere endeavor to study the national customs and usages of the people and to preserve and cultivate, nay even to adopt, their national peculiarities, so far as these do not conflict with the Gospel."

Our Leakage and How to Stop It.



So many men fail the Church, is a complaint often heard. There is no general exodus, but a defection which, because it is gradual, does not excite immediate attention. The manner of it is cause of increased anxiety. Those having care of souls deplore what too often happens in their experience. Here, for instance, is a Catholic family with half a dozen or more boys. They were educated in Catholic schools; yet, fairly launched in commercial and professional enterprises, one by one lessens in fervor in the practice of his faith, and finally omits it entirely. There is another family in which the boys enjoyed equal advantages, but not one of them took a Catholic wife. Failures of boys of other families less favored, who soon after their first holy communion must earn their bread in shops and factories, need not be mentioned. Those mentioned are for the purpose of precluding the application of these causes of failure to all cases. Even with Catholic school and home advantages, boys too often quit the Church after reaching manhood.

The decline of the practice of the faith, particularly in populous parishes, is hardly noticed by the congregation. It is known that many have been Catholics, but not why they are Catholics no longer. Often the decline is sudden, especially so when the young man is away from home, a stranger to his surroundings. Sometimes languages and customs differing from those of his boyhood parish, deter him from entering heartily. Parents grieve, because the boy fails in practice of faith when he is emancipated from parental authority. Age and quality, as he rises in the ladder, seem to prosper diminution of faith. Professional careers and city-life appear to draw men from the Church with peculiar instance.

Why it is so, may not be easy to say. Some think the fault is found in personal circumstance only. Some demand statistics, before they accept what others see. Some, shutting their eyes, protest: "More men attend Catholic services on Sundays than men, women, and children of all other denominations together." They do not advert that, though the comparison stands, the fact still remains. Some again wrap themselves in exclusiveness and answer, "The case is not so with us!" They defy proof claimed to be within their sight. Finally, some, pretending a broader view, declare, "No nation is as Christian as is our nation"—which is like seeing the mote in your brother's eye.

A large number interested in the matter admit the condition, but avow, "There is no cure." We have come upon times of unbelief, in their opinion. The air is rife with aversion to Church

rule. Many Gospel maxims indeed are admired and in part observed, but religion, in modern thinking a personal concern, in no concrete form is considered to oblige all under pain of loss. Men, they contend, come within the circle of such a moving spirit rather than women, owing to their associations in business. But others ask in return, "Are not social circles infected with a like spirit, which equally alienates those ambitious to rise? Are not the grip, Masonic membership, the badge of good fellowship, and brother knight preferred to sacrament and mass, because they promote socially as well as politically and commercially?" There, they insist, is the main reason which induces men to decide for the broader road. At length, others, in seeming despair to account for the fact, throw the burden of cause on the want of, or the failure to use, divine grace. That's refuge to mystery. Now, though God's designs are inscrutable, there is no Calvinistic fatality. Worldliness, pleasure, wealth, concupiscence, ungodly maxims do, on Scriptural authority, stretch snares across the path of man, but God is faithful and gives grace, and "will make also with temptation issue, that you may be able to bear it" (I. Cor. x, 13.)

Christian faith and the exercise of it do not stifle action, nor compel a man to withdraw from necessary competition in human life; they rather furnish courage and strength to establish the kingdom of Christ in the soul and world.

The reasons alluded to above, may answer the question satisfactorily when taken together; singly however none will establish a rule.

It is permissible to ask further: "Is there no reason within, which might be added to the number? Are we doing all that could and should be done for our men and boys?" A whole army of unselfish workers confronts the questioner at this juncture. With due regard for their labors, the question is still in order. Are we employing all possible means to further the kingdom of Christ among men,—not flattering "the wisdom of this world," (I. Cor. i, 20.)—such as is to their understanding which helps them against the seduction "of man puffed up by the sense of his flesh, not holding the head, from which the whole body, by joints and bands being supplied with nourishment and compacted, groweth unto the increase of God" (Coloss. ii, 18, 19.) The word of Christ indeed shall never be made void, but it must be applied profitably to the exigencies of time and place. Let no one rejoine, "The Church knows her duty!" She certainly does, and can never utterly fail in it. Her example and history teach how to behave under trying circumstances. The lesson is too often forgotten that man is the minister as well as the recipient of divine

faith. Preaching the Word does not here apply exclusively to the priest in stole and surplice; every Catholic is an exponent of it by "conversation worthy of the Gospel." (Phil. i. 27.)

The intellectual and moral temper of our time should be studied and appreciated. What is good should be pressed into service. Sympathy is necessary. Social conditions, however much deplored, are here to stay. Has it come to this that men must be told to retire from the world, if they will remain faithful to the Church? There is contention indeed (Ephes. vi, 11 ss.), but St. Paul taught the early Christians how to brave it. Our Catholic laborer and man of wealth, our Catholic in business and in the professions, in society and politics, are to be assisted in their honest endeavors. Of course, there is no agreement between Christ and Belial, but all the world is not Belial's. Neither are there concessions for faithless Catholics who strangely claim, if at all anxious of conversion, that the Church must be converted to their views, in order to win them back.

How soon, alas, the masterly expositions of our Holy Father are forgotten! Assimilation proceeds by slow stages in all bodies. Great care is to be taken in adaptation to new conditions. The vanguard of the Church, in the thick of the fight, must lead in the difficult task. Christian principles and directions for modern enterprises, with special reference to men, are given in the pontifical encyclicals. Education and the press are indispensable in the undertaking. They must, however, be handled with direct purpose. We must go down into the workshop. We must sympathize with the rising generation. It has difficulties, all too real, of its own. Socialism is rampant. In the Federation of Labor meeting in New Orleans lately the Socialists lacked but a small margin to prevail. The destruction of Christian principle in the intellectual order is now carried into the social order. Our young men must be convinced that the authority of the Church, exercised in its sphere by divine appointment, is not an enemy, but a friend of true progress. They should be told that the Church relies on their honor and integrity for the commendation and application of the only certain solution of the complicated problems of modern life; they should be "without reproof in the midst of a crooked and perverse generation," (Phil. ii, 15.), "having faith and good conscience, which some rejecting have made shipwreck concerning the faith." (I. Tim. i, 19.)

ST. FRANCIS SEMINARY.

JOS. SELINGER, D. D.



CONTEMPORARY CHRONICLE.

EDUCATION.

An Outline of Studies and Division of Time for undivided Catholic elementary schools, averaging 50 pupils, with one teacher and about 25 school hours per week. *)

1. What should be taught in an undivided Catholic elementary school? Religion, arithmetic, reading, writing, some grammar, some geography, and U. S. history, singing, and manual training: drawing for boys; sewing, knitting, etc., for girls.

Religion embraces catechism and sacred history, not as entirely distinct branches, but as closely interwoven with each other as possible.

Arithmetic comprises the four operations on pure and denominate numbers, fractions, and every-day business problems.

Reading includes spelling and elementary language lessons. Some grammar ought to be taught in the upper class.

Writing a fair, legible hand is expected of every pupil.

Of geography, the county, State, and the U. S., also the outlines of the earth's large divisions should be treated.

United States history may be substituted for the fifth reading book.

Singing. Besides some patriotic and popular songs, mainly church hymns should be drilled.

2. What time should be allotted to each of these branches?

A. M. Monday. Tuesday. Wednesday. Thursday. Friday.
9-9:45 Catechism. Bible Hist. Catechism. Catechism. Bible Hist.
9:45-10:30 Arithm. Arithm. Arithm. Arithm. Arithm.
20 minutes recess.

10:50-12M. Reading. Reading. Reading. Reading. Reading.

P. M.—As no teacher can do justice to all the arithmetic and reading classes during the morning hours, after singing some song or hymn for five minutes when taking up school in the afternoon, let him resume the work of arithmetic and reading until 2 o'clock. Then—

P. M. Monday. Tuesday. Wednesday. Thursday. Friday.
2-2:30 Geography. Grammar. Geography. Grammar.
20 minutes recess.
2:50-3:30 Penmanship. Dictation. †) Penmanship. Dictation.

The half hour from 3:30 to 4 is left to the free disposal of the teacher for taking up work with weak classes or weak individual pupils on the first four days of the week.

The Friday afternoon should be properly divided between

*) This outline was drawn up at a committee meeting and will be submitted to general discussion by the Western Catholic Teachers' Association at their Christmas meeting.

†) Comprising, besides simple dictation, the writing of letters, bills, receipts, etc., possibly also songs and hymns to be memorized.

manual training and singing lessons—say from 1-3:15 manual training, from 3:15-4 singing.

Where the attendance is fair, good results will be had from following this outline. However it applies only to schools with one language. Where besides English a foreign tongue must be taught, the time allowed for reading, spelling, grammar, and writing should be divided among the two, and, moreover, all branches (arithmetic possibly excepted) be taught in the foreign language. English is in the air; the pupils will learn it readily; but the foreign tongue will not be mastered, unless it is made the medium through which all other knowledge is imparted.

Is There a Teaching Profession in Our Common Schools?—Mr. J. Eiselmeier, writing in the Milwaukee *Germania* (Nov. 3rd), denies it and gives his reason as follows:

Germany has in her public elementary schools 120,032 teachers, of whom 102,799, (85 per cent.) are excellently organized in a great federation. In America we have 400,916 teachers, of whom 10,000 belong to a sort of union, but they lack organization.

Among the German teachers there are 14,000 (11.5 per cent.) ladies; here in America we have 293,759 lady teachers, or 70 per cent. In 1900 Wisconsin had 13,063 teachers, of whom 10,660 (81 per cent.) were women. In 1899, 556 (96.5 per cent.) of the 576 teachers in Milwaukee were women and only 20, (3.5 per cent.) were men.

The German elementary school teachers are trained for their profession. Of the American teachers 300,000 (75 per cent) are without any and all professional training. While the German teacher remains true to his profession for life, the American teacher averages but four years in school.

The 120,032 German teachers have 114 pedagogical periodicals, one for every 1,053 teachers. The 400,916 American teachers have in all 151 professional periodicals (including those for higher schools); one periodical for 2,655 teachers.

In view of these facts, one can not yet speak of an American teaching profession, and it is readily admitted by experts that we have none. Thus the Committee on Rural Schools, appointed by the National Educational Association, after an examination lasting several years, declared: "Were teaching a profession in the sense in which law and medicine are professions, teachers themselves would formulate the terms of professional recognition; but evidently the time for that is not yet."

These utterances come from a source altogether friendly to the public schools. We quote them to give priests and Catholic laymen weapons wherewith to fight efficaciously the foolish notion of some Catholic parents, that the public schools furnish an education superior to that of our own. Just think of it: 300,000 of our public school teachers have no professional training whatever for their employment, in other words, three out of four have no business to be in that profession. No merchant will employ in his office, to keep books, a clerk who has not learned how; but the great and enlightened American people entrust the dearest thing they have, their own children, to men and women who do not know the *abc* of education. Highschool graduates 15 or 16 years old pass an examination at the County Superintendent's office and

within a fortnight are employed as teachers in the public schools. And that is called "superiority!"

LITERATURE.

Two New Books on the Situation in France.—*L'Abomination dans le Lieu Saint.* Par un anti-semite de la Patrie Française. 12°, 293 pages. Paper, 3 francs. Arthur Savaète, Paris, France.—*La Desolation dans le Sanctuaire.* By the same, same size and price and publisher.

"Anti-semite" has not much drawing power for THE REVIEW nor the majority of its readers. With a certain prejudice, therefore, we began reading these two volumes, the first treating of "the efforts, machinations, and intrigues of the government to lead astray the French people, corrupt the clergy, and secure willing tools in the episcopate;" the second dealing with "the foibles, blindness, and treason of the general public, of priests and certain bishops, in lending a helping hand to the anti-Christian conspiracy."

After a careful perusal we must say, the two volumes contain the best exposé we have yet seen of the dangers threatening religion in France and indirectly France herself. "Anti-semite" can not help exaggerating here and there, as when he praises Déroulède and Drumont of the *Libre Parole*, etc.; but on the whole he displays sound judgment, a sincere love for religion and his country. Yet though, like a good surgeon, with a firm hand he lances the ulcers from which France is suffering, he does not indicate the remedy, or, if he does, not in a way to rouse public sentiment. Rome may have been too lenient, the bishops weak-kneed, the clergy Gallican; but the apathy of the people on each succeeding election-day is altogether too evident as to be passed over in silence. Nor will books like these or even such as Dr. Maignen's 'Nationalisme, Catholicisme, Révolution,' rouse the sleeping masses. Short, pithy, scathing treatises on the burning questions of the day, scattered broadcast through the land, would prove far more effective. There is ample material in these volumes for half a dozen stirring pamphlets. The author is not wrong when he says that ten bishops and a thousand priests in prison would save France; but we doubt whether his two volumes will steel one bishop and ten priests to face prison. Had he himself the courage to face prison, he would have written his name, instead of "Anti-semite," on the title page.

THE RELIGIOUS WORLD.

How the German Catholics are Preparing to Combat Socialism.—It is generally known that the Social-Democratic party in Germany is making preparations to wage bitter war upon the Centre party.

An observing correspondent expresses his opinion as to the outcome of the impending contest as follows:

"The Centre party possesses more than sufficient means to defend itself against the united attacks from the Socialistic camp. According to its latest report, the *Volksverein für das katholische Deutschland*—a society of about 210,000 members—has

circulated during the last eighteen months 6¼ millions of books and brochures treating on the questions of the day, while the official organ of the Society published many apologetical and social articles. The apologetical articles in this periodical are ordinarily based on information furnished by the Apologetical Bureau of Information. By this bureau the Volksverein is enabled to send every week a social and apologetical correspondence to 350 Catholic papers. Besides spreading millions of brochures, the Society promotes the interests of the people by taking an active part in establishing guilds and trade-unions; by helping to apply the laws concerning insurance against accidents, invalidity, old age, etc.; by calling the attention of the lawgivers to the defects of the existing laws; by holding conferences and organizing social and apologetical courses of study for Catholic laboringmen. At Gladbach the Volksverein has two social and apologetical courses of study, lasting three months. These courses are mainly for laboringmen of more than ordinary intelligence, who in various places become the leaders of the people. During the period of one year and a half the Volksverein has held 1300 meetings in the many towns where it is organized. Moreover the Verein takes an active part in bettering commercial legislation, while it is at the same time a forcible defender of the rights of the agricultural classes against the attacks of free trade and Social-Democracy.

"This much about the Volksverein, which is only a part of the Catholic organization in Germany. I have not mentioned the activity of the bishops, the secular and religious priests, the Centre party itself, and the ever-growing influence of the Catholic press. Against such a perfect organization, extending over all classes of people and all parts of the country, we may rightly assert that the struggle of the Socialists is hopeless. A Catholic people so active and so united is invincible."

So far the correspondent, whose words need no comment. May our Federation be as successful in organizing the Catholic forces in the United States!

POLITICS AND SOCIOLOGY.

Government Ownership of Mines.—Hon. Henry C. Berghoff, Mayor of Fort Wayne, Ind., writes to THE REVIEW:

Permit me to suggest that your theory about government ownership of coal mines (No. 43) appeals to me with a great deal of force, as to the ownership and operation of the mines by the government; yet I do believe that some way could be found by which the government might own and yet not operate the mines, but at the same time control, which is the most vital part of the present controversy, the question of wages. Let us suppose that the government take possession of the mines under the law of eminent domain, and pay to the owners the value of the same, then give a long term lease of the property to either the present operators, or to any other person who might become a bidder for the privileges. In this lease, the government could prescribe the rules for the operation of the mines, safeguard the sanitary conditions, provide for the adjustment of wages under changing con-

ditions, and also fix the maximum price to be paid for coal at the mines. As a payment for such privileges, provide that the operators pay to lessors a certain amount upon each ton of the coal mined. In this way, the operation of the mines would be indirectly in the hands of the government, yet it would have nothing to do with the work in general. The government would, of necessity, be compelled to provide a system of control over the output, and some measure of accounting with the operators; this would not only give the government some knowledge of the operating expense, but would also place it in a position to have some idea of the financial possibilities of the business. It would also have this further good effect that, the government being interested as lessor, it would be to its interest to see that the rules of the Interstate Railway Commission be strictly enforced, and the freight rates be equalized between the different commercial centers of the country. The government being interested as lessor, might with full right appeal to our courts for any breach of contract. There is in my mind no doubt that operators could be found to take charge of the property under such a lease. This arrangement would also have a tendency to secure fair treatment from the operators for the unions, and the operators would be protected by their contracts with the government. In case of a dispute, both sides could appeal to that branch of the general government, created for the purpose of hearing and determining all grievances. If the eight hour law is the law of the land, the miner is certainly entitled to it, and should have it. If the demands are unjust on either side, the government is strong enough to take care of both parties, if the question of arbitration is made a part of the lease, no politician could be specially benefitted, unless the arbitration committee selected by the government be so corrupt that it would not listen to honest argument and reason, and if this happens, the people will take care that a government is elected that will appoint honest men to these positions.

The Direct Primary System in Minnesota.—In No. 2815 of the *Independent*, T. M. Knappen gives a calm survey of the working of the direct-nominations law in Minnesota.

He points out many defects in the system, though on the whole his comments are favorable. The preliminary campaign made by candidates for nominations was more arduous than under the old plan, and doubtless more expensive. The danger previously experienced in Hennepin County, of interference across party lines, remained to a considerable degree, although the direct-nominations act, when it was extended to the entire State, was strengthened at this point. The independent voter was at a loss to find his place under the new law, and was inclined to resent the clause which compelled him, if challenged, to tell how he voted the previous year.

On the other hand, Mr. Knappen declares that the candidates chosen by the direct primary were in general better than those formerly named by convention. Men who were well known, or who were already in office, and whose records were not notoriously bad, naturally had a decided advantage over new men. Mr. Knappen gives it as his opinion that "the refreshing results of

the system as it bears on honest municipal government, are alone enough to save it from condemnation." The two trials which it has had in Minneapolis, he says, prove that it insures good aldermen. Outside observers, however, will not forget that thus far it has not been proved that it insures good mayors, at least not in Minneapolis.

MISCELLANY.

The Intransigency of the Church.—Should the Catholic Church not be a trifle more condescending and accommodate herself better to the "Zeitgeist" or to modern "Culture"? Is she not just getting a little oid and stiff in her joints? and would it not be extremely desirable that she should rejuvenate herself? So say not only our Americanists, but also many in Europe, alarmed by the "Los von Rom" movement in Austria. But a progressive Frenchman, Georges Goyau, who characterizes himself as belonging to "Les Catholiques d'Initiative," and who has achieved distinction in literature, calls all these experiments of reconciliation obsolete and out of fashion. He writes (*Autour du Catholicisme social*, I. 35, 310):—

"There was once a time, when Catholicism was asked to be more yielding. This was absolutely necessary, it was asserted, in order to please the learned and secure the help of the powerful. Endless delight was taken in the thought of a minimum Christianity, which would extend its conquests the further, the more it diminished its demands. There was a wish, more or less confused, that the Church might tone down the outlines of her dogmatic edifice, round off the corners, give access to the fresh breeze of the century. But the Church resisted. Pius IX. refused all coquetting that had been expected from him. In the depth of the Catholic conscience he saw the dogma of the infallibility of the Pope slowly developed to daylight and advanced to the point of maturity through the life of the Church, and he had it proclaimed. The prudential minds far and wide were lamenting over this excess of intransigency by which the papacy was sure to be ruined. But also this time it happened to these men, clever as the world is clever, that they were mistaken."

"It is exactly this intransigent character of the Church which makes her appear attractive to thinking minds outside her pale. They behold a Church, firm, resolute, unshaken. What formerly was considered a stumbling block, has now become for her the stronghold of security. They are thankful to Rome for placing before their eyes *the* Christian religion, instead of letting them choose between various kinds of Christianity, inclusive of that undefined kind which every one might find out for himself. They welcome in the Church of Rome 'the teacher of faith and conqueror of heresies,' and if we may use some other forcible expressions of (the Protestant) Francis de Pressensé, 'a Chris-

tianity for the highest bidder' repels them, the 'inflexible and inexorable Catholicism' commands their respect...."

The Growth of Religious Fakerism.—From an article of Dr. Pallen in the *Pittsburg Observer* (No. 24) we extract these paragraphs :

"There was a time in the history of Christian peoples when the salutary hand of the law dealt with monstrosities of this character, and society was safeguarded from such leprosy. Before the advent of what masquerades under the appellation of free-thought, but what is in reality the devil of license, there was such a thing as a moral quarantine against spiritual infections. While people might individually believe as they pleased, they were not suffered to propagate their monstrous doctrines. Of course in our times this would be called muzzling free-speech, because the age has so far sunk below any appreciation of the dignity and the right of truth, that it gives full scope to the grossest license of falsehood. We fully understand the necessity of quarantine against the entrance of physical disease, but we are, on the other hand, completely blinded to the logical train of evils which follow from spiritual infections. Under present conditions there seems to be no remedy, and moral death stalks abroad through the highways and the byways with absolute impunity. This means in time also physical death to the people. But Modernism does not or can not look so far into the regions of moral order. It has lost the wisdom of Catholic enlightenment. In truth there is no more alarming symptom of the moral decadence of a people, and the subsequent physical evils to follow, than the widespread monstrosities, such as have been made visible in the recent exposure of Tingleyism. It is easy to say that such abominations as we see resulting from the practices of these absurd cults, are but vagaries of human weakness, and that they will soon die out before a healthful public opinion. But where is your healthful public opinion? The disease is daily spreading wider and wider, which is conclusive evidence that the public opinion constantly yielding to its ravages is not healthful. Eddyism, Dowieism, and other fakerism are thriving and growing at an enormous rate. The healthy public opinion to stay them is conspicuous only by its surrender to the disease it is expected to combat. Well, this is the inheritance of the age from the religious rebellion of the sixteenth century, and the end is not yet. The only sane influence to stay it is, of course, Catholicity. Catholics are protected from its moral obliquities because they have an infallible faith. But no man without that infallible faith is secure from the disease. I have known Catholics who have wandered off into this region of folly, but they have always been Catholics who had given up the practices of their faith. They have been few, and their defection is easily accounted for. But it teaches the emphatic lesson that it is only a firm and a practical faith, which cements itself in the performance of duty, that keeps the spiritual life healthful and the mind sane. As for non-Catholics, there is no safeguard against the infections of Eddyism and cognate religious monstrosities. God abandons people without faith to their own abominations, as he did in the days of the Apostle."

NOTE-BOOK.

Rev. Thomas McGrady, of Bellevue, Ky., has resigned his pastorate because his Bishop, Msgr. Maes, has at last undertaken to bring him to book for teaching Socialistic errors. In a statement given to the Cincinnati *Commercial Tribune* of Dec. 9th, he says :

"I have not abandoned priesthood. I have not abandoned the Catholic Church. I will be a better member than ever before, for the gyve of bondage has been broken, and I am free to proclaim the true doctrines of Christianity. There are no trammels on my limbs. I am no longer a slave and I rejoice in my newborn liberty to bear the light of truth to the homes of the poor and lowly. When I was engaged in the active work of ministry I was constantly harassed by episcopal despotism, etc."

It is clearly the beginning of the end of the ecclesiastical career of a man who should never have been ordained to the holy priesthood. In the sincere hope that he may yet see the error of his way and strive to undo the scandal he has given, we can not but express our gratification that McGrady has at last been forced to give up his untenable rôle of a Socialistic priest. He will not do much harm outside the Church, for it was not by any means his ability or eloquence that enabled him to draw Catholics into the Socialist fold, but the sacerdotal dignity which he paraded.



Referring to the article "Anent a 'Sacred Concert' " in No. 45 of THE REVIEW, a reverend reader would like to know if with propriety any sacred concert can be performed in a church for the sake of revenue only. "The subject," he says, "is very interesting, inasmuch as sacred concerts in churches for the sake of revenue are coming more and more in vogue, in spite of the veto of many bishops and the impending danger for the respective pastors in thereby exposing their church-buildings to taxation."



A Missouri pastor writes :

"THE REVIEW has repeatedly advocated the creation of Catholic free-schools. As I and several confrères intend to take the matter up, we would like to hear your opinion on the best mode of investing and managing the funds obtained by donations and legacies. When a parish is incorporated, there would probably be less difficulty. To buy and rent farms is not such an easy matter. Nor can the pastor get the money in his own name."

In order to receive and legally hold donations and legacies for school purposes, it will be necessary for a parish to be incorporated. This can be done under the Missouri law as follows : The parishioners get together and form an association, electing a president, secretary, and treasurer, who will submit to the circuit court of the city or county the articles of agreement, with a petition praying for a *pro forma* decree of incorporation, which will be granted without difficulty or delay. Where a parish does not, for some reason or other, wish to incorporate as such, let the pastor and a few members get together, form a school society

and apply for incorporation in the same manner. Under our Revised Statutes (Sec. 1397) any association formed to provide or maintain a school may incorporate.

The question of investing funds is more difficult. Farms are not generally considered very good investments; nor are mortgages on country real estate always safe. Much depends on circumstances and a shrewd use of them by the investors. No general rule can be made. If any one of our readers with experience in this line has advice to offer, we will gladly give him space in THE REVIEW.



It seems strange to hear a Catholic bishop referring to a medical theory which is built up on the assumption that drunkenness is a disease, curable by a drug, as "God's truth." In a pamphlet which we have just received from the Leslie E. Keeley Company, Dwight, Illinois, entitled 'Catholic Clergymen and the Drink Evil,' we find the subjoined testimony from Rt. Rev. Bishop Shanley of Fargo, N. D.:

"It is because I know it does save them, because I know it is God's truth that I take the deepest interest in the Keeley Cure, and so long as I live I shall raise my voice in advocating its efficacy."

Again: "So long as a man is diseased you can not restore manhood by moral suasion; there is something deeper than that, and I firmly believe that Dr. Keeley has got it" (*sic!*)—where the Bishop openly avows that the intemperate are diseased.

What a lucky thing it is for humanity and for the old Church, that her insufficient moral and sacramental means of reclaiming the drunkard and the opium fiend, are in this century of scientific progress supplemented and enforced by that new revelation of "God's truth," the wonderful Keeley Cure!!!



It is interesting, and in the light of certain American practices we might almost say amusing, to note how Irish Catholics in Australia fought for bishops of their own nationality. In the second volume of Cardinal Moran's History of the Catholic Church in Australasia, we find extensive quotations from a report made in 1881 to the Propaganda by the first Bishop of Brisbane, Rt. Rev. James O'Quinn, on the condition of affairs in Queensland. Msgr. O'Quinn says among other things (l. c., p. 623):

"Let me likewise say distinctly that foreigners are not suitable as bishops here in Queensland. Religion must loose immensely by their appointment. The formation of the Church on a basis suited to the circumstance of the country and the political institutions under which we live will be retarded. The Irish Catholics, who are the only Catholics here, will lose their faith, and a gross injustice will be done them by placing over them people whose language and habits they don't understand, and who have little or no sympathy with them. . . . I may now tell your Eminence that I have been greatly blamed by the Catholics of the Queensland Vicariate for handing them over to foreigners, as they said.*)" It was in vain that I said I had no

*) An Italian priest had been appointed Vicar-Apostolic.

hand in it; it was done irrespective of me and even without my knowledge. They could not realize that; they said it was a gross injustice to them after having purchased land, and built a church and priest's house, within so short a time to have a priest sent there whom they didn't understand and whom it was painful to listen to. I say all this in the interests of religion, and with the most profound respect and deepest love for the Holy See."



We can not forbear quoting, even against the writer's will, from a private letter of a dear friend born and raised in Ireland and deeply interested in the revival of the Gaelic tongue, the following interesting and instructive passages:

"I must correct one of your late utterances, for which I am sure you will thank me. It is your observation on the revival of the Gaelic tongue in which such strides have been made of late years. If you were in the West of Ireland and had aural demonstration of the fact, you would find Gaelic very much alive indeed to this day among the lower classes, you would hear among the peasantry no other well spoken; hear them criticizing so and so's Irish. "Has he the good Irish?" or the reverse, is the question with people who know but the barest elements of English. My earliest recollections even in the South of Ireland, go back to a stately grandmother who sat in a great arm-chair every morning when her farm foreman came for orders for the day, and other employés followed him. She always dropped into Gaelic as she talked to them—a wonderfully fluent tongue. To us she spoke excellent English.

To come down to later days—after the Civil War I went to Tennessee to open a school—drove from house to house to meet the children, I found the peasants with a decidedly small knowledge of English in many cases: but fluent beyond measure in the Gaelic. The children also spoke it, and I found that it was cultivated in the Irish families with a special view to keeping a knowledge of family affairs from the negroes.

The convent school in Ireland in which Gaelic is not taught, is considered below par. Remember that for 300 years the English government has labored to destroy it in Ireland. Books printed in Gaelic were destroyed, no matter what their contents. In my home a history of Ireland in Gaelic was one of our treasures. It is especially rich in forms of expression and it has been said that such a language to bless or curse in, does not exist. Even yesterday a letter came to me from Derry, giving details of the death of an old man, very well read and intelligent. Memory failed him for a few weeks before the end came, and he prayed nearly all his walking moments, but altogether in Irish, which he was not otherwise accustomed to do. But it is the language of the heart when we are concerned.

In the counties of Galway and Kerry it is still the language of the laboring classes. You will find it wherever the Irish have made a distinct impression on the population—as for instance in South America."

The Gilded Man.



WE read in an article written by A. J. Miller for the St. Louis *Globe-Democrat* (Dec. 14th):

"The story of the mythical Manoa, or El Dorado, with all of its vast and fabulous treasures of gold, was at one time the supreme subject of the civilized world. It was an alluring phantom, which for nearly a century engaged the science, learning, chivalry and seamanship of two continents. In the vain search for this chimera more untiring effort, military ingenuity, endurance, money, and human lives were expended than upon any single enterprise of the ancient or modern world. It became a furore, a mad thirst which was further inflamed by the appearance of extravagant books, detailing the splendors of this barbaric Croesus. Even the pious poet, Milton, gave full credence to the myth, while the Pope extended to the valiant explorers his papal benediction (?). But the mythical city of gold was never found. It was simply an Indian tradition, which had come down through ages, gathering, like the rolling snowball, increased volume with each revolving generation, until so contorted by exaggeration no analogy could trace out its ancient origin. But that it had a foundation in fact there is hardly room to doubt, and possibly arose from some of the lavish splendors of one of the powerful Indian empires long since extinct. Certainly the legend long antedated the period of the conquest, and was probably contemporary with that of the Amazons."

We wonder whether Mr. Miller has ever made a close study of the legend of El Dorado. If he has, it does not appear from his remarks.

"Of this fascinating myth we have very little popular knowledge," says Charles F. Lummis, the popularizer of Bandelier's researches, in his excellent book, *The Spanish Pioneers* (Chicago, McClurg & Co., 1893, p. 184.), "except that a corruption of its name is in everybody's mouth. We speak of a rich region as 'an Eldorado,' or 'the Eldorado' oftener than by any other metaphor; but it is a blunder quite unworthy of scholars. It is simply saying 'an the,' 'the the.' The word is Dorado; and it does not mean 'the golden', as we seem to fancy, but 'the gilded man,' being a contraction of the Spanish *el hombre dorado*."

Bandelier has traced the origin and growth of this interesting legend in his captivatingly interesting book, *The Gilded Man* (New York, Appleton & Co., 1893.)

The myth of *el dorado*, or the gilded man, originated at Lake
(*The Review*, Vol. IX, No. 50. St. Louis, Mo., December 25, 1902.)

Guatavitá on the high-lands of New Granada. Among the inhabitants of that neighborhood, as early as 1490, a legend was current that the wife of one of their earlier chiefs had thrown herself into the water in order to avoid punishment, and that she survived there as the goddess of the lake. To this goddess the Indians made offerings in the shape of gold and pearls which they cast into the water, and at every new choice of a *uzaque* of Guatavitá, the male population marched out to the lake in fantastic order and array, with the new chieftain upon a barrow hung with discs of gold, his naked body anointed with resinous gum and covered all over with gold dust. This was *el hombre dorado*, the gilded man, who, upon the arrival of the procession at the shore, proceeded in a *balsa* (raft) to the middle of the lake, where he plunged in the water and washed off his metallic covering, while the people threw in the gold and jewels they had brought with them.

About the year 1470 the Tunja Indians had to make way to the warlike Muyscas of Bogotá, and the quaint religious ceremony ceased; but *El Hombre Dorado*, shortened to *El Dorado*, continued to live in the mouths of the natives.

When the European explorers came, intent on the search for precious metal, they followed up the trail of "the gilded man." In 1537 Quesada stepped upon the plateau of Cundinamarca, the former home of the *dorado*, without being aware of the fact. In 1538, a reconnoitering party brought in a report that in the South there lived a tribe of warlike women who had much gold. Thus the myth of the Amazons became associated with the tradition of the *dorado*.

"With the conquest of Cundinamarca," so Bandelier concludes his first chapter, from which we have extrated these facts, "was secured the last great treasure of gold that awaited the Spaniards in America. Their wild greed was, however, doubly excited by their success so far, and they thirsted for more and greater.*) The Minorite monk, Fray Toribio of Benevento, wrote with truth in 1540: 'And gold is, like another golden calf, worshipped by them as a god; for they come without intermission and without thought, across the sea, to toil and danger, in order to get it. May it please God that it be not for their damnation.' Then rose again, like an avenging spirit, the legend of the gilded chieftain, in the still unknown regions of the South American continent.

*) Lest those of our readers who are unacquainted with the researches of the Bandelier school—which no one ought to be—get the false impression from the above and a later quotation, that Mr. Bandelier and his followers imitate the older school in decrying and calumniating the Spanish pioneers, we will quote here at least one passage from Lummis' *Spanish Pioneers* (p. 183): "The scientific history of to-day has fully shown how foolishly false is the idea that the Spaniards sought merely gold; how manfully they provided for the mind and the soul as well as the pocket. But gold was with them, as it would be even now with other men, the strong motive. The great difference was only that gold did not make them forget their religion. It was the golden finger that beckoned Columbus to America, Cortez to Mexico, Pizarro to Peru,—just as it led us to California, which otherwise would not have been one of our States to-day."

Transplanted by the over-excited imagination of the white men, the vision of *El Dorado* appeared, like a mirage, enticing, deceiving, and leading men to destruction, on the banks of the Orinoco and the Amazon, in Omagua and Parime."

The history of the legend transplanted to South America, as described by Bandelier in the following chapters from the most approved sources, reads like a veritable romance. It remained for Alexander von Humboldt and Schomburgk to lay the phantom of the great lake, and with it, in the first half of the xix. century, terminated the last survival of the legend of the gilded man.

"The myth died, but it had not existed in vain. Before it had been disproved, it had brought about the exploration of the Amazon, the Orinoco, all Brazil north of the Amazon, all Venezuela, all New Granada, and eastern Ecuador. If we look at the map a moment, we shall see what this means,—that the Gilded Man gave to the world the geography of all South America above the Equator." (Lummis, l. c., p. 199.)

Ingersoll as a Plagiarist.

THE spring of the year 1900 saw a phenomenal change in Fulton and Oswego Falls, two towns of northern New York. Taking advantage of the local option clause in the State Liquor Law, the Protestant churches united to lead a movement to close all drinking places. They used every available method and motive: political organization, propaganda by press and platform, and direct appeals to conscience. Such was the enthusiasm generated, that every hotel, store, and public house was swept out of existence.

Among the literature used was a speech by the late Colonel Robert G. Ingersoll, a dashing soldier in the Northern army during the Civil War, and one of the most noted antagonists of Christianity in the western hemisphere. Some years ago, in the course of a celebrated liquor case in which he appeared as prosecuting advocate against a brewer, he broke out, with apparent spontaneity, into a terrible denunciation of the whole traffic. His eloquence startled the court, and claimed the attention of the entire country. The speech then delivered has been used since in repeated temperance campaigns.

Now J. H. Odell shows, in the *Methodist Magazine* (vol. viii, No. 2), that the whole picturesque invective was literally plagiarized from an almost forgotten preacher named John Stamp. Stamp wrote a letter to the Primitive Methodist Conference meeting at Reading in Berkshire in the year 1841, on the

subject of temperance. It was published subsequently in the *Messenger of Mercy and Old Methodist Revivalist*, and in that quaint periodical Mr. Odell found it. "A most remarkable letter it was!—loaded to the muzzle with fearful facts and terrible in passion," he declares; "but how in the name of all that is unlikely had the great American lawyer and infidel stumbled upon that letter to the Conference written by an obscure preacher? Word for word it had been committed to memory, and Ingersoll threw it out in the Supreme Court of the United States as an extemporaneous production. Apart from the curious plagiarism, the words are interesting; an American paper commenting on them as Ingersoll's speech, called the effort 'one of the greatest temperance orations ever delivered in the English language.'" To parallel the texts is unnecessary, as they are entirely identical. Following is the plagiarism:

"Intemperance cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affections, erases conjugal loves, blots out filial attachments, blights parental hope, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives, widows; children, orphans; fathers, fiends; and all of them paupers and beggars. It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imports pestilence, and embraces consumption. It covers the land with idleness, misery, and crime. It fills your jails, supplies your alms-houses, and demands your asylums. It engenders controversies, fosters quarrels, and cherishes riots. It crowds your penitentiaries and furnishes victims for your scaffolds. It is the life blood of the gambler, the element of the burglar, the prop of the highwayman, and the support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates the obligations, reverences fraud, and honors infamy. It defames benevolence, hates love, scorns virtue and slanders innocence. It incites the father to butcher his helpless offspring, helps the husband to massacre his wife, and the child to grind the parricidal axe. It burns up men, consumes women, detests life, curses God and despises heaven. It suborns witnesses, nurses perjury, defiles the jury-box, and stains the judicial ermine. It degrades the citizen, debases the legislator, dishonors statesmen, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend, it calmly surveys its frightful desolation, and, not satisfied with its havoc, poisons felicity, kills peace, ruins morals, blights confidence, slays reputation, and wipes out national honors, then curses the world and laughs at its ruin."

CONTEMPORARY CHRONICLE.

POLITICS AND SOCIOLOGY.

Municipal Ownership.—Beyond any other city in the world Glasgow, Scotland, has gone most extensively into the municipal management of public utilities. The city supplies water, gas, electric light, street railways, telephones, baths, and wash-houses; conducts markets for vegetables, fruit, cattle, cheese, meats, old clothes, birds, and dogs; owns and partly directs 2488 municipal houses, 78 lodging houses, a family home, 372 shops, 49 stores, 43 warehouses, 43 workshops, 12 halls, 2 churches, 2 hotels, 1 theatre, 1 studio, 1 pawn office, 1 nursing home, 1 powder mill, 1 laundry, 1 bakehouse, 1 golf course, several stone quarries, 900 railway wagons, and 1 gospel tent; farms 1000 acres of land and converts city sewage into fertilizers. It builds street railway cars, reclaims bogs, runs a granary, utilizes clinker and sells waste paper.

It is too soon to say what will be the final outcome of these remarkably extensive additions to municipal work, and, in any case, one example does not establish a principle. But the people of Glasgow have not as yet realized their expectation of reaping large profits from the system. Taxation has increased from \$1.20 to \$1.62 on the \$100 valuation. The assessable rental has increased from \$16,000,000 to \$25,000,000, but, in the same period, the city debt has risen from \$24,000,000 to \$64,000,000. Profits on the street railways and telephones have not materialized, after allowance is made for depreciation. Glasgow's experience so far is not conclusive either way, but the city has not made the money gains calculated upon. Possibly it has too many irons in the fire.

LITERATURE.

The National Fraternal Congress.—Proceedings of the XVI. Annual Meeting of the National Fraternal Congress, Held in the City of Denver, Col., Aug. 27-28, 1902. (Courtesy of Mr. Th. B. Thiele.)

Reading these proceedings, we were agreeably surprised to find the reforms proposed at Denver mostly the same as those advocated for years by THE REVIEW. As quite a number of Catholic benevolent societies have joined the Fraternal Congress, it is to be hoped that they will be eager to carry out these reforms before it is too late.

The Lives of the Popes in the Early Middle Ages. By the Rev. Horace K. Mann, Headmaster of St. Cuthbert's Grammar School, Newcastle-on-Tyne. Vol. I. Part II. A. D. 657-795.—Price \$3.00. B. Herder.

One of the many disastrous consequences of the so-called Reformation is that perversion of truth under which historical literature, especially in Protestant countries, still labors. It was necessary to degrade the Church of the Middle Ages, in order to gain a basis for and to legitimate the great religious revolution of the XVI. century. Above all the papacy, "that wicked woman of Babylon," who had, as it were, born and bred those past ages, had to be depicted as an abomination. But as time passed on, and religious fanaticism more and more gave way before the modern critical spirit, the papacy was recognized as one of the grand-

est institutions the world had ever seen. The historic works of Protestants like Ranke became apologies of the popes.

But as Protestantism and the papacy exclude each other, being, as it were, two opposite poles, the full understanding of the latter is an utter impossibility for a Protestant writer. He alone can give a true account of a thing who knows not only its outward appearance, but also its intrinsic nature. Only a Catholic understands the real essence of the papacy, its divine origin, its supreme rights, its perfect freedom and independence in its proper sphere.

Accordingly we have given a hearty welcome to Mann's *Lives of the Popes*, because it is written from a Catholic standpoint, and is, as far as we know, the first original Catholic history of the popes in English. The second volume bears out our judgment of the first.

Since the reverend author has, as it seems, made use of written up history only, his work offers no entirely new results of investigation. However his conscientious research into extant compilations, thorough acquaintance with his subject, and faithfulness in portrayal, must needs be pleasing to the intelligent enquirer, who is but too frequently asked to accept fiction for fact, when the Catholic Church is maligned. True, our imagination is not regaled with a brilliant display, as in one great panorama, of all the different agents and powers that moved the world in which the vicars of Christ were placed. Our intellects, however, are satisfied by the plain and unvarnished narration of historic facts.

Thus, if we can not give to Mann's *Lives of the Popes* the predicate of a classic historical production, we must call it a trustworthy, useful, and much needed book. Its value is still enhanced by the critical remarks, especially on other historical productions, which the author gives in the course of his work. If in one place he regrets that the present volume had already been written before vols. 7 and 8 of Dr. Hodgkin's work *Italy and her Invaders* appeared, it is, perhaps, still more to be regretted that the author could not make use of the great work of the German historian H. Grisar, S. J., *Geschichte Roms und der Päpste im Mittelalter*, of which the first volume has been published. We hope that the demand for a new edition of his book will give Father Mann a chance to avail himself of these aids.

The Fauna and Flora of the Holy Land.—Prof. J. Wimmer publishes: *Palestinas Boden mit seiner Pflanzen und Thierwelt vom Beginn der biblischen Zeiten bis zur Gegenwart* (Palestine's Soil, Flora and Fauna from the Beginning of Biblical Times till the Present Day.) Second annual publication of the Goerres Gesellschaft for 1902. 128 pages 8°; paper, 55c.

The author divides his work into two main parts: soil, flora and fauna during the time from Abraham to about A. D. 50, and from A. D. 50 till the present day, utilizing all modern discoveries that throw any light on the subject. Hence the first part is of particular interest to the Bible student, who, to his surprise perhaps, may learn, e. g., that the "passer solitarius in tecto" is no sparrow at all, but a blue thrush, a melancholy bird, also called the "hermit."

NOTE-BOOK.

"Gloria in excelsis Deo et in terra pax hominibus!"



THE REVIEW wishes all its readers, those who hate as well as those who love it, a Merry Christmas and a Happy New Year.



As usual there will be no REVIEW issued New Year's week. The first number of volume X. will appear January 8th, 1903.



This issue of THE REVIEW (No. 50), the last for 1902, contains the title-page and index of volume IX.



It appears that we were right in forecasting the nomination of Rt. Rev. James E. Quigley of Buffalo for the metropolitan see of Chicago, made vacant several months ago by the death of the venerable Msgr. Feehan. We join with all our heart in the chorus of the Catholic press which is unanimously congratulating the great Archdiocese of the Northwest upon its good fortune in securing for its spiritual head such an able, zealous, energetic and thoroughly conservative prelate as Msgr. Quigley, who, as Archbishop of Chicago, will most assuredly be "the right man in the right place."

"Ad multos annos!"



The Cincinnati *Times-Star* of Dec. 8th says: "The announcement of Rev. McGrady's resignation does not come as a surprise to the local Catholic clergy. The *Times-Star* stated that in their opinion Rev. McGrady should have resigned long ago, for the Catholic Church is no place for vagaries or the private opinions of any individual against the teachings of the Pope. One priest remarked: 'Bishop Maes should have gotten after Father McGrady long ago, but he was very kind to the clergyman and hoped to convert him from his false views and teachings. The Catholic papers of the country, especially THE REVIEW, published by Mr. Arthur Preuss, in St. Louis, for several years have been condemning Mr. McGrady's Socialism and calling on Bishop Maes to repress the erratic priest of his diocese.'"



The question, "Are we a Christian nation or not?" is as old as the Constitution. Rev. Dr. Heiter, in a brief and pithy statement that lately circulated through the German Catholic press, answers it on the basis of a very fine and true distinction. As a State, he says, our Republic can not claim to be reckoned among the Christian States, inasmuch as the Constitution abstracts from every form of Christian belief and, tolerating all creeds, prefers none and excludes none. The case is different with the

citizenship of the country. They, originally, nearly all belonged to the one or other Christian confession and more or less influenced legislation and our public life. Thus the Christian Sunday has remained a State institution, the legislatures habitually open their sessions with prayer, the courts take oath upon the Bible—all of which are Christian practices opposed to the Constitution. Against Sunday observance the Jews may rightly protest; against the Bible, the Catholics, because the version used has a sectarian character and does not agree with the genuine Catholic text. This contradiction between theory and practice has generated a new sect, which we may call a child of Freemasonry—a formless Christianity, lacking positive dogma and contenting itself with the name and a few usages and practices in which all are thought to agree. It is this milk-and-water Christianity which is propagated by our public schools.



A subscriber writes: "Rev. Vincent Brummer's article on 'The Goat in Freemasonry' (No. 44) forcibly impresses me as bordering on the deistic or rationalistic. After quoting Loch and Reischl, Rev. B. says: 'I do not consider this explanation' (of the Fathers, plus Loch and Reischl—and I might add—plus Arndt-Allioli) satisfactory!' The latest and doubtless one of the very best of annotated Bibles is the Arndt-Allioli Bible (Fr. Pustet & Co.). In their notes to II. Chron. xi. 15, referring to Leviticus xvii. 7, they say: 'In the Hebrew, the goats, *i. e.* *evil spirits* that were worshipped in the form of *goats*.' Is not this plain enough? Who is the safer authority? Why whitewash Freemasonry that has been so often and solemnly condemned by the infallible Church? Diana Vaughan could not be condemned because she never existed. The Church can only condemn that which is evil or leads to evil, and in the final analysis (except of course the sins of the flesh) all transgressions are inspired by the Evil One. In Matth. xxv. 33, the reprobates are compared with goats, *i. e.*, evil spirits."



The *Messenger* shows in its December number that Dodd, Mead & Co.'s 'New International Encyclopaedia,' now in course of publication, contains in its first three volumes, so far out, a number of glaring errors and misstatements with regard to Catholic doctrine and practice, as well as on historical matters. Yet the *Catholic World Magazine* of the Paulist Fathers has been advertising this cyclopaedia full-page for several months.



Peculiar was the composition of the Hague Arbitration Court on the Pious Fund case in regard to the religion of its members. Sir Edward Fry is a Quaker. Prof. Theodore de Martens is a Greek Schismatic. Mr. Lohman is a Calvinist. Mr. Assen is a Jew. The council for the U. S. was Senator Descamps, for Mexico Ex-Prime Minister Bernaert of Belgium, both Catholics.

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